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NOTES AND QUERIES.

VOL. VII.

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A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

VOLUME SEVENTH.

JANUARY—JUNE, 1853.

LONDON:
GEORGE BELL, 186. FLEET STREET.
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OUR SEVENTH VOLUME.

We might, without any offence against truth or modesty, begin our Seventh Volume by congratulating ourselves and our Readers on the continued success and increasing circulation of our work. As to Truth, our Readers can only judge in part, and must take our word for the rest; but they may see enough in our pages to lead them to do so. Let them but look at the signatures which from time to time appear in our columns, and they will see enough to prove that we have the sanction of a list of names, high in literary reputation, such as it might seem ostentatious to parade in our columns on an occasion like the present. We abstain the more readily, because we have felt it our duty to do the thing so frequently and fully in our prospectuses. And as to Modesty, can there be any want of it in saying that with such — or perhaps we should say by such — contributors we have produced a work which the public has found acceptable? With such contributors, and others whom we should be proud to name with them, if they had given names which we cannot but know, but do not feel authorised to decypher — with such help, what sort of animal must an editor be who could fail to make a work worth reading? In fact, if not our highest praise, it is the plainest proof of the value of our publication, that we have done little or nothing except to give the reader the greatest possible quantity of matter in a legible form, wholly unassisted by graphic ornament or artistic decoration of any kind — without even the attraction of politics, scandal, or polemics.

Our pride is that we are useful; and that fact is proved by another to which it has given rise, namely, that we are favoured with many more contributions than we can possibly find room for; and therefore, instead of employing the occasion which offers for a few words with our Readers, by way of introduction to a new Volume, in any protracted remarks on what we have done, we would rather confer with them on the ways and means of doing more.

In the first place, let us say explicitly that we do not mean by the most obvious method of increasing the bulk of our publication. It is quite clear that we

could print twice as much on twice as many pages; but this is not what we mean. Those who refer to our earliest Numbers will see "how we are grown," and we are perfectly convinced that we are now quite grown up — that our quantity (to change the figure) is quite as much as our company wish to see set on the table at once, and our price quite as agreeable as if it were larger; for to enlarge the work without enlarging the price would be quite out of the question.

But, in the course of what we may now call considerable experience, during which we have seen the work grow up into the form which it now wears, we have been led to think, that if our friends will allow us to offer a few suggestions (on which some of them may perhaps improve), we may be able, with the same space and cost, to oblige more Correspondents; and not only by that means, but by rendering our information more select and valuable, increase the gratification of our Readers.

Our name suggests the idea of a work consisting of two parts; and, with regard to the first, we can only offer such obvious remarks as, that the more a writer condenses what he has to say, the less room his communication will occupy in print — and the less room he occupies, the more he will leave for others, &c. These are weighty and important truths, but such as we need not insist on.

But when we look at the other part, passing under the single name of "QUERIES," it becomes obvious that our work, instead of having, as its title would import, what Sir Thomas Browne calls a "bicapitous conformation," does in fact consist of three parts, which must be ranged under three different heads, and dealt with in three different ways. A little, modest, demure-looking QUERY slips into print, and by the time it has been in print a fortnight, we find that it has a large family of REPLIES, who all come about it, and claim a settlement on the ground of their parentage.

Now, it is on this matter that we think some improvement may be made. We would not on any account diminish our number of QUERIES, and would wish even our NOTES to be notes of interrogation as well as information. But between QUERIES and REPLIES, notwithstanding their family connexion, there is an essential difference. In every case the QUERY, in order to its answering the end for which it is proposed, must be public; but in a great many cases the REPLY need not be so. The QUERY may be a very proper and curious one, and interesting in a high degree to the proposer and several other persons, but the REPLY to it may involve details not generally interesting.*

We shall not be thought to discourage such inquiries (while we consider the opportunity which we afford for making them one of the most valuable features of our work) if we illustrate this by suggesting that A. wishes for genealogical or family history; B. wants to know what the author of such or such a book which he is editing means by such or such a reference; C., who is editing another, wants a collation of this or that edition; D., who is writing a third book, in order to correct and enrich it, wants as many things (and heartily glad should we be to help him to get them) as would occupy half-a-dozen of our Numbers; and so we might go on, were it not quite unnecessary to pursue in detail the illustration of what is so plain. Now it has occurred to us, that if Correspondents who wish to make inquiries, the answers to which would obviously be of no general interest, would, with their Query, enclose a stamped envelope, directed in any way which they may think proper, it would often be in our power not only to transmit to them answers to their inquiries, but to put them in direct communication with those who could give them further information; and who would in many cases communicate with individuals of whose respectability and capacity they were satisfied, more freely than they would through a public channel. We shall be glad to know how far such a plan would be approved of. We must add, that it would enable us to make use of many REPLIES which it is impossible, under present circumstances, to insert; and we believe that many Answerers would not only be as well pleased to learn that their REPLIES had been transmitted to the Querist, but that, with a knowledge that they would be so transmitted, they would write with more freedom and fulness than if they expected the REPLY to be published. One thing only we should bargain for — and, having cut ourselves off from all hope of gain by desiring to have the envelopes directed, we think we have a right to ask it — it is, that if in this correspondence, of which we are the medium, they come to any curious and generally interesting results, they will send them to us, *pro bono publico*.

* A valued Correspondent, who has strongly urged the adoption of the course which we are now recommending to our Readers, thus illustrates his position:—

"It seems to be a very good thing to have a medium of genealogical inquiry; but why should all the world be troubled with the answers to a man who writes, —

'Sir, — I shall be obliged to anybody who can give me a full account of my family. JOHN SMITH.'

"Again, supposing X. Y. wants to borrow some not very common book which one happens to have, I am not going to write (and if I did so write you would not print it), 'If X. Y., as soon as he sees this, will call on the Pump at Aldgate, he will find my copy of the book tied to the spout, if the charity-boys have not cribbed it; and he can return it or not, according to his conscience, if he has any."

Notes.

PROCLAMATIONS OF THE SOCIETY OF ANTIQUARIES, AND THEIR VALUE AS HISTORICAL EVIDENCES.

The work that is now going on at the Society of Antiquaries in reference to the collection of royal proclamations in their library, is one in which not merely the Fellows of that Society, but all historical students, are deeply interested. The Society possesses one of the three known largest collections of these public documents. They were formerly bound up in volumes of several different sizes, intermixed with a variety of fugitive publications, such as ballads and broadsides, which formed altogether a very incongruous collection. A short time since it was found that the binding of many of the volumes was very much worn, and that some of the documents themselves had been considerably torn and damaged. Under these circumstances, Mr. Lemon, of the State Paper Office, offered his services to the Council to superintend an entire new arrangement, mounting, binding, and calendaring, of the whole series of proclamations. His offer was of course gratefully accepted, and the work is now in active progress.

The collection is certainly the most important that is known, and is especially so in the reign of Elizabeth; in reference to which there is no collection at all approaching to it, either in completeness or value. Still there are many proclamations wanting: several of the Fellows of the Society have come forward most liberally to fill up gaps. MR. PAYNE COLLIER led the way in a contribution of great value; MR. SALT followed MR. COLLIER with a munificent donation of a whole collection relating to Charles II. and James II.; and upon Mr. Lemon's suggestion, and with the joint concurrence of Mr. Secretary Walpole and the Keeper of the State Paper Office, an interchange of duplicates has been effected between that office and the Society of Antiquaries, which has added forty proclamations to the Society's collection.

My principal reason for addressing you upon this subject is to ask you to suggest to your readers that a similar interchange of duplicates might be effected between the Society and any persons who chance to have duplicate proclamations in their possession.

It is of the very highest literary and historical importance that we should get together, in some accessible place, a collection of proclamations, which if not actually complete (a consummation hardly to be expected), shall yet approach to completeness. The collection at Somerset House offers the best opportunity for forming such a collection. It is by far the most nearly complete in existence, and is strong in that particular part of the series in which other collections are most defective, and in which missing proclamations are the most difficult to be supplied. At the Society of Antiquaries the collection will be accessible to all literary inquirers, and no doubt the Society will publish a proper catalogue, which is already in preparation by Mr. Lemon.

It is obvious that any person who chooses to contribute such stray proclamations, or copies of proclamations, as he may chance to have in his possession, will be helping forward a really good work, and the possessor of duplicates may not only do the same, but may benefit his own collection by an interchange.

The value of proclamations as historical authorities, and especially as authorities for the history of manners, and of our national progress, is indisputable. As I write, I have before me the *Booke of Proclamations* of James I. from 1603 to 1609; and the page lying open affords a striking illustration of what I assert. It gives us A CHAPTER IN THE HISTORY OF OUR POST-OFFICE.

Immediately on the accession of James I., the high north road from London to Edinburgh was thronged with multitudes of pilgrims hastening to the worship of the newly risen sun. Robert Carey became, in the words of Cowper's enigma, "the parent of numbers that cannot be told." Scotland has never poured into the south more active or more anxious suppliants than then traversed the northward road through Berwick. All ordinary accommodation soon fell short of the demand. Messengers riding post from the council to the king were stayed on the road for want of the ordinary supply of post-horses, all which were taken up by lords and gentry — rushing northward in the fury of their new-born loyalty. As a remedy for these inconveniences, the lords of the council issued a proclamation, calling upon all magistrates to aid the postmasters "in this time so full of business," by seeing that they are supplied with "fresh and able horses as necessitie shall require." Of course the supply was merely of horses. Travellers could not in those days obtain carriages of any kind. The horses were directed to be "able and sufficient horses, and well furnished of saddles, bridles, girts and stirropes, with good guides to looke to them; who for their said horses shall demand and receive of such as shall ride on them, the prices accustomed."

The new state of things became permanent. London, after James's removal from Edinburgh, being really the seat of government for the whole island, the intercourse both ways was continuous, and further general orders for its management were published by proclamation. There were at that time, on all the high roads through the country, two sorts of posts: — 1. Special messengers or couriers who rode "thorough post," that is, themselves rode through the whole distance, "with horn and guide." Such persons carried with them an authentication of their employment in the

public service. In 1603, they were charged "twopence halfe-peny the mile" (raised in 1609 to threepence) for the hire of each horse, "besides the guide's groats." The hire was to be paid beforehand. They were not to ride the horses more than one stage, except with the consent of "the post of the stage" at which they did not change. Nor were they to charge the horse "with any male or burden (besides his rider) that exceedeth the weight of thirtye pounds." Nor to ride more than seven miles an hour in summer or six in winter. 2. The other sort of post was what was termed the "post for the packet." For this service every postmaster was bound to keep horses ready; and on receipt of a "packet" or parcel containing letters, he was to send it on towards the next stage within a quarter of an hour after its arrival, entering the transaction in "a large and faire ledger paper book." Two horses were to be kept constantly ready for this service, "with furniture convenient," and messengers "at hand in areadinesse." The postmaster was also to have ready "two bags of leather, at the least, well lined with bayes or cotton, to carry the packet in." He was also to have ready "hornes to sound and blow, as oft as the post meets company, or foure times in every mile."

The "post for the packet" was at first used only for the carriage of despatches for the government or for ambassadors, but a similar mode of conveyance soon began to be taken advantage of by merchants and private persons. Difficulty in obtaining posts and horses for the conveyance of private packets, led to the interference of "certain persons called hackney-men, tapsters, hostlers, and others, in hiring out their horses, to the hinderance of publique service, danger to our state, and wrong to our standing and settled postes in their several stages." The government of James I. thought, in its blindness, that it could put a stop to the dangerous practice of transmitting unofficial letters, by rendering it penal for private persons to carry them; that of Charles I., wiser, in this respect, in its generation, settled a scheme for their general conveyance through the medium of "a letter office." But the "post for the packet," with his leathern bag and his twanging horn (the origin, of course, of our mail-coach horn), continued down to a late period, and probably still lingers in some parts of the kingdom. Cowper, it will be remembered, describes him admirably. JOHN BRUCE.

CURIOSITIES OF ADVERTISING LITERATURE.

We are all well acquainted with the ingenious artifices by which modern advertisers thrust their wares upon the attention of newspaper readers. We may, perhaps, have been betrayed into the expression of some rude Saxon expletive, when, in the columns devoted to news and general information, we have in our innocence been tempted with a paragraph that commenced with "a clever saying of the illustrious Voltaire's," and dovetailed into a panegyric of Messrs. Aaron and Son's Reversible Paletots; or we may have applauded the clever logician who so clearly demonstrates, that as Napoleon's bilious affection frequently clouded his judgment in times of greatest need, the events of the present century, and the fate of nations, would have been reversed, had that great man only been persuaded to take two boxes of Snooks's Aperient Pill, price 1*s.* 1½*d.*, with the Government stamp on a red ground (see Advt.). All these things we know very well; but, of the fugitive literature that does not find a place in the advertising columns of *The Times*, but flashes into Fame only in the pages of some local oracle, or in some obscurer broad-sheet, how often must it remain unappreciated, and doomed to "waste its sweetness on the desert air." That this may not be said of the following burst of advertising eloquence, I trust it may be found worthy a niche in the temple of "N. & Q." In its composition the author was probably inspired by the grand scenery of the Cheviots, in a village near to which his shop was situate. It was one of those "generally-useful" shops where the grocer and draper held equal reign, and anything could be got, from silks and satins to butter and Bath bricks. The composition was printed and distributed among the neighbouring families; but shortly after, when the author heard that it had not produced the exact effect he had wished, he, with the irritability that often accompanies genius, resolved to get back and destroy every copy of his production, and deny to the world that which it could not appreciate. Fortunately for the world's welfare, I preserved a copy of his hand-bill, of which this, in its turn, is a faithful transcript:

"*To the Inhabitants of G. and its neighbourhood.*

"The present age is teeming with advantages which no preceding Era in the history of mankind has afforded to the human family. New schemes are projecting to enlighten and extend civilisation, Railways have been projected and carried out by an enterprising and spirited nation, while Science in its gigantic power (simple yet sublime) affords to the humane mind so many facilities to explore its rich resources, the Seasons roll on in their usual course producing light and heat, the vivifying rays of the Sun, and the fructifying influences of nature producing food and happiness to the Sons of Toil; while to the people of G. and its neighbourhood a rich and extensive variety of Fashionable Goods is to be found in my Warehouse, which have just been selected with the greatest care. The earliest visit is requested to convey to the mind an adequate idea of the great extent of his purchases, comprising as it does all that is elegant and useful, cheap and substantial, to the light-hearted votaries of Matrimony, the Matrons of Reflection, the Man of Industry, and the disconsolate Victims of Bereavement. J— M—."

The peroration certainly exhibits what Mrs. Malaprop calls "a nice derangement of epitaphs:" and, as for the rest, surely "the force of" bathos "could no further go." CUTHBERT BEDE, B.A.

ON A PASSAGE IN "KING HENRY VIII.," ACT III. SC. 2.

One of the most desperately unintelligible passages in Shakspeare occurs in this play, in the scene between the King and the Cardinal, when the latter professes his devoted attachment to his service. It stands thus in the first folio:

Car. "I do professe
That for your Highnesse good, I euer labour'd
More then mine owne: that am, haue, and will be
(Though all the world should cracke their duty to you,
And throw it from their Soule, though perils did
Abound, as thicke as thought could make 'em, and
Appeare in formes more horrid) yet my Duty,
As doth a Rocke against the chiding Flood,
Should the approach of this wilde Riuer breake,
And stand vnshaken yours."

Upon this Mason observes:

"I can find no meaning in these words (that am, have, and will be), or see how they are connected with the rest of the sentence; and should therefore strike them out."

Malone says:

"I suppose the meaning is, '*that* or *such a man*, I am, have *been*, and will *ever* be.' Our author has many hard and forced expressions in his plays; but many of the hardnesses in the piece before us appear to me of a different colour from those of Shakspeare. Perhaps, however, a line following has been lost; for in the old copy there is no stop at the end of this line; and, indeed, I have some doubt whether a comma ought not to be placed at it, rather than a fullpoint."

Mr. Knight, however, places a fullpoint at *will be*, and says:

"There is certainly some corruption in this passage; for no ellipsis can have taken this very obscure form. Z. Jackson suggests 'that *aim has* and will be.' This is very harsh. We might read 'That *aim* I have and will,' *will* being a noun."

Mr. Collier has the following note:

"In this place we can do no more than reprint exactly the old text, with the old punctuation; as if Wolsey, following 'that am, have, and will be' by a long parenthesis, had forgotten how he commenced his sentence. Something may have been lost, which would have completed the meaning; and the instances have not been unfrequent where lines, necessary to the sense, have been recovered from the quarto impressions. Here we have no quarto impressions to resort to, and the later folios afford us no assistance, as they reprint the passage as it stands in the folio 1623, excepting that the two latest end the parenthesis at 'break.'"

I cannot think that the poet would have put a short speech into Wolsey's mouth, making him forget how he commenced it! Nor do I believe that anything has been lost, except the slender letter *I* preceding *am*. The printer or transcriber made the easy mistake of taking the word *true* for *haue*, which as written of old would readily occur, and having thus confused the passage, had recourse to the unconscionable long mark of a parenthesis. The passage undoubtedly should stand thus:

Car. "I do profess
That for your highness' good I ever labour'd
More than mine own; that *I* am *true*, and will be
Though all the world should *lack* their duty to you,
And throw it from their soul: though perils did
Abound, as thick as thought could make them, and
Appear in forms more horrid; yet my duty
(As doth a rock against the chiding flood,)
Should the approach of this wild river break,
And stand unshaken yours."

Here all is congruous and clear. This slight correction of a palpable printer's error redeems a fine passage hitherto entirely unintelligible. I do not insist upon the correction in the fourth line of *lack* for *crack*, yet what can be meant by *cracking a duty?* The duke, in the *Two Gentlemen of Verona*, speaks of his daughter as "*lacking* duty;" and seeing how very negligently the whole passage has been given in the folio, I think there is good ground for its reception. With regard to the correction in the second line, I feel confident, and doubt not that it will have the approbation of all who, like myself, feel assured that most of the difficulties in the text of our great poet are attributable to a careless printer or transcriber.

When I proposed (Vol. vi., p. 468.) to read "*rail* at once," instead of "*all* at once," in *As You Like It*, Act III. Sc. 5., I thought the conjecture my own, having then only access to the editions of Mr. Collier and Mr. Knight; I consequently said, "It is somewhat singular that the passage should hitherto have passed unquestioned." My surprise was therefore great, on turning to the passage in the *Variorum Shakspeare*, to find the following note by Warburton, which had escaped my notice:

"If the speaker intended to accuse the person spoken to only for *insulting* and exulting, then, instead of '*all* at once,' it ought to have been *both* at once. But, examining the crime of the person accused, we shall discover that the line is to be read thus:

'That you insult, exult, and *rail* at once,'

for these three things Phœbe was guilty of. But the Oxford editor improves it, and, for *rail* at once, reads *domineer*."

I have no recollection of having ever read the note before, and certainly was not conscious of it. The coincidence, therefore, may be considered (as Mr. Collier observed in respect to the reading of *palpable* for *capable*) as much in favour of this conjecture.

That the most careful printers can *misread*, and consequently *misprint*, copy, is evident from the following error in my last Note:—Vol. vi., p. 584., col. 1, for "in the edition which I gave of the *part*," read "*poet*." This mistake, like most of those I have indicated in the first folio Shakspeare, might easily occur if the word was indistinctly written. S. W. Singer.

Mickleham.

NOTES ON BACON'S ESSAYS.

As I find that the editor of *Bacon's Essays* for Bohn's *Standard Library* has not verified the quotations, I venture to send you a few "N. & Q." on them, which I hope to continue from time to time, if they prove acceptable. In compliance with the recommendation of Mr. Sydney Smirke and the Rev. H. T. Ellacombe (Vol. vi., p. 558.), I append my name and address.

N.B. The paging and notes of Bohn's edition are followed throughout.

Preface, p. xiii. note *. "Speech on the Impeachment of Warren Hastings." See Burke's *Works*, vol. viii. p. 15. [ed. 1827.] Speech on the first day of reply.

Ditto, p. xv. Letter to Father Fulgentio. See Montagu's *Bacon*, vol. xi. pref., p. vii.; vol. xii. p. 205.

Ditto, ditto. Spenser's *Faery Queene, &c.* See preface to Moxon's *Spenser* (1850), p. xxix., where this story is refuted, and Montagu, xvi., note *x*.

Ditto, p. xvi. "It was like another man's fair ground," &c. See Montagu, xvi. p. xxvii.

Ditto, ditto. "I shall die," &c. Ditto, xxxiv. and note *ww*.

Ditto, p. xvii. note †. Dugald Stewart. Supplement to *Encycl. Brit.*, vol. i. p. 54. [ed. 1824.]

Ditto, ditto. Hatton, not Hutton, as in *Eliza Cook's Journal*, vi. 235.

Ditto, ditto. Love an ignoble passion. Essay x. *ad init.*

Ditto, p. xviii. "Says Macaulay." Review of B. Montagu's *Bacon Essays*, p. 355. [ed. 1851.]

Ditto, ditto. A pamphlet. Montagu, vi. 299.

Ditto, p. xix. "A place in the Canticles." Cap. ii. 1. Bacon quotes, from memory it would appear, from the Vulgate, which has "Ego flos campi." By whom is the observation? See, for the story, Montagu, xvi. p. xcviii.

Ditto, ditto. "Books were announced." What?

Ditto, p. xx. "Cæsar's compliment to Cicero." Where recorded?

Ditto, p. xxi. "The manufacture of particular articles of trade." Montagu, xvi. 306.

Ditto, p. xxii. "Says Macaulay." *Ut supra*, p. 407.

Ditto, ditto. Ben Jonson. See Underwood's, lxix. lxxviii. [pp. 711, 713. ed. Moxon, 1851.]

Ditto, p. xxv. Marcus Lucius. Who is here alluded to?

Ditto, p. xxvii. "Which strangely parodies." The opening alluded to is "Franciscus de Verulam sic cogitavit."

Ditto, p. xxviii. "One solitary line." Where is this to be found?

Ditto, ditto. "Ben Jonson after sketching." See *Discoveries*, p. 749. *ut sup.*

Ditto, p. xxix. "Might have censured with Hume." Where?

Ditto, ditto. "Hobbes." Where does he praise Bacon?

Ditto, ditto. "Bayle." In Bayle's *Dictionary* [English edition, 1710], *s. v.*, we find but fourteen lines on Bacon.

Ditto, ditto. "Tacitus." *Vit. Agric.*, cap. 44.

Ditto, p. xxxiii. note. Solomon's House. See p. 296. *seqq.* of the vol. of the *Standard Library*.

Ditto, p. xxxiv. note. Paterculus, i. 17. 6. [Burmann.]

(*To be continued.*)

P. J. F. Gantillon, B.A.

26. Hill's Road, Cambridge.

LATIN POEMS IN CONNEXION WITH WATERLOO.

I send you two copies of Latin verses which have not, to my knowledge, appeared in print. They are however interesting, from the coincidence of their both relating to *elm-trees*, and in some measure belonging to the "Story of Waterloo," about which we never can hear too much. The lines themselves possess considerable merit; and, as their authors were respectively distinguished alumni of Eton and Winchester, I hope to see both compositions placed in juxtaposition in the columns of "N. & Q."

The first of these productions was written by Marquis Wellesley, as an inscription for a chair carved from the *Wellington Elm* (which stood near the centre of the British lines on the field of Waterloo), and presented to his Majesty King George IV., to whom the lines were addressed:

Ampla inter spolia, et magni decora alta triumphi,
Ulmus erit fastis commemoranda tuis,
Quam super exoriens faustâ tibi gloria pennâ
Palmam oleamque uno detulit alma die;
Immortale decus maneat, famâque perenni
Felicique geras sceptra paterna manu;
Et tua victrices dum cingunt tempora lauri,
Materies solio digna sit ista tuo.

For the other verses subjoined, we are indebted to the late Rev. William Crowe, Fellow of New College, Oxford, and many years public orator in that university. It seems that he had planted *an elm* at his parsonage, on the birth of his son, afterwards killed at Waterloo, which sad event was

commemorated by his afflicted father in the following touching monody, *affixed to the same tree:*

Hanc Ego quam felix annis melioribus *Ulmum*
Ipse manu sevi, tibi dilectissime Fili
Consecro in æternum, Gulielme vocabitur Arbos
Hæc tua, servabitque tuum per secula nomen.
Te generose Puer nil muneris hujus egentem
Te jam perfunctum vitæ bellique labore,
Adscripsit Deus, et cœlestibus intulit oris,
Me tamen afflictum, me consolabitur ægrum
Hoc tibi quod pono, quanquam leve pignus amoris,
Hic Ego de vitâ meditans, de sorte futurâ,
Sæpe tuam recolam formam, dulcemque loquelam,
Verbaque tam puro et sacrato fonte profecta,
Quam festiva quidem, et facili condita lepore.
At Te, qui nostris quicunque accesseris hospes
Sedibus, unum oro, mœsti reverere Parentis,
Nec tu sperne preces quas hâc super Arbore fundo.
Sit tibi non invisa, sit inviolata securi,
Et quantum natura sinet, crescat monumentum
Egregii Juvenis, qui sævo est Marte peremptus,
Fortiter ob patriam pugnando, sic tibi constans
Stet fortuna domûs, sit nulli obnoxia damno,
Nec videas unquam dilecti funera nati.

BRAYBROOKE.

SIR HENRY WOTTON AND MILTON.

The letter which sir Henry Wotton addressed to Milton, on receiving the *Maske presented at Ludlow-castle*, appears to admit of an interpretation which has escaped the numerous editors of the works of Milton; and I resolve to put this novel conjecture on its trial in the critical court of facts and inferences held at No. 186. Fleet Street.

Sir Henry Wotton thus expresses himself on the circumstance which I conceive to have been misinterpreted:

"For the work itself [a dainty piece of entertainment, by Milton] I had viewed some good while before with singular delight, having received it from our common friend Mr. R. in the very close of the late R.'s *Poems*, printed at Oxford; whereunto [it] is added (as I now suppose) that the accessory might help out the principal, according to the art of stationers, and to leave the reader *con la bocca dolce*."—*Reliquiæ Wottonianæ*, 1672.

In the poems of Milton, as edited by himself in 1645, the date of this letter is "13th April, 1638;" and as the *Poems* of "Thomas Randolph, master of arts, and late fellow of Trinity colledge in Cambridge," were printed at Oxford in that year, in small quarto, it may be assumed that the gift of *Mr. R.* was a copy of that volume, with the addition of the *Maske*, as printed in the same size in 1637. Such was the conclusion of Warton, and such is mine. The question at issue is, Who was *Mr. R.*? Warton says, "I believe *Mr. R.* to be John Rouse," the keeper of the Bodleian library. Is it not more probable that *Mr. R.* means Robert Randolph, master of arts, and student of Christchurch—a younger brother of Thomas Randolph, and the editor of his poems?

I must first dispose of the assertion that the friendship between Rouse and Milton "appears to have subsisted in 1637." There is no evidence of their friendship till 1647; and that evidence is the ode to Rouse, to which this address is prefixed: "Jan. 23. 1646. Ad Joannem Rousium, Oxoniensis academiæ bibliothecarium. De libro poematum amisso, *quem ille sibi denuo mitti postulabat*, ut cum aliis nostris in bibliotheca publica reponeret, ode." It seems that Milton did not send the volume of 1645 till a copy of it had been requested; no evidence, certainly, of old friendship! I admit the probability that Wotton and Rouse were friends; but why should Rouse *officiously stitch up*, as Warton expresses it, the *Mask* of Milton with the *Poems* of Thomas Randolph, and present the volume to Wotton? Did he give away that which is still wanting in the Bodleian library?

Admit my novel conjecture, and all the difficulties vanish. Thomas Randolph, says Phillips, was "one of the most pregnant young wits of his time;" and Robert, who was also noted as a poet, could scarcely fail to offer the poems of his brother to so eminent a person as sir Henry Wotton. As sir Henry *yearly went to Oxford*, he may have made acquaintance with Robert; and Robert may have been introduced to Milton by Thomas, who was for eight years his cotemporary at Cambridge, and in the enjoyment of much more celebrity. The *Maske* may have been added as an experiment in criticism.

The rev. Thomas Warton was a man of extensive reading, an excellent critic, and a fascinating writer—but too often inattentive to accuracy of statement. He says that Randolph *died* the 17th March, 1634: Wood says he was *buried* the 17th March, 1634. He says it is so stated on his monument: the monument has no date. He says the *Poems* of Randolph contain 114 pages: the volume contains 368 pages! He says the *Maske* is a slight quarto of 30 pages only: it contains 40 pages! Is it not fit that such carelessness should be exposed?

BOLTON CORNEY.

FOLK LORE.

Unlucky to sell Eggs after Sunset.—The following paragraph is extracted from the *Stamford Mercury* of October 29, 1852:

"There exists a species of superstition in north Nottinghamshire against letting eggs go out of a house after sunset. The other day a person in want of some eggs called at a farm-house in East Markham, and inquired of the good woman of the house whether she had any eggs to sell, to which she replied that she had a few scores to dispose of. 'Then I'll take them home

with me in the cart,' was his answer; to which she somewhat indignantly replied, 'That you'll not; don't you know the sun has gone down? You are welcome to the eggs at a proper hour of the day; but I would not let them go out of the house after the sun is set on any consideration whatever!'"

DRAUFIELD.

Old Song. —

My father gave me an acre of land,
Sing ivy, sing ivy.
My father gave me an acre of land,
Sing green bush, holly, and ivy.
I plough'd it with a ram's horn,
Sing ivy, &c.
I harrow'd it with a bramble,
Sing ivy, &c.
I sow'd it with a peppercorn,
Sing ivy, &c.
I reap'd it with my penknife,
Sing ivy, &c.
I carried it to the mill upon the cat's back,
Sing ivy, &c.

Then follows some more which I forget, but I think it ends thus:

I made a cake for all the king's men,
Sing ivy, sing ivy.
I made a cake for all the king's men,
Sing green bush, holly, and ivy.

D.

Nursery Tale. — I saddled my sow with a sieve full of buttermilk, put my foot into the stirrup, and leaped nine miles beyond the moon into the land of temperance, where there was nothing but hammers and hatchets and candlesticks, and there lay bleeding Old Noles. I let him lie, and sent for Old Hippernoles, and asked him if he could grind green steel nine times finer than wheat flour. He said he could not. Gregory's wife was up in the pear-tree gathering nine corns of buttered peas to pay Saint James' rent. Saint James was in the meadow mowing oat cakes; he heard a noise, hung his scythe at his heels, stumbled at the battledore, tumbled over the barn-door ridge, and broke his shins against a bag of moonshine that stood behind the stairsfoot door, and if that isn't true you know as well as I. D.

Legend of Change.—In one of the Magazines for November, a legend, stated to be of oriental origin, is given, in which an immortal, visiting at distant intervals the same spot, finds it occupied by a city, an ocean, a forest, and a city again: the mortals whom he found there, on each occasion, believing that the present state had existed for ever. I have seen in the newspapers, at different times, a poem (or I rather think two poems) founded on this legend; and I should like to know the author or authors, and whether it, or either of them, is to be found in any collection of poems. D. X.

PASSAGE IN HAMLET.

"Cut off even in the blossoms of my sin,
Unhousell'd, disappointed, unanel'd."
Hamlet, Act I. Sc. 5.

Boucher, in his *Glossary of Archaic and Provincial Words* (art. ANYEAL), has a note on this passage which seems to me to give so much better an idea of the word *disappointed* than any I have met with, that I am induced to send it you as a Note: —

"The last two words have occasioned considerable difficulty to the critics. The old copies, it is said, concur in giving *disappointed*, which Dr. Johnson is willing to understand as meaning *unprepared*; a sense that might very well suit the context, but will not be easily confirmed by any other instance of the use of the word *disappointed*. Dissatisfied, therefore, with this interpretation, some have read *unanointed*, and some *unappointed*. Not approving of either of these words, as connected with *unaneled*, Pope, no timid corrector of texts, reads *unaneld*, which he supposes to signify *unknelled*, or the having no knell rung. To these emendations and interpretations Mr. Theobald, whose merit as a commentator on Shakspeare Mr. Pope, with all his wit and all his poetry, could not bring into dispute, urged many strong objections. Skinner rightly explains *anealed* as meaning *unctus*; from the Teutonic preposition *an*, and *ele*, oil. As correction of the second word is admitted by all the commentators to be necessary, it is suggested that a clear and consistent meaning, consonant with Shakspeare's manner, will be given to the passage, if, instead of *disappointed, unassoiled*, which signifies 'without absolution,' be substituted.

"The line —

'Unhousell'd, unassoil'd, unaneal'd,'

will then signify 'without receiving the sacrament: without confession and absolution: and without extreme unction.'

"That *unassoiled* was no less proper, will appear from due attention to the word *assoile*, which of course is derived from *absolvo*; and the transition from *absolve* into *assoyle* is demonstrated in the following passage from Piers Plowman, Vision, p. 3.:

'There preached a pardoner, as he a priest were,
Brought forth a bul, with many a bishop's seales,
And saide, that himself might absoyle hem alle,
Of falshode, of fasting, and of vowes broken.'

As a further confirmation of the propriety of substituting a word signifying *absolution*, which pre-supposes confession, the following sentence from *Prince Arthur* may be adduced: 'She was confessed and houselled, and then she died,' part ii. p. 108.

"It must be allowed that no instance can be given of the word *unassoiled*: but neither does any other instance occur to me of the word *unhouseled* except the line in *Hamlet*."

B. J. S.

VOLCANIC INFLUENCE ON THE WEATHER.

The recent observations of your correspondent MR. NOAKE (Vol. vi., p. 531.) on the superstitions of the people of Worcestershire regarding the weather, have called my attention to the present extraordinary wet season, on which subject I have been asked many questions. Although I do not account myself any more weatherwise than my neighbours, yet I may note that, for many years past, I have remarked that whenever we have had any very serious volcanic disturbance in the Mediterranean or its neighbourhood, or at Mount Hecla, we have always had some corresponding atmospheric agitation in this country, either in excessive heat or moisture, or both, and accompanied with very perceptible vibrations, at times so strong as to answer the name of earthquakes; and these vibrating so generally in the direction from north-west to south-east, I have been convinced that underneath us there is a regular steam passage from Mount Hecla in Iceland to Mount Vesuvius in Italy. I have unfortunately mislaid my memoranda on this subject, and have no regular roster of these occasional visitations to refer to, but I think my attention to this effect was first impressed on me by the season which followed the destruction at Lisbon in 1796. I recollect a friend of mine, the late Mr. Empson, of Bouley, while attending some drainage improvements in his carrs within the Level of Ancholme, was aroused by an extraordinary noise, which he thought was occasioned by some "drunken fools," as he called them, racing with their waggons upon the turnpike road above the hill, which was two miles off from where he then was in the carrs. His uphill shepherd, however, told him, when he got home, that there had been no such occurrence as he supposed on the turnpike, as, had such been the case, he must have heard and seen it. The next day, however, added fresh information, and better observers discovered that the noise heard across the carrs was underground; and further intelligence confirmed the suspicion that it was occasioned by a species of earthquake that had been felt at different places with different intensities, through Yorkshire and Lancashire, and amongst the islands west of Scotland; and afterwards came the same kind of intelligence across France, confirming me in my conclusions before noted. And ever since this period of 1796 we have never had any extraordinary alternation of extreme heat or wet, without its being to me the result of some accompanying volcanic agitation in Mount Hecla, or Mount Vesuvius or its neighbourhood; and the recurrence of the violent ebullition that has this year being going on at Mount Etna may therefore be considered as the electric cause not only of the extraordinary heat of our late summer, but also of the floods that have subsequently poured down upon us. It is only of late years that scientific men have paid due attention to these physical phenomena. Sir Humphrey Davy, I think, was the first who laid down their causes; and if we recollect the account given by Sir Stamford Raffles of the appalling effects of the tremendous explosion of Tombora, in Sambowa, one of the islands east of Java, in the year 1815, described as so violent in its immediate neighbourhood as to cause men, and horses, and trees to be taken up into the air like chaff; and of its effects being perceptible in Sumatra, where, nearly at a thousand miles distance from it, they heard its thundering noisy explosions, — thinking of this, we may well accede the comparatively small vibrations that we occasionally feel, as arising from the interchange of civilities passing between our volcanic neighbours Hecla and Vesuvius, or Etna; and glad we may be that we have them in no more inconvenient shape or degree than we have hitherto experienced them. I have some friends in Lancashire who have been a good deal alarmed by the vibrations they have lately experienced; and I must confess that my good wife and myself were, on the morning of the 10th Dec., not a little startled in our bed by a shock that aroused us early to inquire after the cause of it, but for which we cannot account otherwise than that, from its sudden electric character, the Lancashire vibration had reached us. The chief purport, however, of my present communication is, to make inquiry amongst your readers, whether any of them, like myself, have observed and experienced any recurrence of these concomitant and physical obtrusions.

WM. S. HESLEDON.

Barton upon Humber.

Minor Notes.

Value of MSS. — In the cause of Calvert *v.* Sebright, a question arose as to the sale of a collection of manuscript books by the late Sir John Sebright in the year 1807. In aid of the inquiry before the Master, as to the difference in value of the manuscripts in 1807 and the year 1849, Mr. Rodd made an affidavit, from which I have made the following extract, showing the prices at which five lots were sold in 1807, and the prices at which the same lots were sold at the late Mr. Heber's sale in 1836:

"No. in Catalogue, 1185. Bracton de (Hen.) Consuetudinibus et Legibus Anglicæ. (In pergamena) literis deauratis. Sold in 1807 for 1*l.* 13*s.*: produced at Heber's sale, 1836, 6*l.* 6*s.*

"Lot 1190. Gul. Malmesburiensis de Gestis Regum Anglorum. (In pergamena.) Sold in 1807 for 1*l.* 7*s.*: produced at Heber's sale, 1836, 63*l.*

"Lot 1195. Chronica Gulielmi Thorn. (In membranis.) Sold in 1807 for 12*s.*: produced at Heber's sale, 1836, 85*l.*

"Lot 1198. Henrici Archid. Huntindoniensis de Gestis Anglorum et Gyr. Cambriensis expugnatio Hiberniæ. (In pergamena.) Sold in 1807 for *2l.* 1*s.*: produced at Heber's sale, 1836, 78*l.* 15*s.* 6*d.*

"Lot 1206. Chronica Matt. Parisensis sine Historia Minor cum vitâ authoris, per Doctissimum Virum Rog. Twysden Bar. (In papyro.) Sold in 1807 for *2l.* 8*s.* : produced at Heber's sale, 1836, *5l.* 15*s.* 6*d.* Total produce in 1807, 8*l.* 1*s.*: in 1836, 238*l.* 17*s.*"

In the catalogue of Heber's books, &c., Nos. 447· 1006. 498. 118. and 1016. correspond with the Nos. 1185. 1190. 1195. 1198. 1206. F. W. J.

Robert Hill.—I possess a Latin Bible which formerly belonged to this person, and contains many MS. notes in his handwriting. The following is by another hand:

"This book formerly belonged to Mr. Robert Hill, a taylor of Buckingham, and an acquaintance of my cousin John Herbert, surgeon of that town. J. L."

"In literature we find of this profession (*i. e.* that of a taylor) John Speed, a native of Cheshire, whose merit as an historian and antiquary are indisputable—to whom may be added the name of a man who in literature ought to have taken the lead, we mean John Stow. Benjamin Robins, the compiler of *Lord Anson's Voyage*, who united the powers of the sword and the pen, was professionally a taylor of Bath; as was Robert Hill of Buckingham, who, in the midst of poverty and distress, while obliged to labour at his trade for the support of a large family, acquired a knowledge of the Hebrew, and other languages, such as has only been equalled by Magliabecchi, who studied in a cradle curtained by cobwebs and colonised by spiders."—See "Vestiges Revived," No. XX. *European Mag.* for Mar. 1813.

The above choice note is, I presume, an extract from the *Europ. Mag.*, and may serve to show that although ordinarily it takes "nine tailors to make a man," it may occasionally require nine men to make such a tailor as R. Hill seems to have been.

B. H. C.

English Orthography.—The agricultural newspapers and magazines in the United States have generally restored the spelling of *plow* in place of *plough*, which has crept in since the translation of the Bible into English.

Could not *cloke*, the old spelling, be also restored, in place of *cloak*, which has nothing but *oak* to keep it in countenance; whilst *cloke* is in analogy with *smoke*, *spoke*, *broke*, &c.?

There are two English words, in pronouncing which not a single letter of them is sounded; namely, *ewe* (yo!) and *aye* (I!) UNEDA.

Philadelphia.

Bookselling in Glasgow in 1735.—The following curious report of a law case appears in Morison's *Dictionary of the Decisions of the Court of Session*, p. 9455. It appears from it that, so late as 1735, the city of Glasgow, now containing a population of nearly 400,000, was considered too limited a sphere for the support of only *two* booksellers.

"1735, January 15. Stalker against Carmichael. Carmichael and Stalker entered into a co-partnery of bookselling within the City of Glasgow, to continue for three years; and because *the place was judged too narrow for two booksellers at a time*, it was stipulated that after the expiry of three years, either of them refusing to enter into a new contract upon the former terms, should be debarred from any concern in bookselling within the city of Glasgow. In a reduction of the contract, the Lords found the debarring clause in the contract is a lawful practice, and not contrary to the liberty of the subject."

X. Y.

Edinburgh.

Epitaph on a Sexton.—Epitaph on a sexton, who received a great blow by the clapper of a bell:

"Here lyeth the body of honest John Capper,
Who lived by the bell, and died by the clapper."

Answer to the foregoing:

"I am not dead indeed, but have good hope,
To live by the bell when you die by the rope."

E.

Queries.

EUSTACHE DE SAINT PIERRE.

With the siege of Calais, and its surrender to Edward III. in 1347, is associated the name of Eustache de St. Pierre, whose loyalty and devotedness have been immortalised by the historian, and commemorated by the artist's pencil. The subject of Queen Philippa's intercessions on behalf of Eustache and his brave companions is, no doubt, familiar to most of your readers: the stern demeanour of the king; the tears and supplicating attitude of the Queen Philippa; and the humiliating position of the burgesses of Calais, &c. But what if Eustache de St. Pierre had been bought over by King Edward? For without going the length of pronouncing the scenes of the worthy citizens, with halters round their necks, to have been a "got up" affair, there is, however, some reason to doubt whether the boasted loyalty of Eustache de St. Pierre was such as is represented, as will appear from the following notes. And however much the statements therein contained may detract from the cherished popular notions regarding Eustache de St. Pierre, yet the seeker after truth is inexorable, or, to use the words of Sir Francis Palgrave (*Hist. of Norm. and Eng.*, i. 354.), he is expected "to uncramp or shatter the pedestals supporting the idols which have won the false worship of the multitude; so that they may nod in their niches, or topple down."

In one of the volumes forming part of that valuable collection published by the French go-

vernment, and commenced, I believe, under the auspices of M. Guizot, namely, the *Documens inédits sur l'Histoire de France*, the following passage attracted my notice:

"Il (M. de Bréquigny) a prouvé par des titres authentiques et inconnus jusqu'à présent, qu'Eustache de St. Pierre, dont on a si fort vanté le dévouement pour les habitans de Calais, fut séduit par Edouard, et qu'il reçut de ce prince des pensions et des possessions fort peu de temps après la prise de cette place, aux conditions d'y maintenir le bon ordre, et de la conserver à l'Angleterre."—See *Lettres de Rois, &c.*, vol. i. Preface, p. cix.

The above statement is founded on a memoir read before the Académie des Belles-Lettres by M. de Bréquigny, respecting the researches made by him in London (see *Mém. de l'Acad. des Belles-Lettres*, tom. xxxvii.).

Lingard throws a doubt over the matter. He says:

"Froissart has dramatised this incident with considerable effect; but, I fear, with little attention to truth . . . Even in Froissart there is nothing to prove that Edward designed to put these men to death. On the contrary, he takes notice that the King's refusal of mercy was accompanied with a wink to his attendants, which, if it meant anything, must have meant that he was not acting seriously."—*Lingard*, 3rd edit. 1825, vol. iv. p. 79., note 85.

Again, in Hume:

"The story of the six burgesses of Calais, like all extraordinary stories, is somewhat to be suspected; and so much the more, as Avesbury, who is particular in his narrative of the surrender of Calais, says nothing of it, and, on the contrary, extols in general the King's generosity and lenity to the inhabitants."—*Hume*, 8vo. 1807, vol. ii., note H.

Both Hume and Lingard mention that Edward expelled the natives of Calais, and repeopled the place with Englishmen; but they say nothing as to Eustache de St. Pierre becoming a pensioner of the King's "aux conditions d'y maintenir le bon ordre, et de la conserver à l'Angleterre."

Châteaubriand (*Etudes Hist.*, 1831, 8vo., tome iv. p. 104.) gives Froissart's narrative, by which he abides, at the same time complaining of the "esprit de dénigrement" which he says prevailed towards the end of the last century in regard to heroic actions.

Regarding Queen Philippa's share in the transaction above referred to, M. de Bréquigny says:

"La reine, qu'on suppose avoir été si touchée du malheur des six bourgeois dont elle venait de sauver la vie, ne laissa pas d'obtenir, peu de jours après, la confiscation des maisons que Jean d'Acre, l'un d'eux, avait possédées dans Calais."

Miss Strickland (*Lives of Queens*, 1st edit., vol. ii. p. 330.) likewise gives the story as related by Froissart, but mentions the fact of Queen Philippa taking possession of Jean d'Acre's property, and the doubt cast upon Eustache's loyalty; but she would appear to justify him by reason of King Philip's abandoning the brave Calaisiens to their fate. However this may be, documents exist proving that the inhabitants of Calais were indemnified for their losses; and whether or not the family of Eustache de St. Pierre approved his conduct, so much is certain, that, on the death of the latter, the property which had been granted to him by King Edward was confiscated, because they would not acknowledge their allegiance to the English.

I wish to ask whether this new light thrown on the subject, through M. de Bréquigny's labours, has been hitherto noticed, for it would appear the story should be re-written. PHILIP S. KING.

DEVIZES, ORIGIN OF: A QUESTION FOR THE HERALDS.

I will put the following case as briefly as I can.

Throughout the mediæval ages, the word *devise* formed the generic term for every species of emblazonment. Thus we have "*Devises Heroiques*, par Claude Paradin, Lyons, 1557;" "*Devises et Emblems d'Amour moralisés*, par Flamen;" "*The Paradise of Dainty Devices*, 1576;" "*Minerva Britannica, or a Garden of Heroical Devices furnished and adorned with Emblems and Impressa's of Sundry Natives*, newly devised, moralised, and published by Henry Peachum, 1612;" and lastly, Henry Estienne's "discourse of hieroglyphs, symbols, gryphs, emblems, enigmas, sentences, parables, reverses of medals, arms, blazons, cimiers, cyphers, and rebus," which learned discourse, be it observed, is entitled *The Art of making Devises*, 1646. As an additional proof that device included the motto, take the following:

"Henry III. commanded to be written by way of device in his chamber at Woodstock, 'Qui non dat quod amat non accipit ille quod optat;'"

quoted by Sir Eger. Brydges. Here I must stop, though I could add many illustrations; and go on to observe, that whereas all the explanations which I have ever met with, of the unique appellation of "Castrum Divisarum," or the castle of Devises, are totally un-historic, if not ridiculous, I crave the attention of all whom it may concern to a new solution of the difficulty.

First, then, in order to clear the way, I would observe, that if, as commonly stated, the name had signified a frontier fort, would it not have been called the castle of the division [singular] rather than the castle of the divided districts? In other words, why make it a plural term?

Secondly. If, as I surmise, the Italian word *divisa* bore at the time of the Conquest its present meaning of "device," in greater force than the

sense of divisions or partitions, is it unreasonable to suppose that Castrum Divisarum implied and constituted, at that early period, the deposit or fountain-head of the blazonry of the Norman leaders?

It was certainly not unsuited for such a species of heralds' college; being central, inland, a royal treasury, and the frequent scene of a court. When in the ensuing age re-edified by Bishop Roger, the monkish historians, without a dissentient voice, proclaimed it the most splendid castle in the realm; and though it may be objected that this observation belongs to a date not to our purpose, yet the pre-existence of the fortress is proved by its having been the temporary prison of Duke Robert. I am aware that such a notion as Devizes having formed the nucleus of the tree heraldic in England is not countenanced, nor even suspected, by any of the popular writers on the art. I may add, that one gentleman, holding an important position therein, has signified his disapproval of so early an origin being assigned to the institution. But over-against this, I beg to parade a passage from a letter written by Thomas Blore in 1806 to Sir Egerton Brydges:

"The heralds," says he, "seem originally not to have been instituted for the manufacturing of armorial ensigns, but for the recording those ensigns which had been borne." — *Censura Literaria*, vol. iii. p. 254.

My case is now stated. I shall be well content that some of your archæological friends should scatter it to the winds, provided they will explain how it is that Devizes, in common with some of the ancient cities of Egypt and Greece, has so long rejoiced in a plural name. To aid this last endeavour, I close with one more statement. The castle stood nearly midway between two other adjoining towns or villæ, also bearing plural names: Potternæ=arum [Posternæ?] and Kaningæ=arum.

J. Waylen.

P. S.—I think I may plead the privilege of a postscript for the purpose of recording (what may be taken as) an indication, though perhaps not a proof, that the idea of devices or contrivances was implied in the name so recently as the period of the civil war. The *Mercurius Civicus*, a parliamentary paper, 1644, states that Devizes was being garrisoned for the king, in the following terms:

"Hopton is fortifying amain at the Devises in Wiltshire, but I fear greater fortifyings from the Devices in Oxford."

Minor Queries.

Gold Signet Ring. — I possess an ancient gold signet ring, which was dug up a few years since not far from an old entrenchment in the borough of Leominster, in the county of Hereford, the device thereon being a *cock;* it is of very pure metal, and weighs 155 grains. It is in fine preservation: the device is rudely cut, but I beg to inclose an impression from which you may judge. Can any of your antiquarian readers throw any light on the subject to whom this device originally belonged?

In levelling the fortified entrenchment above referred to some half century ago, various utensils of pottery, burnt bones, spear and arrow heads, tesselated tiles, fragments of sculptured stones, and other relics of antiquity, were found.

J. B. Whitborne.

Ecclesia Anglicana.—I observe, in an interesting letter published in the December Number of the *Ecclesiologist*, in an enumeration of Service Books belonging to the English Church before the Reformation, and now existing in the Pepysian Library, Cambridge, the following title:

"No. 1198. Servicium de omni Officio Episcopali consernenta (*sic*) chorum . . . . secundum usum Ecclesie Anglicane."

Now I am anxious to know from any of your readers, who are better informed on these subjects than I am, or who have access to old libraries, whether *Ecclesia Anglicana* is a *usual* designation of the Catholic Church in England before the Reformation.

Service Books according to the use of some particular cathedral church are of course well known, as in this same list to which I have referred we find "secundum usum insignis ecclesie Eboracensis," "ad insignis ecclesiæ Sarisburiensis usum," &c.: but I should be glad to learn, in these days of *ultramontane* pretensions, whether, even prior to the Reformation, the distinct nationality of the Anglican church was *commonly* asserted by the use of such a title in her Service Books. I need scarcely observe how many interesting cognate questions might be asked on this subject.

G. R. M.

Tangiers.—English Army in 1684.—A merchant in 1709 deposed that he knew not how long complainant had been a *soldier*, or beyond the seas before May, 1697, but that he has heretofore seen and knew him at Tomger, before and at the time of the demolishing thereof, being then a *soldier;* and no doubt could prove that he was in England a considerable time next before May, 1697.

Could the place be other than Tangiers, destroyed in 1684?

Was complainant (a younger son of a well-connected family of gentry, but himself probably in poverty), who in deeds, and on his mon. tablet, is described as gent., likely to have been in 1684 (aged twenty-seven) a private, a non-commissioned, or commissioned officer?

If the latter, would he not have been so described? A. C.

Smith. — Of what family was —— Smith, confessor of Katherine of Braganza, buried in York Minster? and what are the arms on his tomb? Where can information be obtained as to a Judge Smith, supposed to have been of the same family?

A. F. B.

Diss.

Termination "-itis."—What is the derivation of the termination "-itis," used principally in medical words, and these signifying inflammation, as Pleuritis, *vulgo* pleurisy, inflammation of the pleura, &c.?

ADSUM.

Loak Hen. — In two or more parishes in Norfolk was a custom, or modus, of paying a *loak hen* in lieu of tythes of fowls and eggs. I shall feel obliged to any of your correspondents who can inform me what constituted a *loak hen?* G. J.

Etymological Traces of the Social Position of our Ancestors.—I remember reading an account of the traces of the social position of our Saxon ancestors yet remaining in our English customs, which interested me much at the time, and which I would gladly again refer to, as, Captain Cuttle's invaluable maxim not being then extant, I neglected "making a note of it."

It described the Norman derivation of the names of all kinds of *meat*, as beef, mutton, veal, venison, &c.; while the corresponding *animals* still retained their original Saxon appellations, ox, sheep, calf, &c.: and it accounted for this by the fact, that while the animals were under the care of the Saxon thralls and herdsmen, they retained of course their Saxon names; but when served up at the tables of their Norman lords, it became necessary to name them afresh.

I think the word *herônsewes* (cf. Vol. iii., pp. 450. 207.; Vol. iv., p. 76.) is another example, which are called *harnseys* at this day in Norfolk; as it is difficult, on any other supposition, to account for an East-Anglian giving a French appellation to so common a bird as the heron. E. S. TAYLOR.

Locke's Writings. — In an unpublished manuscript of Paley's *Lectures on Locke's Essay*, it is stated that so great was the antipathy against the writings of this eminent philosopher, at the time they were first issued, that they were "burnt at Oxford by the hands of the common hangman." Is this fact recorded in any Life of Locke; or how may it be ascertained? There is no notice of it, I believe, in either Law's *Life*, or in that of Lord King. GEORGE MUNFORD.

East Winch.

Passage in Göthe's "Faust."—Has the following passage from the second part of *Faust* ever been noticed in connexion with the fact that the clock in Göthe's chamber stopped at the moment that he himself expired? If it has not, I shall congratulate myself on having been the first to point out this very curious coincidence:

"*Mephistopheles.* Die Zeit wird Herr, der Gries hier liegt im Sand,
Die Uhr steht still ——
Chorus. Steht still! Sie schweigt wie Mitternacht
Der Zeiger fällt.
Mephistopheles. Er fällt, es ist vollbracht."
Faust, der Tragödie Zweiter Theil, Fünfter Act.

W. FRASER.

Schomberg's Epitaph by Swift. — A correspondent asks whether the epitaph alluded to in the following extract from the *Daily Courant* of July 17, 1731, is given in any edition of Swift's *Works*.

"The Latin Inscription, composed by the Rev. Dr. Swift, Dean of St. Patrick's, and ordered by the Dean and Chapter to be fixed up in the Cathedral of the said Church, over the place where the body of the great Duke of Schomberg lies, has been with all possible care and elegance engraved on a beautiful table of black Kilkenny marble, about eight feet long and four or five broad; the letters are gilded, and the whole is now finished with the utmost neatness. People of all ranks are continually crowding to see it, and the Inscription is universally admired."

The *Daily Gazetteer* of Saturday, July 12, 1740, gives a detailed account of the rejoicings in Dublin on the Tuesday preceding, being the anniversary of the battle of the Boyne, and a particular account of the bonfire made by Dean Swift in St. Kevin's Street, near the watch-house. E.

The Burial Service said by Heart. — Bishop Sprat (in his *Discourse to his Clergy*, 1695, for which see *Clergyman's Instructor*, 1827, p. 245.) relates that, immediately after the Restoration, a noted ringleader of schism in the former times was interred in one of the principal churches of London, and that the minister of the parish, being a wise and regular conformist, and afterwards an eminent bishop, delivered the whole Office of Burial by heart on that occasion. The friends of the deceased were greatly edified at first, but afterwards much surprised and confounded when they found that their fervent admiration had been bestowed on a portion of the Common Prayer. Southey (*Common-Place Book*, iii. 492.) conjectures that the minister was Bull. This cannot be, for Bull, I believe, never held a London cure. Was it Hackett? And who was the noted ringleader of schism? J. K.

Shaw's Staffordshire MSS. — Can any of your Staffordshire correspondents furnish information as to the present depository of the Rev. Stebbing Shaw's Staffordshire MSS., and the MS. notes of Dr. Thomas Harwood used in his two editions

of Erdeswick's *Staffordshire?* And can they refer to a pedigree of Thomas Wood, Esq., Lord Chief Justice of the Common Pleas, 1501; who is said to have built Hall O'Wood, in Batterley, near Botley, Staffordshire. N. C. L.

"*Ne'er to these chambers*," *&c.*—

> "Ne'er to these chambers where the mighty rest
> Since their foundation, came a nobler guest,
> Nor to th' immortal entrance e'er convey'd
> A loftier spirit, or more welcome shade."

Where do these lines come from? ARAM.

Swillington.

County History Societies.—I would suggest the idea whether County History Societies might not be formed with advantage, as there are so many counties which have never had their histories written. They are very expensive and laborious for individuals to undertake, and constantly require additions on account of the many changes which are taking place, to make them complete as works of reference for the present time: I think that by the means suggested they might be made very useful, particularly if complete statistical tables were annexed to the general and descriptive account. With comparatively little expense, the history and statistics of every county could be brought down to the latest date, making a valuable work of reference to which all could refer with confidence for the information which is constantly being sought for. G. H.

Hugh Oldham, Bishop of Exeter.—Is any pedigree extant of the family of Hugh Oldham? Baines speaks of him (*Hist. of Lanc.*, vol. ii. p. 579.) as "descended from an ancient family," born, "according to Wood and Godwin, at Manchester; but, according to Dodsworth, at Oldham."

What arms did he adopt? J. B.

The English Domestic Novel.—My first intention was to ask whether Defoe was the founder of this pleasing class of literature, but have just recollected, that Mrs. Aphara Behn wrote something of the kind in the time of Charles II. My first question will be, therefore, who was the earliest writer of this description? And, secondly, is not the matter of sufficient interest to ask your readers' assistance in the formation of a list, giving full titles, authors' names, and dates extending to 1730 or 1750? JOHN MILAND.

Dr. Young.—In the most authentic biographical accounts we have of Dr. Young the poet, it is stated that he left in the hands of his housekeeper a collection of manuscript sermons, with an injunction that after his death they should be destroyed; it is also added, that this request was only complied with *in part*. Can any of your correspondents confirm the hope that these sermons may still be in existence; and if so, in what quarter information may be obtained concerning them? The housekeeper is said to have been the widow of a clergyman, and therefore was not regarded by the Doctor in the light of a servant. J. H.

Cambridge.

Bishop Hall's Meditations.—I have an old copy before me, the title-page of which runs as follows:

> "Occasionall Meditations by Jos. Exon. Set forth by R. H. The Third Edition: with the Addition of Forty-nine Meditations not heretofore published: London, printed by M. F. for Nathaniel Butter, 1633."

It is edited by Bishop Hall's son (Robert). I should be glad to learn whether this is a scarce edition. BŒOTICUS.

Edgmond, Salop.

Chatterton.—Dr. Gregory, in his *Life of Chatterton*, p. 100. (reprinted by Southey in the first volume of his edition of Chatterton's *Works*, p. lxx.), says: "Chatterton, as appears by the coroner's inquest, swallowed arsenick in water, on the 24th of August, 1770, and died in consequence thereof the next day."

Mr. Barrett, the historian of Bristol, one of Chatterton's best friends and patrons, who, from his profession as a surgeon, was likely to have made, and seems to have made, inquiries as to the circumstances of his death, says, in his *History of Bristol*, not published before 1789, and therefore not misled by any false first report, that Chatterton's principles impelled him to become his own executioner. He took a large dose of opium, some of which was picked out from his teeth after his death, and he was found the next morning a most horrid spectacle: with limbs and features distorted as after convulsions, a frightful and ghastly corpse" (p. 647.). I do not know whether this contradiction has ever been noticed, and shall be obliged to any correspondent who can give me information. I believe that Sir Herbert Croft's *Love and Madness* was the authority followed by Dr. Gregory, but I have not the book. N. B.

Passage in Job.—The wonderful and sublime book of Job, authenticated by subsequent Divine records, and about 3400 years old, is very probably the most ancient writing in the world: and though life and immortality were especially reserved as the glorious gift and revelation of our Blessed Redeemer, the eternal Author and Finisher of our salvation, yet Job was permitted to declare his deep conviction, that he should rise from the dead and see God. This memorable declaration (chap. xix. ver. 25.) can be forgotten by none of your readers; but some of them may not know that the Septuagint adds these words of life to chap. xlii. ver. 17.: "γέγραπται, σεαυτὸν πάλιν ἀναστήσεσθαι μεθ' ὧν ὁ Κύριος ἀνίστησιν."—(But it is written that

he shall rise again with those whom the Lord raiseth up.)

Our authorised and truly admirable translation of the Holy Scriptures omits this deeply important conclusion of Job's life, so properly noticed by the learned and excellent Parkhurst.

Pray, can you or any of your readers explain the cause of this omission? As your pages have not been silent on the grand consummation which cannot be too constantly before us, I do not apologise for this very short addition to your Notes.

EDWIN JONES.

Southsea, Hants.

Turner's View of Lambeth Palace.—In a newspaper memoir of the late Mr. Turner, R.A., published shortly after his death, it was stated that the first work exhibited by him at Somerset House was a "View of Lambeth Palace," I believe in water colours. I should be glad to ascertain, through your columns, if this picture be still in existence, and in what collection. L. E. X.

Clarke's Essay on the Usefulness of Mathematical Learning.—Can any of the readers of "N. & Q." assist me in obtaining a copy of this work? In the same author's *Rationale of Circulating Numbers* (Murray, London, 1778) it is stated that the demonstrations of all the theorems and problems at the end of the Rev. John Lawson's *Dissertation on the Geometrical Analysis of the Ancients* "will be given at the latter end of *An Essay on the Usefulness of Mathematical Learning*, which will soon be published." In a subsequent portion of the work, a sketch of the contents of the *Essay* is given, which include "a Treatise on Magic Squares, translated from the French of Frenicle, as published in *Les Ouvrages de Mathématique par Messieurs de l'Académie Royale des Sciences*, with several Additions and Remarks." And in a list of "Tracts and Translations *written and published* by H. Clarke, LL.D.," which occurs at the end of my copy of the first volume of Leybourn's *Mathematical Repository* (London, 1805), the *Essay* appears as No. 10, and is stated to have been published in 8vo. at six shillings. None of my friends are acquainted with the work; but if the preceding description will enable any reader to help me to a copy, I shall esteem it a great favour.

T. T. WILKINSON.

Burnley, Lancashire.

"*The General Pardon.*"—An imperfect copy of a small tract (measuring five and a half inches by three and a half inches) has recently come into my hands, of which I much desire to obtain the wanting parts. It is entitled:

"The general Pardon, geuen longe agone, and sythe newly confyrmed, by our Almightie Father, with many large Priuileges, Grauntes, and Bulles graunted for euer, as is to be seen hereafter: Drawne out of Frenche into English. By Wyllyam Hayward. Imprinted at London, by Wyllyam How, for Wyllyam Pickeringe."

There is no date, but it is believed to have been printed in or about 1571. It is in black letter, and is an imitation of the Roman Catholic pardons. It consists of twelve leaves. In my copy the last seven of these are torn through their middle vertically.

I have not been able to meet with this tract in the catalogues of any of the great libraries which I have consulted; *e.g.* the British Museum, Bodleian, Cambridge University, Lambeth, and several of the college libraries at Cambridge.

I want any information concerning it, or its original in French, which the readers of "N. & Q." can give: also access to a copy from which to transcribe the parts wanting in mine.

CHARLES C. BABINGTON.

St. John's Coll. Cambridge.

Minor Queries with Answers.

Edward the Confessor's Ring.—There is an old legend of a ring given to one of our early kings, I think Edward the Confessor, by some saintly or angelic messenger. If any of your readers could give me any of the details of this story, it would very much oblige your constant reader M. J. T.

[The following extract from Taylor's *Glory of Regality*, pp. 74. *et seq.*, will give our Correspondent the legend referred to.

"The ring with which our kings are invested, called by some writers 'the wedding ring of England,' is illustrated, like the Ampulla, by a miraculous history, of which the following are the leading particulars; from the 'Golden Legende' (*Julyan Notary*, 1503), p. 187.:—'Edward the Confessor being one day askt for alms by a certain 'fayre olde man,' the king found nothing to give him except his ring, with which the poor man thankfully departed. Some time after, two English pilgrims in the Holy Land having lost their road, as they travelled at the close of the day, 'there came to them a fayre auncyent man wyth whyte heer for age.' Then the olde man axed them what they were and of what regyon. And they answerde that they were Pylgryms of Englond, and hadde lost their felyshyp and way also. Then this olde man comforted theym goodly, and brought theym into a fayre cytee; and whan they had well refresshyd them, and rested theym alle nyght; on the morne, this fayre olde man wente with theym and brought theym in the ryght waye agayne. And he was gladde to hear theym talke of the welfare and holynesse of theyr Kynge Saynt Edward. And whan he shold departe fro theym thenne he told theym what he was, and sayd I am Johan Theuangelyst, and saye ye unto Edward your king, that I grete hym well by the token that he gaaf to me thys rynge with his one hondes, whych rynge ye shalle de-

lyuer to hym agayne: and whan he had delyuerde to theym the ringe, he departed from theym sodenly.'

"This command, as may be supposed, was punctually obeyed by the messengers, who were furnisht with ample powers for authenticating their mission. The ring was received by the Royal Confessor, and in after times was preserved with due care at his shrine in the Abbey of Westminster."]

The Bourbons. — What was the origin of the Bourbon family? How did Henry IV. come to be the next heir to the throne on the extinction of the line of Valois? E. H. A.

[Henri IV., King of Navarre, succeeded to the throne on the extinction of the house of Valois, as the head of the house of Bourbon, which descends from Robert of France, Count de Clermont, the fifth son of St. Louis, and Seigneur de Bourbon. On the death of Louis I. in 1341, leaving two sons, this house was divided into the Bourbon, or elder branch (which became extinct on the death of the Constable of Bourbon, in 1527), and the younger branch, or that of the Counts de la Marche, afterwards Counts and Dukes of Vendome. Henri was the son of Antoine de Bourbon, Duc de Vendome.]

Replies.

EMBLEMS.

(Vol. vi., p. 460.)

The Query confirms Professor De Morgan's excellent article in *The Companion to the Almanack for* 1853, "On the Difficulty of correct Description of Books." The manuscript note cited by H. J., though curiously inaccurate, guided me to the book for which he inquires. I copy the title-page: "*Die Betrübte Pegnesis, den Leben, Kunst, und Tugend-Wandel des Seelig-Edeln Floridans, H. Sigm. von Birken, Com. Pal. Cæs. durch* 24 *Sinnbilder in Kupfern, zur schuldigen nach-Ehre fürstellend, und mit Gesprach und Reim-Gedichten erklärend, durch ihre Blumen-Hirten.* Nürnberg, 1684, 12mo." I presume the annotator, not understanding German, and seeing "Floridans" the most conspicuous word on the title-page, cited him as the author; but it is the pastoral academic name of the late Herr Sigmond von Birken, in whose honour the work is composed. The emblem, with the motto "Bis fracta relinquor," at p. 249. (not 240.), is a tree from which two boughs are broken. It illustrates the death of Floridan's second wife, and his determination not to take a third. The chess-board, plate xiv. p. 202., has the motto, "Per tot discrimina rerum," and commemorates Floridan's safe return to Nuremberg after the multitudinous perils ("die Schaaren der Gefahren") of a journey through Lower Saxony. They must have been great, if typified by the state of the board, on which only a black king and a white bishop are left — a chess problem!

I bought my copy at a book-sale many years ago, and, after reading a few pages, laid it aside as insufferably dull, although it was marked by its former possessor, the Rev. Henry White, of Lichfield, "Very rare, probably unique." On taking it up to answer H. J.'s Query, I found some matter relating to the German academies of the seventeenth century, which I think may be interesting.

Mr. Hallam (*Literature of Europe*, iv. v. 9.) says:

"The Arcadians determined to assume every one a pastoral name and a Greek birthplace; to hold their meetings in some verdant meadow, and to mingle with all their own compositions, as far as possible, images from pastoral life; images always agreeable, because they recall the times of primitive innocence. The poetical tribe adopted as their device the pipe of seven reeds bound with laurel, and their president, or director, was denominated General Shepherd or Keeper — *Custode Generale.*"

He slightly mentions the German academies of the sixteenth century (iii. ix. 30.), and says:

"It is probable that religious animosities stood in the way of such institutions, *or they may have flourished without obtaining much celebrity.*"

The academy of Pegnitz-shepherds ("Pegnitz-shäfer-orden") took its name from the little river Pegnitz which runs through Nuremberg. Herr Sigmond von Birken was elected a member in 1645. He chose *Floridan* as his pastoral name, and the amaranth as his flower. In 1658 he was admitted to the Palm Academy ("Palmen-orden"), choosing the name *Der Erwacsene* (the adult?), and the snowdrop. In 1659, a vacancy having occurred in the Pegnitz-Herdsmen ("Pegnitz-Hirten") he was thought worthy to fill it, and in 1679 he received the diploma of the Venetian order of the Recuperati. He died in 1681. This, and what can be hung upon it, is *Die Betrübte Pegnitz*, a dialogue of 406 pages. It opens with a meeting of shepherds and shepherdesses, who go in and out of their cottages on the banks of the Pegnitz, and tell one another, what all seem equally well acquainted with, the entire life of their deceased friend. It would not be easy to find a work more clumsy in conception and tasteless in execution. Herr von Birken seems to have been a prosperous man, and to have enjoyed a high pastoral reputation. His works are enumerated, but the catalogue looks ephemeral. There is, however, one with a promising title: *Die Trockene Trunkenheit, oder die Gebrauch und Missbrauch des Tabacks.* His portrait, as "Der Erwachsene," is prefixed. It has not a shepherd-like look. He seems about fifty, with a fat face, laced cravat, and large flowing wig. There are twenty-four emblematical plates, rather below the average of their time.

As so secondary a town as Nuremberg had at least three academies, we may infer that such in-

stitutions were abundant in Germany in the seventeenth century: that of the Pegnitz shepherds lasted at least till the beginning of the eighteenth. In *Der Thörichte Pritschmeister*, a comedy printed at Coblenz, 1704, one of the characters is "Phantasirende, ein Pegnitz Schäffer," who talks fustian and is made ridiculous throughout. The comedy is "von Menantes." I have another work by the same author: *Galante, Verliebte, und Satyrische Gedichte*, Hamburg, 1704. I shall be very glad to be told who he was, as his versification is often very good, and his jokes, though not graceful, and not very laughable, are real. H. B. C.

U. U. Club.

MARRIAGES EN CHEMISE. — MANTELKINDER. — LEGITIMATION.

(Vol. vi., pp. 485. 561.)

The popular error on the legal effect of marriage *en chemise* is, I think, noticed among other vulgar errors in law in a little book published some twenty years ago under the name of *Westminster Hall*, to which a deceased lawyer of eminence, then young at the bar, was a contributor. I believe the opinion to be still extensively prevalent, and to be probably founded, not exactly in total ignorance, but in a misconception, of the law. The text writers inform us that "the husband is liable for the wife's debts, *because* he acquires an absolute interest in the personal estate of the wife," &c. (Bacon's *Abridgment*, tit. "Baron and Feme.") Now an unlearned person, who hears this doctrine, might reasonably conclude, that if his bride has no estate at all, he will incur no liability; and the future husband, more prudent than refined, might think it as well to notify to his neighbours, by an unequivocal symbol, that he took no pecuniary benefit with his wife, and therefore expected to be free from her pecuniary burdens. In this, as in most other popular errors, there is found a *substratum* of reason.

With regard to the other vulgar error, noticed at the foot of MR. BROOKS' communication (p. 561.), that "all children under the girdle at the time of marriage are legitimate," the origin of it is more obvious. Every one knows of the "legitimatio per subsequens matrimonium" of the canonists, and how the barons assembled in parliament at Merton refused to engraft this law of the Church on the jurisprudence of England. But it is not perhaps so well known that, upon such a marriage, the premature offspring of the bride and bridegroom sometimes used to perform a part in the ceremony, and received the nuptial benediction under the veil or mantle of the bride or the pallium of the altar. Hence the children so legitimated are said to have been called by the Germans *Mantelkinder*. The learning on this head is to be found in Hommel's *Jurisprudentia Numismatibus Illustrata* (Lipsiæ, 1763), pp. 214—218., where the reader will also find a pictorial illustration of the ceremony from a codex of the *Novellæ* in the library of Christian Schwarz. The practice seems to have been borrowed from the form of adopting children, noticed in the same work and in Ducange, verb. "Pallium, *Pallio cooperire;*" and in Grimm's *Deut. Rechts Alterth.*, p. 465.

Let me add a word on the famous negative given to the demand of the clergy at Merton. No reason was assigned, or, at least, has been recorded, but a general unwillingness to change the laws of England. As the same barons did in fact consent to change them in other particulars, this can hardly have been the reason. Sir W. Blackstone speaks of the consequent uncertainty of heirship and discouragement of matrimony as among the causes of rejection,—arguments of very questionable weight. Others (as Bishop Hurd, in his *Dialogues*) have attributed the rejection to the constitutional repugnance of the barons to the general principles of the canon and imperial law, which the proposed change might have tended to introduce,—a degree of forethought and a range of political vision for which I can hardly give them credit, especially as the great legal authority of that day, Bracton, has borrowed the best part of his celebrated Treatise from the Corpus Juris. The most plausible motive which I have yet heard assigned for this famous parliamentary negative on the bishops' bill at Merton, is suggested (quod minimè reris!) in an Assistant Poor-Law Commissioner's Report (vol. vi. of the 8vo. printed series), viz. that bastardy multiplied the escheats which accrued to medieval lords of manors. E. SMIRKE.

A venerable person whose mind is richly stored with "shreds and patches" of folk-lore and local antiquities, on seeing the "curious marriage entry" (p. 485.), has furnished me with the following explanation.

It is the popular belief at Kirton in Lindsey that if a woman, who has contracted debts previous to her marriage, leave her residence in a state of nudity, and go to that of her future husband, he the husband will not be liable for any such debts.

A case of this kind actually occurred in that highly civilised town within my informant's memory; the woman leaving her house from a bedroom window, and putting on some clothes as she stood on the top of the ladder by which she accomplished her descent. K. P. D. E.

In that amusing work, Burn's *History of the Fleet Marriages*, p. 77., occurs the following entry: — "The woman ran across Ludgate Hill in her shift;" to which the editor has added this note: — "The *Daily Journal* of 8th November, 1725, mentions a similar exhibition at Ulcomb in

Kent. It was a vulgar error that a man was not liable to the bride's debts, if he took her in no other apparel than her shift." J. Y.

Saffron Walden.

EDITIONS OF THE PRAYER-BOOK PRIOR TO 1662.

(Vol. vi., pp. 435. 564.)

As Mr. Sparrow Simpson invites additions to his list from all quarters, I send him my contribution: and as I see that he has included *translations* of our Liturgy into other languages, I do the same:

1552. Worcester. Jo. Oswen. Folio.
1560. London. Jugge and Cawood. 4to.
1565. London. Jugge and Cawood. 8vo.
1607. London. Folio.
1629. London. Folio.
1629. Cambridge. Folio.
1632. London. 4to.
1633. London. 4to.
1634. London. Folio.
1635. London. 4to.
1638. Cambridge. 4to.
1639. London. Folio.
1641. London. 4to.
1660. Cambridge. Folio.
1644. The Scotch, by Laud and the Scotch bishops. Printed by John Jones. 8vo.
1551. Latine versa, per Alex. Absium. Lipsiæ. 4to.
1594. „ „ London. 8vo.
s. a. „ by Reginald Wolfe. London. 4to.
1638. In Greek. London. 8vo.
1616. In French. London. 4to.
1608. In Irish. Dublin. Folio.
1612. In Spanish. London. 4to.
1621. In Welsh. London. 4to.

All the foregoing editions are in the Bodleian Library. I may add to them the following three:

1.—1551. Dublin, by Humfrey Powell. Folio.
2.—1617 (?). Dublin. Company of Stationers. 4to.
3.—1637. Dublin.

The *first* of these, which is the first book printed in Ireland, is extremely rare. I believe only two copies are certainly known to exist; one of which is in the library of Trinity College, Dublin; and the other in that of Emmanuel College, Cambridge. Both are in very fine condition.

The *second* is in my possession. The book is quite perfect; but some wiseacre has carefully erased the date. The *Almanac for xxvi Yeares* tells nothing, being for the years 1603 to 1628. But the book contains a prayer for "Frederick, the Prince Elector Palatine, and the Lady Elizabeth, his wife, with their hopeful issue." He married the princess in 1613; and in 1619 he was elected King of Bohemia, and thenceforward would be prayed for under his higher title. If the Sunday letter in the calendar is to be trusted, the book was printed (according to De Morgan's *Book of Almanacs*) in 1617. The Dublin Society of Stationers was established in that year; and it is not unlikely that they commenced their issues with a Prayer-Book. I have never seen nor heard of another copy, with which I might compare mine, and thus ascertain its date.

The *third*, of 1637, is reported; but I have never met with it. H. Cotton.

Thurles.

ETYMOLOGY OF PEARL.

(Vol. vi., p. 578.)

The inquiry of your correspondent Ifigfowl respecting the etymology of the word *pearl* does not admit of a simple answer. The word occurs in all the modern languages, both Romance and Teutonic: *perla*, Ital. and Span.; *perle*, French and German, whence the English *pearl*. Adelung in v. believes the word to be of Teutonic origin, and considers it as the diminutive of *beere*, a berry. Others derive it from *perna*, the Latin name of a shell-fish (see Ducange in *perlæ;* Diez, *Grammatik der Romanischen Sprachen*, vol. i. p. 235.). Neither of these derivations is probable: it is not shown that *beere* had a diminutive form, and *perna* was a local and obscure name: see Pliny, *N. H.* xxxii. ad fin. Salmasius (*Exercit. Plin.*, p. 40. ed. 1689) thinks that *perla* is formed from *perula*, for *sperula*, the diminutive of *sphæra*. A more probable origin is that the word is formed from the Latin *pirum*, as suggested by Diez, in allusion to the pear-shaped form of the pearl. Ducange in v. says that the extremity of the nose was called *pirula nasi*, from its resemblance to the form of a pear. But *pirus* was used to denote a boundary-stone, made in a pyramidal shape (Ducange in v.); and this seems to have been the origin of the singular expression *pirula nasi*, as being something at the extremity. Another supposition is, that the word *perla* is derived from the Latin *perula*, the diminutive of *pera*, a wallet. A wallet was a small bag hung round the neck; and the word *perula*, in the sense of a small bag, occurs in Seneca and Apuleius. The analogy of shape and mode of wearing is sufficiently close to suggest the transfer of the name. *Perula* and *perulus* are used in Low Latin in the sense of *pearl*. Ducange cites a passage from a hagiographer, where *perula* means the white of the eye, evidently alluding to the colour of the pearl.

The choice seems to lie between *perula* as the diminutive of *pera* or of *pirum*. Neither derivation is improbable. It is to be observed that the modern Italian form of *pirum*, the fruit of the pear, is *pera;* the modern feminine noun being, as in numerous other cases, formed from the plural of the Latin neuter noun (see Diez, ib. vol. ii. p. 19.). The analogy of *unio* (to which I shall

advert presently) supports the derivation from the fruit; the derivation from *pera*, a wallet, is, on merely linguistical grounds, preferable.

The Greek name of *pearl* is μαργαρίτης, originally applied to a precious stone, and apparently moulded out of some oriental name, into a form suited to the Greek pronunciation. Scott and Liddell in v. derive it from the Persian *murwari*. Pliny, *H. N.* ix. 56., speaking of the pearl, says: "Apud Græcos non est, ne apud barbaros quidem inventores ejus, aliud quam margaritæ." The Greek name *Margarita* was used by the Romans, but the proper Latin name for the pearl was *unio*. Pliny (ibid.) explains this word by saying that each pearl is *unique*, and unlike every other pearl. Ammianus Marcellinus (lib. xxiii. ad fin.) thinks that pearls were called *uniones*, because the best were found single in the shell; Solinus (c. 53.) because they were always found single. The more homely explanation of Salmasius seems, however, to be the true one; namely, that the common word for an onion, growing in a single bulb, was transferred to the pearl (*Exercit. Plin.*, pp. 822–4.; Columella *de R. R.* xii. 10.). The ancient meaning of *unio* is still preserved in the French *ognon*. L.

Your correspondent asks the "etymon of our English word *pearl*." It would not be uninteresting to learn, at the same time, at what period *pearl* came into general use as an English word? Burton, who wrote his *Anatomy* in the reign of James I., uses the word *union* (from the Latin *unio*) instead of *pearl* (*Anat. Melanc.*, vol. ii. part 2. sec. 3. mem. 3., and ib., p. 2. sec. 4. mem. 1. subs. 4.). In the latter passage he says: "Those smaller unions which are found in shells, amongst the Persians and Indians, are very cordial, and most part avail to the exhilaration of the heart."

The Latin term *unio* differs from "margarita," in so far as it seems to have been applied by Pliny to distinguish the small and ill-shaped pearls, from the large round and perfect, which he calls "margaritæ." And in his ninth book, c. 59., he defines the difference philologically, as well as philosophically. Philemon Holland, who published his translation of Pliny in 1634, about thirteen years after Burton published the first edition of his *Anatomy*, uses the word *pearl* indifferently as the equivalent both of *margarita* and *unio*.

Query: Was the word *union* generally received in England instead of *pearl* in Burton's time, and when did it give place to it? J. EMERSON TENNANT.

"MARTIN DRUNK."

(Vol. v., p. 587.)

Has not the following song something to do with the expression "Martin drunk"? It is certainly cotemporary with Thomas Nash the Elizabethan satirist, and was long a favourite "three man's" song. It is copied from *Deuteromelia, or the Second Part of Musick's Melodie*, 4to., 1609:

"MARTIN SAID TO HIS MAN.

"Martin said to his man,
Fie! man, fie!
O Martin said to his man,
Who's the foole now?
Martin said to his man,
Fill thou the cup, and I the can;
Thou hast well drunken, man,
Who's the foole now?

"I see a sheepe shering corne,
Fie! man, fie!
I see a sheepe shering corne,
Who's the foole now?
I see a sheepe shering corne,
And a cuckold blow his horne;
Thou hast well drunken, man,
Who's the foole now?

"I see a man in the moone,
Fie! man, fie!
I see a man in the moone;
Who's the foole now?
I see a man in the moone,
Clowting of St. Peter's shoone;
Thou hast well drunken, man,
Who's the foole now?

"I see a hare chase a hound,
Fie! man, fie!
I see a hare chase a hound,
Who's the foole now?
I see a hare chase a hound,
Twenty mile above the ground;
Thou hast well drunken, man,
Who's the foole now?

"I see a goose ring a hog,
Fie! man, fie!
I see a goose ring a hog,
Who's the foole now?
I see a goose ring a hog,
And a snayle that did bite a dog;
Thou hast well drunken, man,
Who's the foole now?

"I see a mouse catch the cat,
Fie! man, fie!
I see a mouse catch the cat,
Who's the foole now?
I see a mouse catch the cat,
And the cheese to eate the rat;
Thou hast well drunken, man,
Who's the foole now?"

EDWARD F. RIMBAULT.

GÖTHE'S REPLY TO NICOLAI.

(Vol. vi., p. 434.).

Had M. M. E. gone to the fountain-head, and consulted Göthe's own statement in his autobiography, he would have seen in the *Werke*, vol. xxvi.

p. 229., that Mr. Hayward's note was not written with that writer's usual care. Göthe does not say that his reply to Nicolai's *Joys of Werter*, though circulated only in MS., destroyed N.'s literary reputation: on the contrary, he says that his squib (for it was no more) consisted of an epigram, not fit for communication, and a dialogue between Charlotte and Werter, which was never copied, and long lost; but that this dialogue, exposing N.'s impertinence, was written with a foreboding of his sad habit, afterwards developed, of treating of subjects out of his depth, which habit, notwithstanding his indisputable merits of another kind, utterly destroyed his reputation. This was most true: and yet all such assertions must be taken in a qualified sense. Nearly thirty years after this was written I partook of the hospitality of N. at Berlin. It was in 1803, when he was at the head, not of the Berlin literati, but of the book-manufactory of Prussia. He was then what, afterwards and elsewhere, the Longmans, Murrays, Constables, Cottas, and Brockhauses were,—the great publisher of his age and country. The *entrepreneur* of the *Neue Deutsche Bibliothek* may be compared with the publishers of our and the French great Cyclopædias, and our Quarterly Reviews.

It was unfortunate for the posthumous reputation of the great bibliopolist that he, patronising a school that was dying out, made war on the athletes of the rising school. He assailed nearly every great man, philosopher or poet, from Kant and Göthe downwards, especially of the schools of Saxony, Swabia, and the free imperial cities. No wonder that he became afterwards what Macfleckno and Colly Cibber had been to Dryden and Pope. In some dozen of the *Xenien* of Göthe and Schiller, in 1797, he was treated as the Arch-Philistine.

M. M. E. characterises him as the "friend" and "fellow-labourer" of Lessing. Now Lessing was incomparably the most eminent *littérateur* of the earlier part of that age,—the man who was the forerunner of the philosophers, and whose criticisms supplied the place of poetry. The satirists of the *Xenien* affect to compassionate Lessing, in having to endure a companion so forced on him as Nicolai was, whom they speak of as a "thorn in the crown of the martyr." The few who care for the literary controversies of the age of Göthe in Germany will be greatly assisted by an edition of the *Xenien*, with notes, published at Dantzig, 1833.

H. C. R.

PHOTOGRAPHIC CORRESPONDENCE.

Processes upon Paper.—The favourable manner in which the account I have given of the Collodion process has been received, not only by your readers in general, as has been evinced by many private letters, but also by the numerous correspondents it has drawn forth, induces me, after some little delay, to request space for a description of the following processes upon paper. In giving these I wish it to be understood that I may offer but little that is original, my object being to describe, as plainly as I possibly can, these easy methods, and to make no observation but what I have found to be successful in my own hands. I have had the good fortune to obtain the friendship of some of the most successful photographers of the day; and taking three very eminent ones, I find they have each some peculiarities in his mode of manipulation, varying with each other in the strength of the solutions employed, and producing results the most agreeable to their respective tastes. Reviewing these different processes in my own mind, and trying with patience the various results, I conclude that the following quantities are calculated to produce an adequate degree of sensibility in the paper, and yet to allow it to be prepared for the action of light for many hours previous to its use, and yet with more certainty than any other I am acquainted with. I think I may always depend upon it for twenty-four to thirty-six hours after excitement, and I have seen good pictures produced upon the third day. I believe it is a rule which admits of no contradiction, that the more you dilute your solution, the longer the excited paper will keep; but in proportion to its diminished sensibility, the time of exposure must be prolonged, and therefore I am, from this waste of time and other reasons, disposed to place much less value upon the wax-paper process than many do.

The process I am about to describe is so simple, and I hope to make it so intelligible to your non-photographic readers, that a perfect novice, using ordinary care, must meet with success; but should I fail doing so upon all points, any information sought through the medium of "N. & Q." shall meet with explanation from myself, if not from other of your experienced correspondents, whose indulgence I must beg should the communication be deemed too elementary, it being my earnest desire to point out to archæologists who are desirous of acquiring this knowledge, how easily they themselves may practise this beautiful art, and possess those objects they would desire to preserve, in a far more truthful state than could be otherwise accomplished.

I have not myself met that uniform success with any other paper that I have with Turner's photographic of Chafford Mills: a sheet of this divided into two portions forms at the same time a useful and also a very easily-managed size, one adapted for most cameras, forming a picture of nine inches by seven, which is adequate for nearly every purpose. Each sheet being marked in its opposite corners with a plain pencil-mark on its smooth side (vide *antè*, p. 372.), the surface for

all future operations is in all lights easily discerned. In my instructions for printing from collodion negatives, a form of iodized paper was given, which, although very good, is not, I think, equal to the following, which is more easily and quickly prepared, exhibits a saving of the iodide of potassium, and is upon the whole a neater mode.

Take sixty grains of nitrate of silver and sixty grains of iodide of potassium; dissolve each separately in an ounce of distilled water; mix together and stir with a glass rod. The precipitate settling, the fluid is to be poured away; then add distilled water to the precipitate up to four ounces, and add to it 650 grains of iodide of potassium, which *should* re-dissolve the precipitated iodide of silver, and form a perfectly clear solution; but if not, a little more must be carefully added, for this salt varies much, and I have found it to require 720 grains to accomplish the desired object.

The fluid being put into a porcelain or glass dish, the paper should be laid down upon its surface and immediately removed, and being laid upon a piece of blotting-paper with the wet surface uppermost, a glass rod then passed over it to and fro ensures the *total expulsion* of all particles of air, which will frequently remain when the mere dipping is resorted to. When dry, this paper should be soaked in common water for three hours, changing the water twice or thrice, so as to remove all the soluble salts. It should then be pinned up to dry, and, when so, kept in a folio for use. I have in this manner prepared from sixty to eighty sheets in an evening with the greatest ease. It keeps good for an indefinite time, and, as all experienced photographers are aware, unless you possess good iodized paper, which should be of a *primrose* colour, you cannot meet with success in your after-operations. Iodized paper becomes sometimes of a bright brimstone colour when first made; it is then very apt to brown in its use, but tones down and improves by a little keeping.

To excite this paper, dissolve thirty grains of nitrate of silver in one ounce of distilled water, and add a drachm and a half of glacial acetic acid; of this solution take one drachm, and add to it two ounces and a half of distilled water. The iodized surface of the paper may then be either floated on the surface of the aceto-nitrate of silver or exciting fluid, and afterwards a rod passed over, as was formerly done in the iodizing, or the aceto-nitrate may be applied evenly with a brush; but in either instance the surface should be immediately blotted off; and the same blotting-paper never used a second time for this, although it may be kept to develop on and for other purposes. It will be scarcely needful to observe that this process of exciting must be performed by the light of a candle or feeble yellow light, as must the subsequent development. The excited paper may be now placed for use between sheets of blotting-paper; it seems to act equally well either when damp or when kept for many hours, and I have found it good for more than a week.

The time for exposure must entirely depend upon the degree of light. In two minutes and a half a good picture may be produced; but if left exposed for twenty minutes or more, little harm will arise; the paper does not solarise, but upon the degree of image visible upon the paper depends the means of developing. When long exposed, a solvent solution of gallic acid only applied to the exposed surfaces will be sufficient; but if there is little appearance of an image, then a free undiluted solution of aceto-nitrate may be used, in conjunction with the gallic acid, the former never being in proportion more than one-third. If that quantity is exceeded, either a brownish or an unpleasant reddish tint is often obtained. These negatives should be fixed by immersing them in a solution of hyposulphate of soda, which may be of the strength of one ounce of salt to eight ounces of water — the sufficiency of immersion being known by the disappearance of the yellow colour, and when they have been once immersed they may be taken to the daylight to ascertain this. The hyposulphate must now be perfectly removed by soaking in water, which may extend to several hours; but this may be always ascertained by the tongue, for, if tasteless, it has been accomplished. If it is deemed advisable — which I think is only required in very dark over-done pictures — to wax the negative, it is easily managed by holding a piece of white wax or candle in front of a clean iron rather hot, and passing it frequently over the surface. The super-abundant wax being again removed by passing it between some clean pieces of blotting-paper. Although the minuter details can never be acquired by this mode which are obtained by the collodion process, it has the advantage of extreme simplicity, and by the operator providing himself with a bag or square of yellow calico, which he can loosely peg down to the ground when no other shade is near, to contain spare prepared papers, he can at any future time obtain a sufficient number of views, which afterwards he can develop at his leisure.

It requires no liquids to be carried about with you, nor is that nice manipulation required which attends the collodion process.

The wax-paper process has been extolled by many, and very successful results have been obtained: the paper has the undoubted advantage of keeping after being excited much longer than any other; but, from my own experience, just so much the weaker it is made, and so as to safely rely upon its long remaining useful, so it is proportionally slower in its action. And I have rarely seen from

wax negatives positives so satisfactory in depth of tone, as from those which have been waxed after being taken on ordinary paper. It is all very well for gentlemen to advocate a sort of photographic tour, upon which you are to go on taking views day after day, and when you return home at leisure to develop your past proceedings: I never yet knew one so lukewarm in this pursuit as not to desire to know, at his *earliest possible* opportunity, the result of his labours; indeed, were not this the case, I fear disappointment would more often result than at present, for I scarcely think any one can exactly decide upon the power of the light of any given day, without having made some little trial to guide him. I have myself, especially with collodion, found the action very rapid upon some *apparently* dull day; whilst, from an unexplained cause, a comparatively brighter day has been less active in its photographic results. As in the previous process, I would strongly advise Turner's paper to be used, and not the thin French papers generally adopted, because I find all the high lights so much better preserved in the English paper. It may be purchased ready waxed nearly as cheap as it may be done by one's self; but as many operators like to possess that which is entirely their own production, the following mode will be found a ready way of waxing: — Procure a piece of thick smooth slate, a trifle larger than the paper to be used; waste pieces of this description are always occurring at the slate works, and are of a trifling value. This should be made very hot by laying it close before a fire; then, covered with one layer of thick blotting-paper, it will form a most admirable surface upon which to use the iron. Taking a piece of wax in the left hand, an iron well heated being pressed against it, it may rapidly be made to flow over the whole surface with much evenness, the surplus wax being afterwards removed by ironing between blotting-paper. When good, it should be colourless, free from gloss, and having the beautiful semi-transparent appearance of the Chinese rice-paper. To iodize the paper completely, immerse it in the following solution:

Iodide of potash - - -	200 grains.
Mannite - - - -	6 drachms.
Cyanide of potash - - -	5 grains.
Distilled water - - -	20 ounces.

Allow it to remain three hours, taking care that air-particles are perfectly excluded, and once during the time turning over each sheet of paper, as many being inserted as the fluid will conveniently cover, as it is not injured by after keeping. It should be then removed from the iodide bath, pinned up, and dried, ready for use. When required to be excited, the paper should, by the light of a candle, be immersed in the following solution, where it should remain for five minutes:

Nitrate of silver - - -	4 drachms.
Glacial acetic acid - - -	4 drachms.
Distilled water - - -	8 ounces.

Being removed from the aceto-nitrate bath, immerse it into a pan of distilled water, where let it remain about a quarter of an hour. In order to make this paper keep a week or two, it must be immersed in a second water, which in point of fact is a mere reduction of the strength of the solutions already used; but for ordinary purposes, and when the paper is to be used within three or four days, one immersion is quite sufficient, especially as it does not reduce its sensitiveness in a needless way. It may now be preserved between blotting-paper, free from light, for future use. The time of exposure requisite for this paper will exceed that of the ordinary unwaxed, given in the previous directions. The picture may be developed by a complete immersion also in a saturated solution of gallic acid; but should it not have been exposed a sufficient time in the camera, a few drops of the aceto-nitrate solution added to the gallic acid greatly accelerates it. An excess of aceto-nitrate often produces an unpleasant red tint, which is to be avoided. Instead of complete immersion, the paper may be laid upon some waste blotting-paper, and the surface only wetted by means of the glass rod or brush. The picture may now be fixed by the use of the hyposulphate of soda, as in the preceding process.

It is not actually necessary that this should be a wax-paper process, because ordinary paper treated in this way acts very beautifully, although it does not allow of so long keeping for use after excitement; yet it has then the advantage, that a negative may either be waxed or not, as shall be deemed advisable by its apparent depth of action.

HUGH W. DIAMOND.

Exhibition of recent Specimens of Photography at the Society of Arts.—This exhibition, to which all interested in the art have been invited to contribute, was inaugurated by a conversazione at the Society's rooms, on the evening of Wednesday, the 22nd of December: the public have since been admitted at a charge of sixpence each, and it will continue open until the 8th of January.

We strongly recommend all our friends to pay a visit to this most delightful collection. By our visit at the crowded conversazione, and another hasty view since, we do not feel justified to enter into a review and criticism of the specimens so fully as the subject requires; but in the mean time we can assure our archæological readers that they will find there such interesting records of architectural detail, together with views of antiquities from Egypt and Nubia, as will perfectly convince them of the value of this art with reference to their own immediate pursuits. Those who feel less delight in mere antiquity will be gratified

to see, for the first time, that there are here shown photographs which aim at more than the bare copying of any particular spot; for many of the pictures here exhibited may rank as fine works of art. We feel much delicacy and hesitation in mentioning any particular artist, where so many are entitled to praise, especially in some particular departments. We could point out pictures having all the minute truthfulness of nature, combined with the beautiful effects of some of the greatest painters. We must, however, direct especial attention to the landscapes of Mr. Turner, the views in the Pyrenees by Mr. Stewart, and one splendid one of the same locality by Le Gray. Mr. Buckle's views in paper also exhibit a sharpness and detail almost equal to collodion; as do the various productions of Mr. Fenton in wax paper. The effects obtained also by Mr. Owen of Bristol appear to be very satisfactory: why they are, with so much excellence, called *experimental*, we cannot tell. In collodion Mr. Berger has exhibited some effective portraits; and we think the success of Mr. De la Motte has been so great, that in some of his productions little remains to be desired. We cannot conclude this brief notice without directing attention to the minuteness and pleasing effect of the views in Rome by M. Eugène Constant, which are also from collodion; as also the specimens from albumen negatives of M. Ferrier; and, lastly, to the pleasant fact that lady amateurs are now practising this art,—very nice specimens being here exhibited by the Ladies Nevill, whose example we shall hope to see followed.

Replies to Minor Queries.

Quotation in Locke (Vol. vi., p. 386.). — The words "Si non vis intelligi non debes legi" were, I believe, the exclamation of St. Jerome, as he threw his copy of Persius into the fire in a fit of testiness at being unable to construe some tough lines of that tough author. I set down this reply from memory, and am unable to give the authority for it. W. FRASER.

Pic-nic (Vol. vi., pp. 152. 518.). — The Query of A. F. S. (p. 152.) as to the etymology of *pic-nic* still remains unanswered. The Note of W. W. (p. 518.) merely refers to the time (1802) when pic-nic suppers first became fashionable in England. Under a French form, the word appears in a speech of Robespierre's, quoted in the *British and Foreign Review* for July, 1844, p. 620.: "C'est ici qu'il doit m'accuser, et non dans les *piques-niques*, dans les sociétés particulières." An earlier instance occurs in one of Lord Chesterfield's letters (No. 167.), dated October 1748. JAYDEE.

Discovery at Nuneham Regis (Vol. vi., pp. 386. 488. 558.).—Nuneham Regis was granted to John Dudley, Duke of Northumberland, in the seventh year of King Edward VI.; but as it was forfeited on his attainder, in the first year of Queen Mary, and immediately granted by her to Sir Rowland Hill, knight, and citizen of London, from whom Sir Thomas Leigh, knight, and alderman of London, almost immediately acquired it; and as he exercised the right of presentation to the vicarage in the first year of the reign of Queen Elizabeth, there is no probability of the body of John, Duke of Northumberland, being removed from the Tower of London to Newnham.

The letters T. B. on the clothes on the body at Nuneham are distinctly worked in Roman capitals, like those on a common sampler. I have seen them. J. S.s.

Door-head Inscriptions (Vol. vi., p. 543.).—

"Sit mihi nec glis servus nec hospes hirudo."

"From servant lazy as dormouse,
Or leeching guest, God keep my house."

MR. WOODWARD tells us that he quotes this inscription "from memory:" it is so very pertinent that it seems a pity even to hint a correction, but, as I read it, it seemed partly familiar to me, and I find something so like the latter part of it in two ancient authors, that I am tempted to inquire whether he may not have omitted *one letter*, which alters the sense as given above, and yet gives a sense as good.

Among the Symbols of Pythagoras, I read the following:

"Ομωροφιους χελιδωνας μη εχειν."

"Domesticas hirundines ne habeto."

To the same effect (but, strange to say, without any reference to Pythagoras' dictum), we find it in the *proverbia* of Polydore Virgil (A.D. 1498):

"Hirundo suscipienda non est."

and the exposition is the same in both:

"Hirundo garrula semper, *i. e.* garruli et tumigeri homines recipiendi non sunt."

I find no original for the former part of the inscription. Probably MR. WOODWARD will agree with me, that it is difficult to decide whether a greedy or a gossipping guest would be the worst household infliction; but as a careful householder might well deprecate either, as matter of curiosity perhaps he would refer to the original inscription again, and decide whether he has or has not omitted an "n." A. B. R.

Belmont.

Stratford Parsonage, Wilts:

"Parva sed apta Domino.
1675."

Montacute House, Somerset:

"Through this wide opening gate
None come too soon, none go too late.
And yours."

Sudbury House, Derbyshire:

"Omne Bonum Dei Donum."

At Verona:

"Patet Janua, Cor magis."

The next I have seen somewhere:

"Detur digniori."

H. T. ELLACOMBE.

Clyst St. George.

Cross and Pile (Vol. vi., pp. 386. 513.). — The *pile* is invariably on the obverse or *head* side of a coin; and *pile* or *poll* both mean the head, from whence the "poll tax" and "poll groat" — a tax paid by the head, or a personal tax, of which we have an historical example of its collector in the case of Wat Tyler.

Ruding, in *Annals of the Coinage*, vol. ii. p. 119., 8vo., edit. 1819, states that Ed. I. A.D. 1304, in the delivering out the stamps for the coinage, orders that three *piles* and six *crosses* shall be given. It is well known to all numismatists that all, or most early coins, both Saxon and English, had a head on the obverse and a cross on the reverse — the latter being placed on the coins as symbolical of Christianity.

Pile also means the hair, or any filament: as the "pile of velvet, the nap of woollen cloth," &c. And Jamieson, in his *Scotch Dictionary*, says:

"PILE. The soft hair which first appears on the chins of young men."

Coles, Ashe, Webster, and others give the same meaning.

The superstitious effect of the cross as a charm or amulet is well known; from whence the saying:

"I have never a cross in my purse to keep the Devil away."

Again:

"Priests were coin-proof against the Devil, they never being without money; of course, always had a cross in their pocket." — Gilpin's *Beehive of the Romish Church*, 1636, p. 251.

And Nash, in the Supplication of Pierce Penniless to the Devil, makes Pierce to say:

"Whereas your impious excellence hath had the poore tenement of my purse anytime this half year for your dancing schole, and he, notwithstanding, hath received no penye nor crosse for farme," &c.

And the poet Skelton says:

". . . . . and in his pouche,
The Devil might dance therein for any crouche."
P. 71.

Trusting the above will be satisfactory to D.W.S., I beg to conclude, thinking you will say I have already made "much ado about nothing."

GODDARD JOHNSON.

Rhymes upon Places (Vol. vi., p. 281.). — Perhaps you will think the following rhymes upon places worth insertion:

"I stood upon Eyemouth Fort,
And guess ye what I saw?
Fairmiside and Furmintong,
Neuhouses and Cocklaw,
The fairy fouk o' Fosterland,
The witches o' Edincran,
The bly-rigs o' Reston;
But Dunse dings a'."

Near the seaside village of Eyemouth, in Berwickshire, is a promontory marked with a succession of grassy mounds, the remains of a fort built there in the regency of Mary of Lorraine. A number of places are represented as visible from the fort: but here fact is not strictly adhered to.

Fosterland once existed in the parish of Bunkle as a small village; but even its vestiges are not now visible on the brown moor where it once stood. Edincran, properly Auchinchran, is an estate in the vicinity of Fosterland, as is Reston also. There is a variation as follows:

"The fairy fouk o' Fosterland,
The witches o' Edincran,
And the rye-kail o' Reston
Gar'd a' the dogs die."

The rye-kail alluded to must have been a broth chiefly made from rye, which grain, it is well known, is sometimes so much tainted as to be poisonous.

C. BENSON.

Birmingham.

'Αρνίον (Vol. vi., p. 509.). — Probably your correspondent is aware of the explanation given by Dr. Wordsworth in his book on the Apocalypse, but does not think it satisfactory. Still, as he does not allude to it, I venture to transcribe it:

"The Apocalypse abounds in contrasts. For example, the LAMB, who is always called 'Αμνὸς, never 'Αρνίον, in St. John's *Gospel*, is called 'Αρνίον, never 'Αμνὸς, in St. John's *Apocalypse*, in which 'Αρνίον occurs twenty-nine times. And why does ὁ Αμνος here become τὸ 'Αρνίον? To *contrast* Him more strongly with τὸ Θηρίον, that is, to mark the *opposition* between the LAMB and the Beast."

To this a note is appended:

"This contrast is even more striking in the original, where it is aided by an exact correspondence of syllables and accents. On one side are —

'Η πόρνη καὶ τὸ Θηρίον:'

On the other —

'Η Νύμφη καὶ τὸ 'Αρνίον.'

See Rev. xxi. 2. 9., xxii. 17."—*Is the Church of Rome Babylon?* p. 58.: London, 1851.

A. A. D.

'Αρνίον and ἀμνὸς both denote a lamb. In John i. 29. 36., the latter is applied to Jesus by John the

Baptist. In Acts viii. 32., and 1 Pet. i. 19., the term is manifestly derived from Isa. liii. 7., the Septuagint translation. But, in the Revelation, the word selected by the apostle is simply to be viewed as characteristic of his style. Taken in connexion with John i. 29. 36., the difference presents one of those points which so strikingly attest the authenticity of the Scripture. If the writer had drawn upon his imagination, in all likelihood he would have used the word ἀρνίον in the Gospel; but he employed another, because the Baptist actually made use of a different one, *i. e.* one different from that which he was in the habit of employing.

B. H. COWPER.

Who was the greatest General (Vol. vi., p. 509.). — In reply to the following Query, "Who was the greatest general, and why and wherefore did the Duke of Wellington give the palm to Hannibal?" I think the following note appended to the eloquent sermon of Dr. Croly, preached on the death of the Duke, Sept. 19th, not only shows the humility of the Duke in giving preference to Hannibal over himself, but it contains so just a comparison between the two generals, that it deserves recording in the valuable and useful pages of the "N. & Q.," as well as being a perfect and true answer to C. T.:

"It has been usual," the note says, "to compare Wellington with Hannibal. But those who make the comparison seem to forget the facts: —

"Hannibal, descending from the Alps with a disciplined force of 26,000 men, met the brave Roman Militia, commanded by brave blockheads, and beat them accordingly. But, as soon as he was met by a man of common sense, Fabius, he could do nothing with him; when he met a manœuvring officer, the Consul Nero, he was outmanœuvred, and lost his brother Asdrubal's army, which was equivalent to his losing Italy; and when he met an active officer, Scipio, he was beaten on his own ground. Finally, forced to take refuge with a foreign power, he was there a prisoner, and there he died."

"His administrative qualities seem to have been of the humblest, or of the most indolent, order. For fourteen years he was in possession of, or in influence with, all the powers of southern Italy, then the richest portion of the peninsula. Yet this possession was wrested from him without an effort; and where he might have been a monarch, he was only a pensioner. His *punic* faith, his flight, his refuge, and his death in captivity, might find a more complete resemblance in the history of Napoleon."

The following concluding sentence of Dr. Croly's note conveys a truer and far more just comparison with another great general:

"The life of the first Cæsar forms a much fairer comparison with that of Wellington. Both nobly born; both forcing their way up through the gradations of service, outstripping all their age; forming their characters by warfare in foreign countries; always commanding small armies, yet always invincible (Cæsar won the World at Pharsalia with only 25,000 men): both alike courageous and clement, unfailing in resources, and indefatigable in their objects; receiving the highest rewards, and rising to the highest rank of their times; never beaten: both of first-rate ability in council. The difference being in their objects; one to serve himself, the other to serve his country; one impelled by ambition, the other by duty; one destroying the constitution of his country, the other sustaining it. Wellington, too, has given the soldier and statesman his 'Commentaries,' one of the noblest transcripts of a great administrative mind."

J. M. G.

Worcester.

Beech-trees struck by Lightning (Vol. vi., p. 129.). — On Thinnigrove Common, near Nettlebed, Oxon, a beech-tree, one of three or four growing round a pit, was shattered by lightning about thirteen or fourteen years ago. A gentleman who has lived sixty years in the neighbourhood of the beech woods near Henly, tells me that he remembers three or four similar cases. Single beech-trees, which are very ornamental, generally grow very low and wide-spreading, which may be the reason why they often escape. On the other hand, in the woods, where they run up close and very high, they present so many points of attraction to the electric fluid, that probably for that cause it is not often the case that one tree in particular is struck.

CORYLUS.

Portsmouth.

Passage in Tennyson (Vol. vi., p. 272.). — It appears to me that Tennyson has fallen into the error of a Latin construction. I call it an error, because in that language the varied terminations of the cases and numbers make that plain which we have no means of evidencing in English. I should translate it "Numenii strepitus volantis" — "The call of the curlew dreary (drearily) gleams about the moorland, *as he flies* o'er Locksley Hall." The summer note of the curlew is a shrill clear whistle, but in winter they sometimes indulge in a wild melancholy scream.

CORYLUS.

Portsmouth.

Inscriptions in Churches (Vol. vi., p. 510.). — I differ from your reply to NORWOOD's Query, in which you refer to the colloquy between Queen Elizabeth and Dean Nowell as the origin of these inscriptions. No doubt they were derived from the custom of our ante-Reformation ancestors, of painting figures and legends of saints upon the walls of churches; but the following instance will suffice to prove that they originated in the reign of Edward VI., and not in Queen Elizabeth's.

In the interesting paper by the Rev. E. Venables in the *Transactions of the Cambridge Camden Society*, on "The Church of St. Mary the Great, Cambridge," he gives, under the year

1550, the following extracts from the churchwardens' accounts:

"For makyng of the wall where Saynt George stood in the chyrche - vj^{d}
It. payd for wythynge y^{e} chyrch - xx^{s} iiij^{d}
It. payd for *wryghtynge of y^{e} chyrch walls with Scriptures* - - - iiij^{lib} iij^{s} iiij^{d}."

Shortly after the accession of Queen Mary in 1553, the following entry occurs:

"Payd to Barnes for mendyng over the rode and over the altar in the chapell, and *for washing oute the Scriptures* - - - 4^{s} 4^{d}."

They do not appear to have been restored after this, for in the year 1840 some of the plaister between two of the windows of the south aisle peeling off, discovered traces of "wryghtynge" beneath; and I and another member of the Cambridge Camden Society spent some time in laying it bare, and after much difficulty made out that it was the Lord's Prayer in English, headed, "The Lord's Prayer, called the Paternoster," and written in the church text of the period, the whole enclosed in a sort of arabesque border; it was not merely whited over, but had evidently been partially effaced, or partly "washed oute," before being "concealed under its dreary shroud of whitewash." On examination there were traces of more of this writing between the other windows, but we had not time to make any further investigation, for the church was then being cleaned, and in a few days all that we had laid bare was again concealed under a veil of whitewash.

Thus, I think, we may assign to the reign of Edward VI., not merely the obliteration of the numerous frescoes of St. Christopher, the great dome, &c., which are now so constantly coming to light, but also the origin of "wryghtynge of y^{e} chyrch walls with scriptures" in their stead, some ten or twelve years *earlier* than the remarkable colloquy between Queen Elizabeth and the worthy Dean of St. Paul's. NORRIS DECK.

Cambridge.

Dutensiana (Vol. vi., p. 376.).—Lowndes gives a list of Dutens' works, which does not include "Correspondence interceptée," of which he *was* the author; and I have seen a presentation copy of it proving this. W. C. TREVELYAN.

Early Phonography (Vol. vi., p. 424.).—"Have the modern phonographists ever owned their debt of gratitude to their predecessors in the phonetic art?"

The subjoined advertisement may perhaps be considered an answer to this Query:

"Hart's Orthography, 1569; or, 'An Orthographie conteyning the due order and reason, howe to write or paint thimage of manne's voice, most like to the life or nature. Composed by J. H. [John Hart], Chester Heralt;' reprinted from a copy in the British Museum. Cloth, 2s.

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W. C. TREVELYAN.

Kentish Local Names; Dray (Vol. vi., p. 410.).—In the low embanked land in the west of Somersetshire, between Bristol and Taunton, the word *drove* is used in the same acceptation; and *driftway*, I think, is also a term for ancient British roads in some parts of the kingdom.

W. C. TREVELYAN.

Monument at Modstena (Vol. vi., p. 388.).—This monument was first published in *Archæologia Æliana*. I believe it is an incised slab; but I have written to a friend in the north to inquire whether I am correct. W. C. TREVELYAN.

Book-plates (Vol. iii., p. 495.).—MR. PARSONS, it appears, limits his inquiries to English book-plates, about which I cannot offer any information. It is certain, however, that book-plates were used on the Continent at a very early period. I remember to have seen one, from a wood-block, which was cut by Albert Dürer for his friend Pirkheimer. As it is sixteen years since I saw it at the Imperial Library at Vienna, I cannot be expected to give a precise description; but (as far as I recollect) the wording of it was as follows: "Bilibaldi Pirckheimeri et Amicorum."

A copy which I possess of Vesalius's great anatomical work (Basil, 1555) has the book-plate of a former Duke of Mecklenburg pasted inside the cover. It is a woodcut, ten inches by six and a half, representing the ducal arms, surrounded by an ornamented border. Beneath are the date and inscription:

15 E 75
H. G. V. V. G.
VLRICH H. Z. ME-
CKELNBVRG.

I do not know what the first six letters stand for, nor is it worth inquiring. The latter part of the inscription—"Ulrich Herzog zu Mecklenburg"—identifies the former possessor of the volume. JAYDEE.

"*World without end*" (Vol. vi., p. 434.).—Besides the places named by F. A., this phrase occurs in the authorised version of the Bible, in Is. xlv. 17., Ep. iii. 21. There is no doubt it is idiomatic, and is even now occasionally used in conversation. Our translators render at least three Hebrew words "world," and as many Greek ones. One of the latter, and two of the former, properly refer to *time*, like the Latin *ævum sæculum*; and this also

appears to have been the original meaning of "world," as it is one which it certainly has frequently in the Scriptures. "World without end" is the idiomatic rendering, equivalent to "in sæcula sæculorum," which is a literal following of an idiom common in both the Hebrew and Greek Scriptures, and to be found in the Chaldee of the Book of Daniel. "World without end" does not occur, so far as I am aware, in the modern European languages, which generally either follow the Latin "in sæcula sæculorum;" or the German, and say, "eternally to eternity." B. H. COWPER.

Gloucester Ballads (Vol. iv., p. 311.).—Since I inserted these ballads, I have been informed, that the one entitled a "Gloucester Ditty" was from the pen of Charles Dibdin, who, paying a visit to the "fair city," was pressed by some friends to leave them a memento of such. Of my own knowledge, I cannot vouch for the truth of this story; my informant's veracity is, however, unquestionable. I have recently obtained another copy; like the former, it is without a date, but bears the well-known imprint, "Raikes, Southgate Street."

The "Old Harry" is intended for one "Harry Hudman, King of the Island," a low district in Gloucester, a mock officer chosen by the lower orders. Harry kept the throne many years, but was at length outvoted; but resolving to retain by stratagem what he could not by free choice, invited his competitor to a glass; and while the latter was taking his draught, Harry jumped into his seat, was chaired through the island, and was thus king another year. There was a ballad relating to this worthy, commencing—

"There was a man of renown,
In Gloucester's fam'd town."

Another verse informs us that—

"Old coffins ne'er new,
And old pulpits too,
Can be bought at his shop in the island."

The "Taylor's Tale" alluded to is a ballad, written by a person of that name, on the manners and customs of the island. I have not been able to obtain copies of either of these just noticed ballads; and should any correspondent of "N. & Q." possess such, they would oblige me by their insertion. H. G. D.

Satirical Prints; Pope (Vol. vi., p. 434.).—I have never seen this print that your correspondent refers to. It will no doubt be found, however, to be a plate illustrating a *scene* in the following tract: "*A Letter from Mr. Cibber to Mr. Pope, &c.*: London, printed and sold by W. Lewis in Russell Street, Covent Garden, 1742," see pp. 45, 46, 47, 48, 49., where is given rather a warm description of the whole scene. Should this tract not be had by GRIFFIN, he may turn to D'Israeli's *Quarrels of Authors*, article "Pope and Cibber," note p. 193., col. 2., edit. 8vo., Moxon, 1840; where D'Israeli adds:

"This story, by our comic writer, was accompanied by a print, that was seen by more persons, probably, than read the *Dunciad*."

S. WMSON.

Raising the Wind (Vol. vi., p. 486.).—We say "the wind rises," and this is common in Virgil (see *Æneid.* iii. 130. 481.; v. 777.: *Georgics*, i. 356.; ii. 333.; and iii. 134.). The transition from rising to raising is easy; and as there is no sailing without a breeze, so there is no getting along without money: in both cases, the *wind* is essential to progress. As to the mode of obtaining the "needful," I know not much, but probably whistling will be found as effectual in one case as in the other. B. H. COWPER.

Milton in Prose (Vol. vi., p. 340.).—I know of one performance in the French language, which answers the description of *Milton in Prose*: it is a rhapsody entitled *Le Paradis Terrestre, Poëme imité de Milton*, by Madame Dubocage: London, 1748. The French themselves had so poor an opinion of it, that one of their wits, the Abbé Yart, has ridiculed it in the following epigram:

"Sur cet écrit, charmante Dubocage,
Veux-tu savoir quel est mon sentiment?
Je compte pour *perdus*, en lisant ton ouvrage,
Le Paradis, mon temps, ta peine, et mon argent.

HENRY H. BREEN.

St. Lucia.

The Arundelian Marbles (Vol. iv., p. 361.).—MR. W. SIDNEY GIBSON, in his account of this celebrated collection, quotes portions of an interesting letter, from James Theobald to Lord Willoughby de Parham, but he does not say from whence he obtained it. I have now before me two copies, one in *Historical Anecdotes of the Howard Family*, a new edition, 1817, p. 101.; the other in a work entitled *Oxoniana* (published by Richard Phillips, 4 vols. 12mo., no date), vol. iii. p. 42. Now both these copies differ from MR. GIBSON'S, and all three are at variance respecting some of those minor details which are of so much importance in inquiries of this description. Where is a *genuine* copy of Mr. Theobald's letter to be found? EDWARD F. RIMBAULT.

Pambotanologia (Vol. vi., p. 462.).—INIVRI will find a full account of this work in Pulteney's *Historical and Biographical Sketches of the Progress of Botany in England*, vol. i. p. 181.

GEORGE MUNFORD.

East Winch.

Can a Man baptize himself? (Vol. vi., pp. 36. 110.).—This question has not yet received any

correct answer. The following quotation from the *Summa* of St. Thomas Aquinas will resolve it as far as your querist W. is concerned:

"Similiter autem Forma mutaretur, si diceretur 'Ego baptizo me;' et ideo nullus potest baptizare seipsum propter quod et CHRISTUS a Joanne voluit baptizari."— *Summa*, 3tia Pars, Quæstio lxvi. Art. v. Arg. 4.

The REV. A. GATTY, while right in the negative answer which he gives to the question of W., is quite wrong in the reasons on which he founds it. "Christian fellowship" is *not* of necessity a requisite for administering the sacrament of holy baptism. I quote again from the *Summa* of St. Thomas:

"Ad primum ergo dicendum, quod Baptismum a schismaticis recipere non licet, nisi in articulo necessitatis: quia melius est de hâc vitâ cum signo CHRISTI exire, a quocumque detur, etiam si sit Judæus vel Paganus, quam sine hoc signo, quod per Baptismum confertur."— *Summa*, 2dæ Pars, Quæstio xxxix. Art. iv. Arg. 1.

As our own Church apparently only recognises sacerdotal baptism in her formularies, in answering such a question as that of W. we must have recourse to the schoolmen and casuists of earlier times. W. FRASER.

Miscellaneous.

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——— PARADOXES, PROBLEMS, AND ESSAYS, &c. 12mo. 1653.
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POPE'S WORKS, by WARTON. Vol. IX. 1797. In boards.
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Notices to Correspondents.

We have this week been compelled to omit our usual NOTES ON BOOKS, *&c.*

W. W. (Malta) *is thanked for his suggestion. We fear, however, that the difficulties in the way of carrying it out, which are far more than he suspects, will still prevent our doing so, as we have often desired.*

PETER THE SAXONIAN *is referred to our* 1st Vol., p. 102., *where he will find that both Blair and Campbell were anticipated by Norris of Bemerton, who sang of*

"Angels' visits, short and bright."

R. G. L. *The meaning and derivation of* DITTO *are obvious. It means* "the same," *from the Italian* ditto, *the said.*

TOUCHSTONE. *Music is sometimes engraved, sometimes printed from moveable types.*

J. C., *who inquires whether Shelley first imagined the name of* Mab, *has, we fear, never read Shakspeare's* Romeo and Juliet, *or Mercutio's account of "the Fairie's midwife." We almost envy him.*

F. R. S. (Barkisland). *His Query shall appear, and* we think *we may promise him a full and satisfactory Reply.*

H. C. K., *and other Correspondents respecting the inscription at Dewsbury, are thanked.*

A. B. *The line*

"And coming events cast their shadows before,"

is from Campbell's Lochiel's Warning.

H. B. C. *The Correspondent to whom* H. B. C. *refers us furnished his name and address. But perhaps our Correspondent's Reply had better appear.*

W. H. T. (Salisbury). Ophiomaches *was written by the Rev. Philip Skelton. See further our* No. 157., p. 415. *The other Queries shall have early attention.*

D'OYLEY AND MANT'S COMMENTARY. *With reference to our Note in* No. 157., *a Correspondent informs us that an edition is now publishing in Parts at 6d. each, by Strange.*

PHOTOGRAPHY. *Owing to the length of* DR. DIAMOND'S *directions for the Paper Process in our present No., we are compelled to postpone many interesting communications.* DR. DIAMOND'S *former articles are contained in our Nos.* 151, 152, 153. *and* 155. *All our Nos., however, subsequent to* 148., *contain communications on this interesting subject.*

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Notes.

AUTOGRAPH OF EDWARD OF LANCASTER, SON OF HENRY VI.

In the Museum of Antiquities at Rouen is preserved an original document, thus designated, "Lettre d'Edouard, Prince de Galles (1471)." It is kept under a glass case, and shown as "an undoubted autograph of the Black Prince," according to the testimony of the gentleman who has very obligingly placed a transcript of this interesting relic at my disposal. It is as follows:

"Chers et bons amis, nous avons entendu, que ung nostre homme lige subject, natif de nostre pays de Galles, est occupé et détenu es prisons de la ville de Diepe, pour la mort d'un homme d'icelle ville, dont pour le dict cas autres ont esté exécutez. Et pour ce que nostre dict subject estoit clerc, a esté et est encores en suspens, parce qu'il a esté requis par les officiers de nostre très cher et aimé cousin l'archevesque de Rouen, afin qu'il leur fut rendu, ainsi que de droict; pourquoy nous vous prions, que icelui nostre homme et subject vous veuillez bailler et delivrer aux gens et officiers de mon dict cousin, sans en ce faire difficulté. Et nous vous en saurons un très grant gré, et nous ferez ung essingulier plaisir. Car monseigneur le roy de France nous a autorisez faire grace en semblable cas que celui de mon dict subject, duquel desirons fort la delivrance. Escript à Rouen, le onziesme jour de Janvier.

(Signed) EDUARD.
(Countersigned) MARTIN."

The error of assigning this signature to Edward the Black Prince is sufficiently obvious, and somewhat surprising, since we here have an undoubted, and, I believe, *unique* autograph of Edward of Lancaster, Prince of Wales, only son of Henry VI. by Margaret of Anjou. He was born at Westminster, October 13th, 1453, and was therefore, in January, 1471 (no doubt the true date of the document), in the eighteenth year of his age. He had sought refuge from the Yorkists, in France, with his mother, ever since the year 1462, and in the preceding July or August, 1470, had been affianced to Anne Neville, the youngest daughter of the Earl of Warwick. At the period when this

letter was written at Rouen, Margaret of Anjou was meditating the descent into England which proved so fatal to herself and son, whose life was taken away with such barbarity on the field at Tewksbury, in the month of May following. The letter is addressed, apparently, to the magistrates of Rouen or Dieppe, to request the liberation of a native of Wales (imprisoned for the crime of having slain a man), and his delivery to the officers of the Archbishop of Rouen, on the plea of his being a clerk. The prince adds, that he was authorised by the King of France (Louis XI.) to grant grace in similar cases. As the signature of this unfortunate prince is at present quite unknown in the series of English royal autographs, it would be very desirable that an accurate fac-simile should be made of it by some competent artist; and perhaps the art of photography might in this instance be most advantageously and successfully used to obtain a perfect copy of the entire document. F. MADDEN.

ROBERT BLOOMFIELD.

Presuming that some of the many readers of "N. & Q." may feel an interest in the author of *The Farmer's Boy*, whom I knew intimately (a sickly-looking, retiring, and meditative man), and have often seen trimming his bright little flower-garden fronting his neat cottage in the City Road—a pastry-cook's shop, an apple and oyster stall, and part of the Eagle Tavern ("To what base uses," &c.) now occupy its, to me, hallowed site,—I send you a few extracts from his sale catalogue, an interesting and a rare document, as a mournful record of a genius as original and picturesque, as it was beautiful and holy. His books, prints, drawings (215 lots), and furniture (105 lots) were sold in the humble house in which he died, at Shefford, Beds, on the 28th and 29th May, 1824. The far greater number of his books had been presented to him by his friends, viz. the Duke of Grafton (a very liberal contributor), Dr. Drake, James Montgomery, Samuel Rogers, Mrs. Barbauld, Richard Cumberland, Sir James Bland Burges, Capel Lofft, &c. His autograph manuscript of *The Farmer's Boy*, elegantly bound, was sold for 14*l.*; of *Rural Tales*, boards, for 4*l.*; of *Wild Flowers*, for 3*l.* 10*s.*; of *Banks of the Wye*, for 3*l.*; of *May-day with the Muses* (imperfect), for ten shillings; and *Description of the Æolian Harp* (he was a maker of Æolian harps), for 15*s.* His few well-executed drawings by *himself* (views of his City Road cottage and garden, &c.) produced from 5*s.* to 18*s.* each. Among his furniture were "A handsome inkstand, presented to him by the celebrated Dr. Jenner" (in return for his sweet poem of "Good Tidings"), and the "celebrated oak table, which Mr. Bloomfield may be said to have rendered immortal by the beautiful and pathetic poem inscribed to it in his *Wild Flowers*. The first was sold for 6*l.* 10*s.*, the second for 14*l.* I am happy in the possession of the *original miniature* (an admirable likeness, and finely painted) of Robert Bloomfield, by Edridge. It is the first and most authentic portrait of him that was engraved, and prefixed to his poems:

> "And long as Nature in her simplest guise,
> And virtuous sensibility we prize,
> Of well-earn'd fame no poet shall enjoy
> A fairer tribute than *The Farmer's Boy*."

GEORGE DANIEL.

NOTE FOR LONDON TOPOGRAPHERS.

I send you a note for London topographers. The charter is dateless, but, inasmuch as Walter de Langeton was appointed to the bishopric of Coventry and Lichfield in 1295, and Sir John le Bretun was "custos" of London 22 to 25 Edw. I., *i. e.* 1294 to 1297, we may fairly assign it to the years 1296 or 1297:—

"Omnibus Christi fidelibus ad quos presentes litere pervenerint, Johannes de Notlee salutem in domino. Noveritis me remisisse, et omnino quietum clamasse pro me et heredibus meis, Domino Waltero de Langeton, Coventrensi et Lichfeldensi episcopo, heredibus, vel assignatis suis, totum jus et clameum quod habui, vel aliquo modo habere potui, in quadam placea terre cum pertinenciis in vico Westmonasterio sine ullo retenemento, illam videlicet que jacet inter exitum curie et porte domini Walteri episcopi supradicti, ex una parte, et tenementum Henrici Coci ex altera, et inter altum stratam que ducit de Charryngg versus curiam Westmonasterii, ex parte una et tenementum domini Walteri episcopi supradicti, ex altera; Ita quod ego predictus Johannes, aut heredes mei, sive aliquis nomine nostro nunquam durante seculo in predicta placea terre cum omnibus suis pertinenciis, aliquod jus vel clameum habere, exigere, vel vendicare poterimus quoquo modo in perpetuum. In cujus rei testimonium, sigillum meum apposui huic scripto. His testibus, Dominis Johanne le Bretun tunc custode civitatis Londonii; Roberto de Basingg, militibus; Johanne de Bankwelle; Radulpho le Vynneter; Adam de Kynggesheued; Henrico Coco; Reginaldo le Porter; Henrico du Paleys; Hugone le Mareschal, et aliis."

LAMBERT B. LARKING.

SERMONS BY PARLIAMENTARY CHAPLAINS.

Perhaps there is nothing in ecclesiastical writings more ludicrously and rabidly solemn than the sermons preached before "The Honourable House of Commons" during the Protectorate, by that warlike race of saints who figure so extensively in the

history of those times. I possess some thirty of these, and extract from their pages the following morsels, which may be taken as a fair sample of the general strain:

From

"'Gemitus Columbæ,' the Mournful Note of the Dove; a Sermon preached," &c.: by John Langley, Min. of West Tuperley in the Countie of Southampton. 1644.

"The oxen were plowing, the asses were feeding beside them ('twas in the relation of one of Job's messengers). By the oxen wee are to vnderstand the laborious Clergie; by the asses, that were feeding beside them, wee may vnderstande the Laity" (!).—P. 8.

"The worde set on by the Spirit, as Scanderbags' sworde, by the arme of Scanderbags, will make a deepe impression."—P. 16.

Query, what is the allusion here?

"We came to the height, shall I saye, of our fever (or frenzie, rather), when *wee began to catch Dotterills*, when wee fell to cringing and complimenting in worship, stretching out a wing to their wing, a legge to their legge."—P. 18.

"Time was when the *Dove-cote was searched, the Pistolls were cockt; the Bloudie-birdes were skirring about*: then the Lord withdrew the birds."—P. 29.

"When your ginnes and snares *catch any of the Bloudie-birdes, dally not with them, blood will have blood;* contracte not their bloude-guiltinesse vpon your owne soules, by an vnwarranted clemencie and mildnesse."—P. 30.

"(*Note.*—The 'Bloudie-birdes,' *i. e.* the cavaliers.)"

From

"A Peace Offering to God: a Sermon preached," &c., by Stephen Marshall, B.D. 1641.

"Not like tavernes, and alehouses, howses of lewd and debauched persons, where *Zim and Jim* dwels, dolefull creatures, fitt only to be agents to Satan."—P. 50.

I conclude with a rather interesting scrap, which I do not remember to have met with elsewhere, from

"The Ruine of the Authors and Fomentors of Ciuill Warre; a Sermon," &c., by Samuel Gibson. 1645.

"There was a good motto written ouer the gates at Yorke, at King James the Firste his firste entraunce into that city:

'Suavis Victoriæ amor populi.'

i. e. the sweete victorie is the love of the people."—P. 27.

R. C. WARDE.

Kidderminster.

A PERSPECTIVE VIEW OF TWELVE POSTAGE-STAMPS.

In the advertising sheet of "N. & Q." for December 18, 1852, its unartistic readers have the tempting offer placed before them of being taught "the art of drawing and copying portraits, views, steel or wood engravings, with perfect accuracy, ease, and quickness, *in one lesson!*" And when the gentle reader of "N. & Q." has recovered from the shock of this startling announcement, he is further instructed that, "by sending a stamped directed envelope and twelve postage-stamps, the necessary articles will be forwarded with the instructions." Who would not, thinks the gentle reader, be a Raphael, a Rubens, or a Claude, when the metamorphosis may be effected for twelve postage-stamps? And then, delighted with the thought that no expensive residence in Italy, or laborious application through long years of study, will be required, but that the royal road to art may be traversed by paying the small toll of twelve postage-stamps, he forthwith gives them to "Mr. A. B. Cleveland, 13. Victoria Street, Brighton," and in due course of time Mr. A. B. C. forwards him "the necessary articles with the instructions," the former of which the gentle reader certainly finds to be "no expensive apparatus," but as simple as A, B, C. The articles consist of a small piece of black paper, and a small piece of common tissue paper, oiled in a manner very offensive to a susceptible nose. The instructions are printed, and are prefaced by a paragraph which truly declares them to be "most simple:"

"The outlines must be sketched by the following means, and may *be filled up according to pleasure.* In the first place, *lay what you intend to copy straight before you;* then *lay over it* the transparent paper, and you will see the outlines most distinctly; pencil them over lightly, taking care to keep the paper in the same position until you have finished the outlines; after which, place the paper or card you intend the copy to appear on under the black tracing-paper, with the black side on it, and on which place the outlines you have previously taken, remembering to keep them all straight, and then, by passing a piece of wire (or anything brought to a point not sufficient to scratch) correctly over the said outlines, you will have an exact impression of the original upon the card intended, *which must then be filled up.* I would recommend a portrait *for the first attempt*, which can be done in a few minutes, and you will soon see your success. *Of course you can ink or paint the copy according to pleasure.*"

"Why, of course I can," probably exclaims the now un-gentle reader; "of course I can, when I have the ability to do it,—a consummation which I devoutly wish for, and which I am quite as far from as when I was weak-minded enough to send my twelve postage-stamps to Mr. A. B. C.; and yet that individual encloses me a card along with his nasty oiled paper and 'instructions,' which card he has the assurance to head 'scientific!' and says, 'the exquisite and beautiful art of drawing landscapes, &c. from nature, in true perspective, with perfect accuracy, ease, and quickness, taught to the most inexperienced person in ONE *lesson.*'

"I should like to know how I am to lay the landscape straight before me, and put my oiled paper on the top of it, and trace its outlines in true perspective? I should like also to know, since Mr. A. B. C. recommends a portrait for the first attempt, how I am to lay the transparent paper over my wife's face, without her nose making a hole in the middle of it? It is all very well for Mr. A. B. C. to say that he 'continues to receive very satisfactory testimonials respecting the RESULT of his instructions, which are remarkable for simplicity (I allow that), and invaluable for correctness' (I deny that). But, although he prints 'result' in capital letters, all the testimonial that I can give him will be to testify to the (on his part) satisfactory result attending his 'art of drawing' twelve postage-stamps out of my pocket."

Thus, can I imagine, would the gentle reader soliloquise, on finding he had received two worthless bits of paper in return for his investment of postage-stamps. My thoughts were somewhat the same; for I, alas! sent "twelve postage-stamps," which are now lost to view in the dim perspective, and I shall only be too happy to sell Mr. A. B. C. his instructions, &c. at half-price. In the mean time, however, I forward them for Mr. Editor's inspection. CUTHBERT BEDE, B.A.

Minor Notes.

Cremona Violins. — As many of your readers are no doubt curious about the prices given, in former times, for musical instruments, I transcribe an order of the time of Charles II. for the purchase of two Cremona violins.

"[*Audit Office Enrolments*, vi. 359.]

"These are to pray and require you to pay, or cause to be paid, to John Bannester, one of his Ma^ties^ Musicians in Ordinary, the some of fourty pounds for two Cremona Violins by him bought and delivered for his Ma^tie^ Service, as may appeare by the Bill annexed, and also tenn pounds for stringes for two yeares ending June 24, 1662. And this shall be your warrant. Given under my hand, this 24th day of October, 1662, in the fourteenth year of his Majesty's reign.

"E. MANCHESTER.

"To S^r^ Edward Griffin, Kn^t^,
Treasurer of his Ma^ties^ Chamber."

PETER CUNNINGHAM.

Prices of Tea. — From Read's *Weekly Journal or British Gazetteer*, Saturday, April 27, 1734:

"Green Tea	9*s.* to 12*s.*	per lb.
Congou	10*s.* to 12*s.*	"
Bohea	10*s.* to 12*s.*	"
Pekoe	14*s.* to 16*s.*	"
Imperial	9*s.* to 12*s.*	"
Hyson	20*s.* to 25*s.*	"

E.

Coleridge a Prophet. — Among the political writers of the nineteenth century, who has shown such prophetic insight into the sad destinies of France as Coleridge? It is the fashion with literary sciolists to ignore the genius of this great man. Let the following extracts stand as evidences of his profound penetration.

Friend, vol. i. p. 244. (1844):

"That man has reflected little on human nature who does not perceive that the detestable maxims and correspondent crimes of the existing French despotism, have already dimmed the recollections of democratic phrenzy in the minds of men; by little and little have drawn off to other objects the electric force of the feelings which had massed and upholden those recollections; and that a favourable concurrence of occasions is alone wanting to awaken the thunder and precipitate the lightning from the opposite quarter of the political heaven."

Let the events of 1830 and 1848 speak for themselves as to the fulfilment of this forecast.

Biographia Literaria, vol. i. p. 30. (1847), [after a most masterly analysis of practical genius]:

"These, in tranquil times, are formed to exhibit a perfect poem in palace, or temple, or landscape-garden, &c. . . . But alas! in times of tumult they are the men destined to come forth as the shaping spirit of ruin, to destroy the wisdom of ages in order to substitute the fancies of a day, and to change kings and kingdoms, as the wind shifts and shapes the clouds."

Let the present and the future witness the truth of this insight. We have (in Coleridge's words) "lights of admonition and warning;" and we may live to repent of our indifference, if they are thrown away upon us. C. MANSFIELD INGLEBY.

Birmingham.

Lord Bacon's Advice peculiarly applicable to the Correspondents of "N. & Q." — Lord Bacon has written that —

"A man would do well to carry a pencil in his pocket, and write down the thoughts of the moment. Those that come unsought for are generally the most valuable, and should be secured, because they seldom return."

W. W.

Malta.

Etymology of Molasses. — The affinity between the orthography of this word in Italian (melássa), Spanish (melaza), and French (mélasse), and our pronunciation of it (melasses), would seem to suggest a common origin. How comes it, then, that we write it with an *o* instead of an *e*? Walker says it is derived from the Italian "mellazzo" (*sic*); and some French lexicographers trace their "mélasse" from μέλας, with reference to the colour; others from μέλι, in allusion to the taste. But these Greek derivations are too recondite for our early sugar manufacturers; and the likelihood

is, that they found the word nearer home, in some circumstance which had less to do with literary refinement than with the refining of sugar.

There is an expression in French which is identical in spelling with this word, namely, "molasse" (softish — so to speak); and which describes the liquidity of molasses, as distinguished from the granulous substance of which they are the residue. As our first sugar establishment was formed in 1643, in an island (St. Christopher) one half of which was then occupied by the French, it is possible that we may have adopted the word from them; and this conjecture is supported by the following passage in Père Labat (vol. iii. p. 93.), where he uses the word "molasse" in the sense of *soft*, to describe a species of sugar that had not received, or had lost, the proper degree of consistency.

"Je vis leur sucre qui me parut très beau et bien grené, surtout lorsqu'il est nouvellement fait; mais on m'assura qu'il devenait cendreux ou *molasse*, et qu'il se décuisait quand il était gardé quelques jours."

HENRY H. BREEN.

St. Lucia.

A Sounding Name. — At the church of Elmley Castle, Worcestershire, is a record of one John Chapman, whose name, it is alleged, "sounds in (or throughout) the world," but for my own part I have never been privileged to hear either the original blast or the echo. Perhaps some of the readers of "N. & Q." can inform me who and what was the owner of this high-sounding name. Was he related to Geo. Chapman, the translator of Homer? The inscription is as follows:

"Memoriæ defunctorum Sacrum

και τυφωνια

Siste gradum, Viator, ac leges. In spe beatæ Resurrectionis hic requiescunt exuviæ Johannis Chapmanni et Isabellæ uxoris, filiæ Gulielmi Allen de Wightford, in Comitat. War. ab antiquo Proavorum stemmate deduxerunt genus. Variis miseriarum agitati procellis ab strenue succumbentis in arrescenti juventutis æstate, piè ac peccatorum pœnitentia expirabant animas.

Maij 10 Die Anno Domini 1677.

Sistite Pierides Chapmannum plangere, cujus Spiritus in cœlis, *nomen in orbe sonat.*"

J. NOAKE.

Worcester.

Queries.

ROMAN SEPULCHRAL INSCRIPTIONS.

In the year 1847 I brought from the Columbaria, near the tomb of Scipio Africanus at Rome, a small collection of sepulchral fictile vessels, statuettes, &c., in terra cotta. Among these was a small figure, resembling the Athenian Hermæ, consisting of a square pillar, surmounted by the bust of a female with a peculiar head-dress and close curled coiffure. The pillar bears the following inscription:

"ΤΣΤ
PAN
Σ
ANI
KHT
O."

—a translation of which would oblige me much.

Another, in the form of a small votive altar, bears the heads of the "Dii Majores" and their attributes, the thunderbolt, two-pronged spear, and trident, and the inscription —

"DIIS PROPI
M HERENNII
VIVNTIS" (*i.e.* vivantis).

Of the meaning of this I am by no means certain; and I have searched Montfaucon in vain, to discover anything similar.

A third was a figure of the Egyptian Osiris, exactly resembling in every point (save the material) the little mummy-shaped figures in bluish-green porcelain, which are found in such numbers in the catacombs of Ghizeh and Abousir. As the Columbaria were probably the places of sepulture of the freedmen, these various traces of national worship would seem to indicate that they were still allowed to retain the deities peculiar to the countries from which they came, though their master might be of a different faith.

E. S. TAYLOR.

Ormesby, St. Marg., Norfolk.

CHAPEL PLASTER.

In North Wilts, between Corsham and Bradford, and close to the meeting of five or six roads, there is a well-known public-house, contiguous to which is an ancient wayside chapel bearing this peculiar name. Some account of the place, with two views of the chapel, is given in the *Gentleman's Magazine*, February, 1835, page 143. The meaning of the word *plaster* has always been a puzzle to local antiquaries, and no satisfactory derivation of it has yet been given. The first and natural notion is, that some allusion is made to the material with which it may have been coated. But this is improbable, the building being of good freestone, not requiring any such external addition. Some have interpreted it to be the chapel of the *plas-trew*, or "woody place." But this again is very unlikely; as the place is not only as far as possible from being woody now, but can hardly ever have been otherwise than what it is. The rock comes close to the surface, and the general situation is on a bleak exposed hill, as unfavourable as can be for the growth of trees. Leland, indeed, as he rode by, took it for a hermitage, and does also say that the country beyond it "begins to be woody." But

a point of meeting of five or six much frequented roads, a few miles only from Bath and other towns, would be an unsuitable spot for a hermit; besides which, the country *beyond* a spot, is not the spot itself. Others have thought it may have been built by a person of the name of *Plaister;* one which, though uncommon, is still not entirely extinct in the county. Of this, however, there is no evidence.

A derivation has occurred to me from noticing a slight variety in the spelling and statement of the name, as it is given by one of the ancient historians of Glastonbury. He calls it "the chapell of *playsters*," and says that, like one or two houses of a similar kind, it was built for the relief and entertainment of *pilgrims* resorting to the great shrine at that monastery. This indeed is the most reasonable and probable account of it, as it lies on the direct road between Malmesbury and Glastonbury, and the prevailing tradition has always been that such was the purpose for which it was used. It is fair to presume that the name has some connexion with the use.

Now, it is well known that pilgrimages were not in all respects very painful or self-denying exercises, but that, with the devotional feeling in which they took their origin, was combined, in course of time, a considerable admixture of joviality and recreation. They were often, in short, looked upon as parties for merry-making, by people of every class of life, who would leave their business and duties, on pretence of these pious expeditions, but really for a holiday, and, as Chaucer himself describes it, "to *play* a pilgrimage." ("The Shipmanne's Tale.") Many also were pilgrims by regular profession, as at this day in Italy, for the pleasure of an idle gad-about life at other people's expense. May not such "play-ers" of pilgrimages have been called, in the vernacular of the times, *play-sters?*" The termination *-ster*, said to be derived from a Saxon noun, seems in our language to signify a *habit* or *constant employment.* A *malt-ster* is one whose sole business it is to make malt; a *tap-ster*, one whose duties are confined to the tap; a *road-ster* is a horse exclusively used as a hack; a *game-ster*, the devotee of the gaming-table. From these analogies it seems not unreasonable to suppose that the persons who made a constant habit of attending these pleasant jaunts to Glastonbury may have been called by the now-forgotten name of *play-sters.*" If so, "the chapell of *play-strers*" becomes nothing more than "the chapel of *pilgrims*," according to the best tradition that we have of it. Perhaps some of your readers may have met with the word in this sense?

J. E. Jackson.

Leigh Delamere.

Minor Queries.

Martha Blount.—Is there any engraved portrait of this lady? and can any of your numerous correspondents give me reasonable hope of finding portraits of Mrs. Rackett and other connexions of Pope? I would suggest, that when we are favoured with a new edition of the little great man's works, each volume should contain a portrait, if procurable, of those who catch a reflected ray of greatness from association with the poet.

A. F. Westmacott.

Feltham House, Middlesex.

Degree of B.C.L.—In Vol. vi., p. 534., an Oxford B.C.L. asked the privileges to which a gentleman having taken this degree was entitled. Perhaps your correspondent will inform me what is the least time of *actual* residence required at the university, and the kind of examination a candidate for the honour has to be subjected to, before he becomes a B.C.L.? also the way for a stranger to go about it, who wants to spend as little money and time in the matter as is possible?

J. F.

Halifax.

The Word "anywhen."—Why should not this adverb, which exists as a provincialism in some parts of England, be legitimatised, and made as generally useful as *anywhere*, or *anyhow*, or *anyone?* If there be no classical precedent for it, will not some of the many authors who contribute to your pages take pity upon *anywhen*, and venture to introduce him to good society, where I am sure he would be appreciated?

W. Fraser.

Shoreditch Cross, &c.—Can any of your readers inform me where a model or picture of the Cross which formerly stood near the church of St. Leonard, Shoreditch, can be seen? Also, where a copy of any description can be seen of the painted window in the said church?

Sir Henry Ellis, in his *History of the Parish*, gives us no illustration of the above.

J. W. B.

Winchester and Huntingdon.—I would with your permission ask, whether Winchester and Huntingdon have at any time been more populous than they are at present, and what may have been the largest number of inhabitants they are supposed to have contained?

G. H.

La Bruyère.—What is known concerning the family of Jean de la Bruyère, author of *Les Caractères?* Did he belong to the great French house of that name? One of the biographical dictionaries states that he was grandson of a Lieutenant Civil, engaged in the Fronde; but M. Suard, in his "Notice" prefixed to *Les Caractères*, says that nothing is known of the author except his birth, death, and office. His grand-daughter, Mag-

dalen Rachel de la Bruyère, married an officer of the name of Shrom, and died in 1780, at Morden in Surrey, where there is a handsome monument to her memory. Being one of her descendants in the female line, I should feel much obliged by any information respecting her father, the son of Jean de la Bruyère; or tending to connect that writer with the family founded by Thibault de la Bruyère, the Crusader. URSULA.

Sir John Davys or Davies.—I am very anxious to get any information that can be procured about Sir John Davys or Davies, Knight Marshal of Connaught, temp. Elizabeth. What were his arms? Any portions of his pedigree would be *most* desirable; also any notices of the various grants of land given by him, particularly to members of his own family. I would also give any reasonable price for John Davies' *Display of Heraldry of six Counties of North Wales*, published 1716; or, if any of the readers of "N. & Q." have the book, and would favour me with a loan of it, I would return it carefully as soon as I had made some extracts from it. SEIVAD.

Fleshier of Otley.—What are the arms of Fleshier of Otley, Yorkshire? They existed, not many years ago, in a window of a house built by one of the above-named family, in Otley.

B. M. A.

Bingley, Yorkshire.

Letters U, V, W.—Could any correspondent of the "N. & Q." give us any clear idea of the manner in which we ought to judge of those letters as they are printed from old MSS. or in old books. Is there any rule known by which their pronunciation can be determined? For instance, how was the name of Wales supposed to have been pronounced four hundred years ago, or the name Walter? How could two such different sounds as *U* and *V* now represent, come by the old printers both to be denoted by *V*? And is it supposed that our present mode of pronouncing some words is taken from their spelling in books? We see this done in foreign names every day by persons who have no means of ascertaining the correct pronunciation. Can it have been done extensively in the ordinary words of the language. Or can it be possible, that the confusion between the printed *V* and *W* and *U* has produced the confusion in pronouncing such words now beginning with *W*, which some classes of her Majesty's subjects are said to pronounce as if they commenced with *V*? I ask for information: and to know if the question has anywhere been discussed, in which case perhaps some one can refer me to it.

A. F. H.

Heraldic Query.—I should be greatly indebted to any of your correspondents who will assist me in tracing the family to which the following arms belong. Last century they were borne by a gentleman of the name of Oakes: but I find no grant in the college, nor, in fact, can I discover any British arms like them. Argent, a pale per pale or, and gules: between two limbs of an oak fructed proper. On a chief barry of six of the second and third; a rose between two leopards faces all of the last. C. MANSFIELD INGLEBY.

"*Drengage*" *and* "*Berewich.*"—In *Domesday* certain tenants are described as drenches or drengs, holding by drengage; and some distinction is made between the drengs and another class of tenants, who are named *berewites;* as, for instance, in Newstone,—

"Huj' m̄ aliā t'rā xv hoēs quos *Drenchs* vocabant pro xv m̄ tenet sed huj' m̄ *berewich* erant."

I shall be glad if any information as to these tenures, and also as to the derivation of the words "drengage" and "berewich," or berewite, both of which may be traced, I believe, to a Danish origin. JAMES CROSBY.

Streatham.

Sidney as a Female Name.—In several families of our city the Christian name of Sidney is borne by *females*, and it is derived, directly or indirectly, from a traceable source.

The object of the present inquiry is to ascertain whether the same name, and thus spelled, is similarly applied in any families of Great Britain? If at all, it should be found in the north of Ireland. But your correspondent would be pleased to learn, from any quarter, of such use of the name, together with the tradition of the reason for its adoption. R. D. B.

Baltimore.

"*The Brazen Head.*"—Will any reader of "N. & Q." be good enough to inform the undersigned where he can obtain, by purchase or by loan, the perusal of any part or parts of the above-mentioned work? It was published as a serial in 1828 or 1829. A. F. A. W.

Swillington.

Portrait of Baron Lechmere.—Can any of your correspondents inform me if there is any engraved portrait in existence of the celebrated Whig, Lord Lechmere, Baron of Evesham, who died at Camden House, London, in the year 1727, and lies buried in the church of Hanley Castle, near Upton-on-Severn, co. Worcester?

While on the subject of portraits, some of your correspondents may be glad to learn that an excellent catalogue of engraved portraits is now passing through the press, by Messrs. Evans and Sons, Great Queen Street, Lincoln's Inn Fields, of which forty-six numbers are issued.

J. B. WHITBORNE.

"*Essay for a New Translation of the Bible*," and "*Letters on Prejudice*." — A friend of mine has requested me to inquire through "N. & Q." who are the authors of the undermentioned books, in his possession?

An Essay for a New Translation of the Bible, one volume 8vo.: "printed for R. Gosling, 1727." Dedicated to the Bishops: the dedication signed "H. R."—*Letters on Prejudice*, two volumes 8vo.: "in which the nature, causes, and consequences of prejudice in religion are considered, with an application to the present times:" printed for Cadell in the Strand; and Blackwood, Edinburgh, 1822.

W. W. T.

David Garrick. — In the sale catalogue of Isaac Reed's books is a lot described as "Letter of David Garrick against Mr. Stevens, with Observations by Mr. Reed, MS. and printed." Can any of your correspondents inform me in whose possession is this letter with Reed's observations; whether Garrick's letter was published; and, if so, what public library contains a copy? G. D.

Aldiborontophoskophornio. — Will you or some of your readers inform me in what play, poem, or tale this hero, with so formidable a name, is to be found? F. R. S.

Quotations wanted. — Will you or some of your correspondents tell *where* this sentence occurs: "It requireth great cunning for a man to seem to know that which he knoweth not?" Miss Edgeworth gives it as from Lord Bacon. *I* cannot find it. Also, *where* this very superior line: "Life is like a game of tables, the chances are not in our power, but the playing is?" *This* I have seen quoted as from Jeremy Taylor, but *where?* I have looked his works carefully through: it is so clever that it *must* be from a superior mind. And *where*, in Campbell, is "A world without a sun?" This, I *believe*, is in *Gertrude of Wyoming*.

Excuse this trouble, Mr. Editor; but you are now become the general referee in puzzles of *this* kind. A. B.

Arago on the Weather. — I saw some of Arago's meteorological observations in an English magazine some time ago, taken, I believe, from the *Annuaire*. Can any one give me a reference to them? Elsno.

"*Les Veus du Hairon*," *or* "*Le Vœu du Héron*." —Is any more known of this curious historical romance than Sainte Palaye tells us in the third volume of his *Mémoires sur l'Ancienne Chevalerie?* He gives the original text (I suspect not very correctly) from, he says, a MS. in the public library at Berne. It is a poem in old French verse (something like Chaucer's English), of about 500 lines, descriptive of a series of *vows*, by which Robert Comte d'Artois, then an exile in England, engaged Edward III., his queen and court, to the invasion of France:

> "Dont maint bon chevalier fu jété fort souvin;
> Mainte dame fu vesve, et maint povre orfelin;
> Et maint bon maronier accourchit son termin;
> Et mainte preude femme mise à divers destin;
> Et encore sera, si Jhesus n'i met fin."

The first lines of the poem give the place and date of the transaction, "London, September, 1338," in King Edward's "palais marbrin." The versification is as strange as the matter. The author has taken great pains to collect as many words rhyming together as possible. The first twenty-six lines rhyme to "in;" the hundred next to "is;" then fifty to "ent," and so on: but the lines have all their rhythm, and some are smooth and harmonious. Has any other MS. been discovered? Has it been elsewhere printed? Has it been translated into English, or has any English author noticed it? If these questions are answered in the negative, I would suggest that the Camden, or some such society, would do well to reprint it, with a translation, and Sainte Palaye's commentary, and whatever additional information can be gathered about it; for although it evidently is a *romance*, it contains many particulars of the court of England, and of the manners of the time, which are extremely curious, and which must have a good deal of truth mixed up with the chivalrous fable. C.

Inscriptions on a Dagger-case. — I have in my possession a small dagger-case, very beautifully carved in box-wood, bearing the following inscriptions on two narrow sides, and carved representations of Scripture subjects on the other two broad sides.

Inscriptions.

"DIE EEN PENINCK WINT ENDE BEHOVT DIE MACHT VERTEREN ALS HI WORT OWT HAD."

"ICK DAT BEDOCHT IN MIN IONGE DAGEN SO DORST ICK HET IN MIN OVTHEIT NIET BEGLAGEN."

On the other sides the carvings, nine in number, four on one side, one above another, represent the making of Eve, entitled "Scheppin;" the Temptation, entitled "Paradis;" the Expulsion, "Engelde;" David with the head of Goliath, "Davide." At the foot of this side the date "1599," and a head with pointed beard, &c. beneath. On the other side are five subjects: the uppermost, entitled "Hesterine," represents Queen Esther kneeling before Ahasuerus. 2. "Vannatan," a kneeling figure, another stretching his arm over him, attendants following with offerings. 3. "Solomone," the judgment of Solomon. 4. "Susannen." 5. "Samson," the jaw-bone in his hand; beneath "SLANG;" and at the foot of all, a dragon.

The case is handsomely mounted in silver.

May I ask you or some of your readers to give me an interpretation of the inscriptions?

G. T. H.

Hallett and Dr. Saxby. — In the *Literary Journal*, July, 1803, p. 257., in an article on "The Abuses of the Press," it is stated:

"Hallett, to vex Dr. Saxby, published some disgraceful verses, entitled '*An Ode to Virtue*, by Doctor Morris Saxby;' but the Doctor on the day after the publication obliged the bookseller to give up the author, on whom he inflicted severe personal chastisement, and by threats of action and indictment obliged both author and bookseller to make affidavit before the Lord Mayor that they had destroyed every copy in their possession, and would endeavour to recover and destroy the eight that were sold."

Can any of your readers throw a further light upon this summary proceeding, as to the time, the book, or the parties? S. R.

Rugby.

Replies.

DESCENT OF THE QUEEN FROM JOHN OF GAUNT.

(Vol. vi., p. 432.)

I have in my possession a pedigree, compiled from original sources, which will, I believe, fully support your correspondent's opinion that the year usually assigned for the death of Joan Beaufort's first husband (1410) is inaccurate. Two entries on the Patent Rolls respectively of the 21st and 22d Richard II., as cited in the pedigree, prove that event to have taken place before Lord Neville of Raby's creation as Earl of Westmoreland; and I am inclined to think that his creation was rather a consequence of his exalted alliance than, as the later and falsely assigned date would lead one to infer, that his creation preceded his marriage by twelve or thirteen years.

Robert Ferrers son and heir of Robert, first Lord Ferrers of Wemme (second son of Robert, third Baron Ferrers of Chartley), and of Elizabeth, daughter and heiress of William Boteler of Wemme, was born circa 1372, being eight years old at his father's death in 1380 (*Esc.*, 4 Ric. II., No. 25.). He married Joan Beaufort, only daughter of John Duke of Lancaster by Catharine Swynford, who became the duke's third wife, 13th January, 1396; their issue before marriage having been made legitimate by a patent read in parliament, and dated 9th February, 1397 (*Pat.*, 20 Ric. II. p. 2. m. 6.). It might almost be inferred from the description given to Joan, Lady Ferrers, in the patent of legitimation, "dilectæ *nobis nobili mulieri Johannæ Beauford, domicellæ*," that her first husband was not then living. We find, however, that she had certainly become the wife of the Lord Neville before the 16th of February following, and that Lord Ferrers was then dead (*Johanne qui fuist femme de Monsieur Robert Ferrers que Dieu assoile*): *Pat.*, 21 Ric. II. p. 2. m. 22.; *Pat.*, 22 Ric. II. p. 3. m. 23. The Lord Ferrers left by her only two daughters, his coheirs, viz. Elizabeth, wife of John, sixth Baron Greystock, and Mary, wife of Ralph Neville, a younger son of Ralph, Lord Neville of Raby, by his first wife Margaret Stafford. The mistake in ascribing Lord Ferrers' death to the year 1410, has probably arisen from that being the year in which his mother died, thus recorded in the pedigrees: "Robert Ferrers, s. & h. ob^t *vita matris*," who (*i.e.* the mother) died 1410 (*Esc.*, 12 Hen. IV., No. 21.). His widow remarried Ralph, Lord Neville of Raby, fourth baron, who was created Earl of Westmoreland, 29th September, 1397 *,

* There is amongst the Records of the Duchy of Lancaster an interesting grant from John, Duke of Lancaster, to his daughter Joan Beaufort, very soon after her marriage with Lord Neville of Raby. This document, of which the following is a translation, proves that Robert Ferrers died before 16th February, 1397.

"John, son of the king of England, Duke of Guienne and of Lancaster, Earl of Derby, of Lincoln, and of Leicester, Steward of England, to all who these our letters shall see or hear, greeting. Know ye that, of our especial grace, and forasmuch as our very loved son, the Lord de Neville, and our very loved daughter, Joan, his wife (sa compaigne), who was the wife (femme) of Monsieur Robert Ferrers (whom God assoyl), have surrendered into our Chancery, to be cancelled, our other letters patent, whereby we formerly did grant unto the said Monsieur Robert and our aforesaid daughter 400 marks a-year, to be received annually, for the term of their two lives, out of the issues of our lands and lordships of our honour of Pontefract, payable, &c., as in our said other letters more fully it is contained: we, willing that our abovesaid son, the Lord de Neville, and our aforesaid daughter, his wife (sa compaigne), shall have of us, for the term of their two lives, 500 marks a-year, or other thing to the value thereof, have granted by these presents to the same, our son and daughter, all those our lordships, lands, and tenements in Easingwold and Huby, and our three wapentakes of Hang, Hallikeld, and Gilling, the which Monsieur John Marmyon (whom God assoyl) held of us in the county of York: to have and to hold our abovesaid lordships, tenements, and wapentakes, with their appurtenances, to our said son and daughter, for the term of their two lives, and the life of the survivor of them, in compensation for 100*l.* a-year, part of the abovesaid 500 marks yearly. And also, we have granted by these presents to the same, our son and daughter, the manor of Lydell, with appurtenances, to have and to hold for their lives, and the life of the survivor, in compensation for 40 marks a-year of the abovesaid 500 marks yearly, during the wars or truces between our lord the king and his adversary of Scotland: so, nevertheless, that if peace be made between our same lord the king and his said adversary of Scotland, and on that account the said manor of Lydell, with

and died 1425. The Countess of Westmoreland died 13th November, 1440.

As regards the Queen's descent from John, Duke of Lancaster, in the strictly legitimate line, I may wish to say a word at another time. Allow me now, with reference to the same pedigree, to append a Query to this Reply: Can any of your learned genealogical readers direct me to the authority which may have induced Miss A. Strickland, in her amusing *Memoirs of the Lives of the English Queens*, to give so strenuous a denial of Henry VIII.'s queen, Jane Seymour's claim to a royal lineage? Miss Strickland writes:

"Through Margaret Wentworth, the mother of Jane Seymour, a descent from the blood-royal of England was claimed, from an intermarriage with a Wentworth and a daughter of Hotspur and Lady Elizabeth Mortimer, grand-daughter to Lionel, duke of Clarence. This Lady Percy is stated by all ancient heralds to have died childless. Few persons, however, dared dispute a pedigree with Henry VIII.," &c. — *Lives of the Queens of England*, by Agnes Strickland, vol. iv. p. 300.

This is a question, I conceive, of sufficient historical importance to receive a fuller investigation, and fairly to be determined, if possible.

The pedigree shows the following descent: — Lionel Plantagenet, Duke of Clarence, third son of King Edward III. and Philippa of Hainault, left by Elizabeth de Burgh (daughter of William de Burgh, Earl of Ulster, and Maud Plantagenet, second daughter of Henry, third Earl of Lancaster) an only child, Philippa, married to Edmund Mortimer, third Earl of March (*Esc.*, 5 Ric. II., No. 43.). The eldest daughter of Philippa Plantagenet by the Earl of March was Elizabeth Mortimer, who married the renowned Hotspur, Henry Lord Percy, son and heir apparent of Henry Lord Percy, created Earl of Northumberland, 16th July, 1377, K. G. Hotspur was slain at the battle of Shrewsbury, 7th September, 1403, *v.p.* His widow experienced the revengeful persecution of King Henry (Rymer, viii. 334., Oct. 8, 1403), and died, leaving by her said husband one son, Henry, who became second Earl of Northumberland, and an only daughter, Elizabeth de Percy, who married firstly, John, seventh Lord Clifford of Westmoreland, who died 13th March, 1422 (*Esc.*, 10 Henry V., No. 37.), and secondly, Ralph Neville, second Earl of Westmoreland (*Esc.*, 15 Hen. VI., No. 55.), by whom she left an only child, Sir John Neville, Knight, who died during his father's lifetime, 20th March, 1451, *s.p.* (Will proved 30th March, 1451.) Lady Elizabeth de Percy, who died in October, 1436, left by her first husband, the Lord Clifford, three children: Thomas, eighth Lord Clifford; Henry, her second son; and an only daughter, Mary, who became the wife of Sir Philip Wentworth, Knight. The Lady Mary Clifford, who must have been born before 1422 (her father having died in that year), was probably only a few years older than her husband Sir Philip, the issue of a marriage which took place in June, 1 Henry VI., 1423 (*Cott. MSS. Cleop.*, F. iv. f. 15.); she was buried in the church of the Friars Minor at Ipswich, where her mother-in-law directed a marble to be laid over her body. Sir Philip's father, Roger Wentworth, Esq. (second son of John Wentworth of North Elmsal, a scion of the house of Wentworth of the North), had married in 1423 Margery Lady de Roos, widow of John Lord de Roos, sole daughter and heiress of Elizabeth de Tibetot, or Tiptoft (third daughter and co-heir of Robert, Lord de Tibetot), and of Sir Philip le Despenser Chivaler (*Esc.*, 18 Edw. IV., No. 35.). By this marriage came, first, Sir Philip Wentworth, Knight, born circa 1424, and married when about twenty-

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the appurtenances, shall be found lawfully to be of greater and better yearly value than the said 40 marks a-year, then our said son and daughter shall answer to us, during such peace as aforesaid, for the surplusage of the value of the said manor, beyond the said 40 marks a-year, and the yearly reprises of the said manor. And in full satisfaction of the aforesaid 500 marks a-year we have granted to our abovesaid son and daughter 206*l.* 13*s.* 4*d.* yearly, to be received out of the issues of our honours of Pontefract and Pickering, by the hands of our receiver there for the time being. In witness whereof we have caused these our letters to be made patent. Given under our seal, at London, on the 16th day of February, in the twentieth year of the reign of our most dread sovereign lord King Richard the Second after the Conquest" (A.D. 1397).

The above grant was confirmed on the 10th of September, in the twenty-second of Richard the Second, 1398, by the eldest son of John of Gaunt, Henry of Lancaster, Duke of Hereford, a few weeks only before the duke's banishment, in the following words: "We, willing to perform and accomplish the good will and desires of our said very honoured lord and father, and in the confidence which we have in our said very loved brother, now Earl of Westmoreland, that he will be a good and natural son to our said very dread lord and father, and that he will be to us in time to come a good and natural brother, and also because of the great affection which we bear towards our said very loved sister, the countess his wife (sa compaigne), do, for us and our heirs, as far as in us lies, ratify and confirm to our said brother and sister the aforesaid letters patent, &c. Given under our seal, at London, on the 10th day of September, in the twenty-second year of the reign of our most dread lord King Richard the Second after the Conquest."

King Henry the Fifth, on his accession, by a patent under the seal of the duchy of Lancaster, dated at Westminster, on the 1st of July, in the first year of his reign, confirmed the above letters "to the aforesaid earl and Joan his wife;" and King Henry the Sixth in like manner confirmed his father's patent on the 13th of July, in the second year of his reign.—*Regist. Ducat. Lanc. temp. Hen. VI.*, p. 2. fol. 41.

three years of age, in 1447; he was slain in 1461, and attainted of high treason in the parliament held 1 Edw. IV.; second, Henry Wentworth of Codham, in the county of Essex; third, Thomas Wentworth Chaplain; and fourth, Agnes, wife of Sir Robert Constable of Flamborough (*Harl. MSS.*, 1560. 1449—1484, and will of Margery, Lady de Roos, proved in the Prerogative Court of Canterbury, 28th May, 1478). Sir Philip, about the year 1447, as before stated, married the Lady Mary Clifford (*Harl. MSS.*, 154. and 1484.), sister of Thomas Lord Clifford, who was slain at the battle of St. Alban's in 1454, and aunt of the Lord Clifford who stabbed the youthful Edmund Plantagenet at the battle of Wakefield, and was himself slain and attainted in parliament, 1st Edward IV. 1461. The issue of this marriage was Sir Henry Wentworth of Nettlestead, in the county of Suffolk, Knight, his son and heir (will of Margery, Lady de Roos, proved as above), born circa 1448, being thirty years of age at his grandmother's death in 1478 (*Esc.*, 18 Edward IV., No. 35.), and died in 1500. His will was proved in the Prerogative Court of Canterbury, 27th February, 1501. Sir Henry, son of Sir Philip, was restored in blood by an act of parliament passed in the 4th of Edward IV. (*Parliament Rolls*, v. 548.), and having married Anne, daughter of Sir John Say, Knight (*Rot. Pat.*, 1 Ric. II., p. 2., No. 86., 20th February, 1484), left by her several children, viz. Sir Richard Wentworth, Knight, son and heir, Edward Wentworth, and four daughters, the second of whom, Margery, was married to Sir John Seymour of Wolf Hall, in the county of Wilts, Knight (*Harl. MSS.*, 1449—1484. 1560., &c.), of which marriage, among other children, were born Sir Edward Seymour, created Duke of Somerset, and Jane, third wife of King Henry VIII., mother of Edward VI.

WM. HARDY.

UNCERTAIN ETYMOLOGIES — "LEADER."

(Vol. vi., p. 588.)

I must differ from your correspondent C., in believing that the "N. & Q." have effected much good service to etymology. Even the exposure of error, and the showing up of crotchets, is of no inconsiderable use. I beg to submit that C. himself (unless there are other Richmonds in the field) has done good service in this way. See *Grummett*, *Slang Phrases*, *Martinet*, *Cockade*, *Romane*, *Covey*, *Bummaree*, &c.

I do not, indeed, give implicit faith to his *Steyne*, and some more. He, however, would be a rash man who should write or help to write a Dictionary of the English language (a desideratum at present) without turning over the indices of the "N. & Q." Even in the first volume, the discussions on *Pokership*, *Daysman*, *News*, and a great many others, seem to me at least valuable contributions to general knowledge on etymology.

As to my remark (Vol. vi., p. 462.) about the derivation of *leader*, C. has, perhaps excusably, for the sake of the pun, done me injustice. I hazarded it on the authority of one who has been in the trade, and, as I believe, in the *cuicunque perito*. I beg to inclose his own account. He says:

"It is a fact, that when *editorial* articles are sent to the printer, written directions are generally sent with them denoting what type is to be used: thus, *brevier leads*, or *bourgeois leads*, signifying that the articles are to be set in brevier or bourgeois type with *lead* strips between the lines, to keep them further asunder. It is also a fact, that such articles are denominated in the printing-office 'leaded articles'—hence, leaders."

I submit if this does not justify my Note. I grant, however, many of those articles are entitled also to be called *leaden*, as C. will have it.

I do not think, however, that in tracing recent words, we should not give possible as well as certain origins. Many words, if not a double, have at least several putative origins.

Let me subscribe myself—*seu male seu bene*—

NOTA.

P. S.—I would like to suggest that this origin of the term "leading article" is the most favourable to the modesty of any single writer for the Press, who should hardly pretend to *lead* public opinion.

LINES ON TIPPERARY.

(Vol. vi., p. 578.)

These lines were said to have been addressed to a Dr. Fitzgerald, on reading the following couplet in his apostrophe to his native village:—

"And thou! dear Village, loveliest of the clime,
Fain would I name thee, but I scant in rhyme."

I subjoin a tolerably complete copy of this "rime doggrele:"

"A Bard there was in sad quandary,
To find a rhyme for Tipperary.
Long labour'd he through January,
Yet found no rhyme for Tipperary;
Toil'd every day in February,
But toil'd in vain for Tipperary;
Search'd Hebrew text and commentary,
But search'd in vain for Tipperary;
Bored all his friends at Inverary,
To find a rhyme for Tipperary;
Implored the aid of 'Paddy Cary,'
Yet still no rhyme for Tipperary;
He next besought his mother Mary,
To tell him rhyme for Tipperary;
But she, good woman, was no fairy,
Nor witch—though born in Tipperary;—
Knew everything about her dairy,
But not the rhyme for Tipperary;

The stubborn muse he could not vary,
For still the lines would run contrary,
Whene'er he thought on Tipperary;
And though of time he was not chary,
'Twas thrown away on Tipperary;
Till of his wild-goose chase most weary,
He vow'd to leave out Tipperary.

. . . . . .

But, no—the theme he might not vary,
His longing was not temporary,
To find meet rhyme for Tipperary.
He sought among the gay and airy,
He pester'd all the military,
Committed many a strange vagary,
Bewitch'd, it seem'd, by Tipperary.
He wrote post-haste to Darby Leary,
Besought with tears his Auntie Sairie:—
But sought he far, or sought he near, he
Ne'er found a rhyme for Tipperary.
He travell'd sad through Cork and Kerry,
He drove 'like mad' through sweet Dunleary,
Kick'd up a precious tantar-ara,
But found no rhyme for Tipperary;
Lived fourteen weeks at Stran-ar-ara,
Was well nigh lost in Glenèagary,
Then started 'slick' for Demerara,
In search of rhyme for Tipperary.
Through 'Yankee-land,' sick, solitary,
He roam'd by forest, lake, and prairie,
He went *per terram et per mare*,
But found no rhyme for Tipperary.
Through orient climes on Dromedary,
On camel's back through great Sahara;
His travels were extraordinary,
In search of rhyme for Tipperary.
Fierce as a gorgon or chimæra,
Fierce as Alecto or Megæra,
Fiercer than e'er a lovesick bear, he
Raged through 'the londe' of Tipperary.
His cheeks grew thin and wond'rous hairy,
His visage long, his aspect 'eerie,'
His *tout ensemble*, faith, would scare ye,
Amidst the wilds of Tipperary.
Becoming hypochon-dri-ary,
He sent for his apothecary,
Who ordered 'balm' and 'saponary,'
Herbs rare to find in Tipperary.
In his potations ever wary,
His choicest drink was 'home gooseberry,'
On 'swipes,' skim-milk, and smallest beer, he
Scanted rhyme for his Tipperary.
Had he imbibed good old Madeira,
Drank 'pottle-deep' of golden sherry,
Of Falstaff's sack, or ripe canary,
No rhyme had lack'd for Tipperary.
Or had his tastes been literary,
He might have found extemporary,
Without the aid of dictionary,
Some fitting rhyme for Tipperary.
Or had he been an antiquary.
Burnt 'midnight oil' in his library,
Or been of temper less 'camsteary,'
Rhymes had not lack'd for Tipperary.
He paced about his aviary,
Blew up, sky-high, his secretary,
And then in wrath and anger sware he,
There was *no* rhyme for Tipperary."

May we not say with Touchstone, "I'll rhyme you so, eight years together; dinners, and suppers, and sleeping hours excepted: it is the right butter-woman's rank to market." J. M. B.

SHAKSPEARE EMENDATIONS.

(Vol. vi., p. 312.)

I cannot receive Mr. Cornish's substitution (p. 312.) of "chommer" for *clamour* in the *Winter's Tale*, Act IV. Sc. 3. In my opinion, *clamour* is nearly or altogether the right word, but wrongly spelt. We have a verb *to clam*, which, as connected with *clammy*, we use for sticking with glutinous matter; but which originally must, like the kindred German *klemmen*, have signified *to press, to squeeze;* for the kind of wooden vice used by harness-makers is, at least in some places, called a *clams*. I therefore suppose the clown to have said *clam*, or perhaps *clammer* (*i. e.* hold) *your tongues*.

Highly plausible as is Mr. C.'s other emendation in the same place of 2 *Henry IV.*, Act III. Sc. 1., I cannot receive it either. In Shakspeare the word *clown* is almost always nearly equivalent to the Spanish *gracioso*, and denotes humour; and surely we cannot suppose it to be used of the ship-boy. Besides, a verb is wanted, as the causal particle *for* is as usual to be understood before "Uneasy lies," &c. I see no objection whatever to the common reading, though *possibly* the poet wrote:

"Then, happy *boy*, lie down."

There never, in my opinion, was a happier emendation than that of *guidon* for *guard; On*, in *Henry V.*, Act IV. Sc. 2.; and its being made by two persons independently, gives it—as Mr. Collier justly observes of *palpable* for *capable* in *As You Like It*—additional weight. We are to recollect that a Frenchman is the speaker. I find *guidon* used for banner in the following lines of Clément Marot (Elégie III.):

"De Fermeté le grand *guidon* suivrons,"

and—

"Cestuy *guidon* et triomphante enseigne,
Nous devons suyvre: Amour le nous enseigne."

The change of *a sea of troubles* to *assay of troubles* in *Hamlet* is very plausible, and ought perhaps to be received. So also is Sir F. Madden's of *face* for *case* (which last is downright nonsense) in *Twelfth Night*, Act V. Sc. 1. But I would just hint that as all the rest of the Duke's speech is in rhyme, it is not impossible that the poet may have written—

"O thou dissembling cub! what wilt thou be
When time hath sow'd a grizzle upon thee?"

Allow me now to put a question to the critics. In the two concluding lines of the *Merchant of Venice* (the speaker, observe, is the jesting Gratiano):

> "Well, while I live, I'll fear no other thing
> So sore, as keeping safe Nerissa's ring."

May there not be a covert allusion to the story first told by Poggio in his *Facetiæ*, then by Ariosto, then by Rabelais, then by La Fontaine, and, finally, by Prior, in his *Hans Carvel?* Rabelais was greatly read at the time.

THOMAS KEIGHTLEY.

STATUES REPRESENTED ON COINS.

(Vol. vi., p. 485.)

Mr. Burgon (*Inquiry into the Motive of the Representations on Ancient Coins*, p. 19.) says:

"I do not believe that the types of coins are, on any occasion, original compositions; but always copied from some sacred public monument . . . When we find Minerva represented on coins, we are not to understand the type as *a Minerva*, but *the Minerva of that place*; and in some cases which might be brought forward, the individual statues which are represented on coins, or ancient copies, will be found still to exist."

This opinion is certainly borne out by a very great number of proofs, and may almost be considered demonstrated. The Farnese Hercules is found on many coins, Roman and Greek. The commonest among the Roman are those of Gordianus Pius, 1st and 2nd brass, with "VIRTVTI AVGVSTI." Three colonial coins of Corinth, of Severus, Caracalla, and Geta (Vaillant, *Num. Imp. Coloniis percuss.*, ii. 7. 32. 54.), exhibit the same figure. As an additional illustration of Mr. Burgon's view, I would advert to the Corinthian coin of Aurelius (Vaill. i. 182.), which has a Hercules in a different attitude; and which Vaillant regards as a copy of the statue mentioned by Pausanias as existing at Corinth. Du Choul (*Religio vet. Rom.*, 1685, pp. 158, 159.) gives a coin representing Hercules killing Antæus; and quotes Pliny for a statue representing this by Polycletus. Haym also (*Tesoro*, i. 248.) gives a coin with a reversed view of the same subject. The figures of Hercules on coins of Commodus are certainly copied from the statues of that Emperor. Baudelot de Dairval (*De l'Utilité des Voyages*) gives a small silver statuette of Commodus as Hercules, certainly copied from the larger statues, and corresponding with those on coins.

I am not aware of any coins exhibiting exactly the Venus de Medici. It is possible, however, that they exist, though I cannot at present find them. Haym (*Tesoro*, ii. 246., tab. xvi. 3.) gives a coin of Cnidus, with a very similar representation, the Cnidian Venus, known to be copied from a statue by Praxiteles.

I must say the same as to the Apollo Belvidere.

I cannot at present refer to an engraving of the equestrian statue of Aurelius, but Mr. Akerman (*Descr. Cat.*, i. 280. 12. 14., 283. 10.) describes gold coins and a medallion of Aurelius, representing him on horseback; and I find in the plates appended by De Bie to *Augustini Antiquatum ex Nummis Dialogi*, Antw., 1617, plate 47., one of these coins engraved. I find the medallion engraved also by Erizzo (last edition, n. d., p. 335.), who explains it as referring to this statue. He says, however, that the attribution of the statue was uncertain; and that on a medallion of Antoninus Pius, which he possessed, exactly the same representation was found, whence he was inclined to suppose it rather erected for Antoninus Pius.

I suppose the coins of Domna, alluded to by MR. TAYLOR, are those with the legend "VENERI VICTRICI." In spite of the attitude, I can hardly think this intended for Venus Callipyge, from the fact that Venus Victrix is found in the same attitude on other coins, holding arms; and sometimes again holding arms, but in a different attitude, and more or less clothed. The legend is opposed also to this idea. See the coins engraved by Ondaan, or Oiselius, Plate LII. The coin of Plantilla in Du Choul (l. c. p. 188.) is a stronger argument; for here is seen a partially clothed Venus Victrix, with the same emblems, leaning on a shield, as the Venus of Domna leans on a column, but turned towards the spectator instead of away: thus demonstrating that no allusion to Callipyge is to be seen in either.

Erizzo (l. c. p. 519.) mentions the discovery at Rome of a fragment of a marble statue inscribed "VENERIS VICTRICIS."

In the British Museum (*Townley Gallery*, i. 95.) is a bas-relief representing the building of the ship Argo. There is described in the *Thomas Catalogue*, p. 22. lot 236., an unpublished (?) medallion of Aurelius, possibly copied from this very bas-relief. A very doubtful specimen exists in the Museum of the Scottish Antiquaries, which enables me to make this assertion, although it is not minutely described in the catalogue, and is otherwise explained. This is an additional confirmation of the original statement, and many more might be added but for the narrow limits allowed, which I fear I have already transgressed.

W. H. SCOTT.

Edinburgh.

JUDGE JEFFREYS.

(Vol. vi., pp. 149. 432. 542.)

This extraordinary and inhuman man was the sixth son of John Jeffreys, Esq., of Acton, near Wrexham, co. Denbigh, by Margaret, daughter of Sir Thomas Ireland, Knight, of Bewsey, and was born *at his father's house* about the year 1648.

He died on the 19th of April, 1689, at thirty-five minutes past four in the morning. The tradition that his remains were deposited at Enfield is incorrect. He was first interred in the Tower privately, and after three years, when the day of persecution was past, his friends petitioned that they might be allowed to remove the coffin. This was granted, and by a warrant dated the 30th of September, 1692, signed by the queen and directed to the governor of the Tower, the body of Lord Jeffreys was removed, and buried a second time in a vault under the communion-table of St. Mary, Aldermanbury. As regards the number of places pointed out as the residence of Judge Jeffreys, the following are mentioned in the bill that was brought in for the forfeiture of his honour and estate.

In Salop he had the manors of Wem and Loppington, with many other lands and tenements; in Leicestershire the manors of Dalby and Broughton; he bought Dalby of the Duke of Buckingham, and after his death it passed to Sir Charles Duncombe, and descended to Anthony Duncombe, afterwards Lord Feversham. In Bucks he had the manor of Bulstrode, which he had purchased of Sir Roger Hill in 1686, and the manor of Fulmer, with other tenements. He built a mansion at Bulstrode, which came afterwards to his son-in-law, Charles Dive, who sold it in the reign of Queen Anne, to William, Earl of Portland, in whose family, now aggrandised by a dukedom, it still continues. And he had an inclination at one time to have become the purchaser of another estate (Gunedon Park), but was outwitted by one of his legal brethren. Judge Jeffreys held his court in Duke Street, Westminster, and made the adjoining houses towards the park his residence. These houses were the property of Moses Pitt the bookseller (brother of the Western Martyrologist), who, in his *Cry of the Oppressed*, complains very strongly against his tenant, the chancellor. Jeffreys's "large house," according to an advertisement in the *London Gazette*, was let to the three Dutch ambassadors who came from Holland to congratulate King William upon his accession in 1689. It was afterwards used for the Admiralty Office, until the middle of King William's reign.

"The house is easily known," says Pennant, "by a large flight of stone steps, which his royal master permitted to be made into the park adjacent, for the accommodation of his lordship. These steps terminate above in a small court, on three sides of which stands the house."

EDWARD F. RIMBAULT.

The birthplace of Judge Jeffreys should not be a matter of doubt. The old house at Acton in which his father lived, was in the parish of Wrexham, and close to the confines of that parish and Gresford. It was pulled down about seventy years ago, about the time when the present mansion bearing that same name was built. Twenty years ago there were several persons living in the neighbourhood who remembered that it stood in the parish of Wrexham.

Lord Campbell, in his *Lives of the Lord Chancellors of England*, vol. iii. p. 496., writes, —

"He (Judge Jeffreys) of whom such tales were to be told, was born in his father's lowly dwelling at Acton in the year 1648."

And he subjoins the following note:

"This is generally given as the year of his birth, but I have tried in vain to have it authenticated. There is no entry of his baptism, nor of the baptism of his brothers, in the register of Wrexham, the parish in which he was born, nor in the adjoining parish of Gresford, in which part of the family property lies. I have had accurate researches made in these registers by the kindness of my learned friend Serjeant Atcherley, who has estates in the neighbourhood. It is not improbable that, in spite of the Chancellor's great horror of dissenters, he may have been baptized by 'a dissenting teacher.'"

The fact is, however, and it is a fact known certainly twenty years ago to several of the inhabitants of Gresford and Wrexham, that no register has been preserved in the parish of Wrexham for a period extending from 1644 to 1662; and none in the parish of Gresford from 1630 to 1660. I may add that no such registers have been discovered up to this time. TAFFY.

When the family of Jeffreys became possessed of Acton is uncertain, probably at a very early period, being descended from Cynric ap Rhiwallon, great-grandson of Tudor Trevor.

George Jeffreys, afterwards Chancellor, was born at Acton, and was sixth son of John Jeffreys and Mary, daughter of Sir Thomas Ireland of Bewsey, near Warrington, in Lancashire. In 1708 the estate passed into the family of the Robinsons of Gwersyllt by the marriage of the eldest daughter and heiress of Sir Griffith Jeffreys. Ellis Yonge, Esq., of Bryny Orchyn (in the immediate neighbourhood(, purchased the estate of Acton from the trustees of the said Robinson. The Yonges were in no way related to the Jeffreys, although bearing the same arms, as being also descended from the same tribe. GRESFORD.

DUTCH ALLEGORICAL PICTURE.

(Vol. vi., pp. 458. 590.)

In answer to the obliging notice which your correspondent CUTHBERT BEDE (Vol. vi., p. 590.) has taken of my description of the Dutch allegorical picture, I beg to say that I agree with him, and admit myself to be mistaken in supposing the

middle picture described (Vol. vi., p. 458.) to represent St. John Baptist. On examining it again, I have no doubt it is intended to denote the Ascension of our Lord. The right hand is raised as in the act of benediction, and, as far as I can make it out (for the paint is here somewhat rubbed), the fingers are in the position of benediction described by your correspondent. I do not, however, concur in his suggestions as to the meaning of the figures on the frame of the picture; which is not shaped as a *vesica piscis*, but is (as I described it) a lozenge. The female figure, holding a flaming heart, is, I would say, *certainly not* the Virgin Mary.

The appearance of my account of this picture in your pages has been the occasion of a very agreeable correspondence with the Editor of the *Navorscher* (the Dutch daughter of "N. & Q."). That gentleman has taken a great interest in the subject, and has enabled me to decypher the mottoes on the scrolls which run across the three pictures on the right-hand wall of the room, which, in my former communication, I said I was unable to read.

The scroll on the picture nearest the fireplace contains these words:

"Trouw moet blÿcken."

That on the second picture, noticed by CUTHBERT BEDE, is,

"Liefde boven al."

And the scroll on the third bears the inscription, as I stated in my former communication,

"In Liefd' getrouwe;"

for so it ought to have been printed.

These, as the editor of the *Navorscher* informs me, are the mottoes of three Haarlem Societies of Rhetoricians called, 1. "De Pelicaen," whose motto was, "*Trouw moet blÿcken:*" 2. "De Wyngaertrancken," whose motto was, "*Liefde boven al:*" and, 3. "Witte Angiren," whose device was, "*In Liefde getrouwe.*"

I think you are entitled to have whatever information I may glean respecting this picture, as you so kindly inserted my description of it in your columns; and I have to thank you for procuring me the acquaintance and correspondence of the editor of the *Navorscher*. J. H. TODD, D.D.

Trin. Coll. Dublin.

THE REPRINT, IN 1808, OF THE FIRST FOLIO EDITION OF SHAKSPEARE.

(Vol. vi., p. 579.)

In reply to the Query of VARRO, I beg to state that I possess the late Mr. Upcott's collation of the reprint of the first folio edition of Shakspeare. It consists of twenty-six folio leaves, exclusive of the fly-leaves, on the first of which occur the following notes in the handwriting of the collator:

"London Institution,
"Moorfields, Dec. 25, 1821.

"Four months and twenty-three days were occupied, during my leisure moments, at the suggestion of our late Librarian, Professor Porson, in reading and comparing the *pretended* reprinted fac-simile *First* Edition of Shakspeare with the original First Edition of 1623. With what *accuracy* it passed through the Press, the following pages, noticing 368 typographical errors, will sufficiently show. WM. UPCOTT."

"MS. note written in Mr. Dawson Turner's transcript of these errors in the reprint of Shakspeare, edit. 1623.

"The contents of the following pages are the result of 145 days' close attention by a very industrious man. The knowledge of such a task having been undertaken and completed, caused some alarm among the booksellers, who had expended a considerable sum of money upon the reprint of Shakspeare, of which this MS. discloses the numerous errors. Fearful, therefore, lest this should be published, they made many overtures for the purchase of it, and at length Mr. Upcott was induced to part with it to John and Arthur Arch, Cornhill, from whom he expected a handsome remuneration; he received a single copy of the reprint, published at five guineas.

"N. B. This copy, *corrected* by myself from the above MS., I sold to James Perry, proprietor of the *Morning Chronicle*, for six guineas: which at his sale (Part III.) produced 12*l.* 1*s.* 6*d.* WM. UPCOTT."

At the end of the volume is written:

"Finished this collation Jan. 28, 1809, at three minutes past 12 o'clock. WM. UPCOTT."

Upon comparing these remarks of Mr. Upcott with Lowndes' *Bibliographer's Manual*, p. 1645., col. 1., it will be seen that the latter was not accurately informed as to Perry's copy; Professor Porson having had no farther share in that laborious work than the recommending Mr. Upcott to undertake the collation, from which Perry's copy was subsequently corrected. F. C. B.

PHOTOGRAPHIC NOTES AND QUERIES.

Le Grey and the Collodion Process. — As the claim to the invention of the collodion process is disputed, I think, in justice to MR. LE GREY, whom all will acknowledge as a talented man, and who has done much for photography, that the claims he puts forth, and which I give, should be known to your readers who have not got his work, as they are in direct contradiction to MR. ARCHER'S letter in your 165th No. In his last published work, page 89., he states:

"I was the first to apply collodion to photography. My first experiments were made in 1849. I used that substance then principally to give more equality and

fineness to the paper. I employed for that purpose a solution of iodide of potassium in alcohol of forty degrees saturated with collodion.

"In continuing these studies I was induced to apply this body upon glass, to obtain more fineness, and I was soon in possession of an extremely rapid proceeding, *which I at last consigned to the pamphlet that I published in* 1850, *and which was translated into English at the same time.*

"I had already at that time indicated the protosulphate of iron for developing the image, the ammonia and the fluorides as accelerating agents; and I was the first to announce having obtained by these means portraits in five seconds in the shade.

"The pyro-gallic acid is generally used now in place of the sulphate of iron that I had indicated; but this is wrong, that last salt forming the image much more rapidly and better, it having to be left less time in the camera.

"I believe, then, I have a right to claim for my country and myself the invention of this would-be English process, *and of having been the first to indicate the collodion, and of giving the best method that has been discovered up to the present time.*

"From the publication of my process, till my return from the voyage that I had made for the minister, I was little occupied in practising it, my labours on the dry paper having taken all my time. This has been used as a weapon against me, to make out that the first trials before setting out had been quite fruitless, as they had heard nothing more about it.

"Nevertheless, I have made my discovery completely public; and if I had practised it but little, leaving it to others to further develope, it has only been to occupy myself upon other works of which the public has still profited. It is then much more ungenerous to wish to take from me the merit of its invention."

G. C.

Ready Mode of iodizing Paper.—The readiest way I have found of iodizing the beautiful paper of Canson Frères, is the cyano-iodide of silver, made as follows: Twenty grains of nitrate of silver may be placed in half an ounce of distilled water, and half an ounce of solution of iodide of potassa, fifty grains to the ounce, added to the silver solution. Cyanide of potassa may then be added, drop by drop, till the precipitate is dissolved, and the whole filled up with four ounces of water. This solution requires but a very few minutes' floating upon water containing a small quantity of sulphuric acid; and it is then ready, after a bath of nitrate of silver, for the camera, and will not present any of the disagreeable spots so noticed by most photographers. This paper is probably the best for negative pictures we have at present; although, if very transparent paper is required, oiled paper may be used for negative pictures very successfully; or paper varnished is equally good. The oiled paper may be prepared as follows: Take the best walnut oil, that oil having less tendency to darken paper of any other kind, and oil it thoroughly. It must then be hung up in the light for a few days, the longer the better, till quite dry. It may then be iodized with the ammonio-nitrate, the ammoniated solution passing more readily over greased surfaces. The varnished paper may be prepared by half an ounce of mastic varnish and three ounces of spirits of turpentine, hung up to dry, and treated as the oiled paper in iodizing; but both are better for resting a short time previous to iodizing upon water containing a little isinglass in solution, but used very sparingly.

As I have experienced the excellence of these preparations, I hope they may be useful to your photographic students. WELD TAYLOR.

Bayswater.

After-dilution of Solutions.—There are in general use two methods of preparing sensitive paper. In one, as in Mr. Talbot's, the iodide of silver is formed in a state of purity, before being rendered sensitive: and as, for this end, a small quantity only of nitrate of silver is necessary, a very dilute solution will answer the purpose as well, or even better, than a strong one; but by the other method, the paper being prepared with iodide of potassium only, or with some other analogous salt, the iodide of silver has to be formed by the same solution that renders it sensitive. Now as for every 166·3 parts of iodide of potassium 170·1 parts of nitrate of silver are required for this purpose, it is evident that a dilute solution could not be employed unless a very large bulk were taken, and the paper kept in a considerable time.

The after-washing is to remove from the surface of the paper the great excess of silver, which is of but little service, and prevents the paper from keeping. WILLIAM CROOKES.

Hammersmith.

Stereoscopic Pictures from one Camera.—Your correspondent RAMUS will easily obtain stereoscopic pictures by either of the following plans:—After the first picture is taken, move the subject, as on a pivot, either to the right or left, through an angle of about 15°; then take the second impression: this will do very well for an inanimate object, as a statue; but, if a portrait is required, the camera, after taking the first picture, must be moved either to the right or left, a distance of not more than one-fifth of the distance it stands from the sitter; that is, if the camera is twenty feet from the face of the sitter, the distance between its first and second position should not exceed four feet, otherwise the picture will appear distorted, and the stereosity unnaturally great. Of course it is absolutely necessary in this plan that the sitter do not move his position between the taking of the two impressions, and also that the distance between him and the camera be the same in both operations.

In reply to the very sensible inquiry of SIMPLICITAS, there is an essential difference between the calotype of Talbot and the waxed-paper process, the picture in the first being almost entirely superficial, whilst in the latter it is much more in the body of the paper; this causes the modification of the treatment. A *tolerably-strong* solution of ($A_9O\ NO_5$) nitrate of silver is required to decompose the (KI) iodide of potassium, with which the paper is *saturated*, in any reasonable time, but if this were allowed to dry on the surface, stains would be the inevitable result; therefore it is floated in distilled water, to remove this from the *surface;* and it seems to me that the keeping of the paper depends on the greater or less extent to which this surface-coating is removed. There can be no doubt that the paper would be far more sensitive, if used immediately, without the washing, simply blotting it off; but then the great advantage of the process would be lost, viz. its capability of being kept.

WILLIAM PUMPHREY.

Camera for Out-door Operations.—I should be glad to see a clear description of a camera so constructed as to supersede the necessity for a dark room. Such a description has been promised by DR. DIAMOND (Vol. vi., p. 277.); and if he could be induced to furnish it at an early period, I at least, amongst the readers of "N. & Q.," should feel much additionally indebted to him. E. S.

"'TWAS ON THE MORN."

(Vol. vi., p. 556.)

This is a very celebrated Gloucestershire ballad, which though at one time popular, is, I believe, rarely heard now. I have before me an old and much mutilated broadside of it, which, at the conclusion, has the initials "L. & B." I presume the words are wanted, and therefore send them; and not knowing whether the tune has been published, will also forward it, if wished for by your querist.

1.

"'Twas on the morn of sweet May-day,
When Nature painted all things gay,
Taught birds to sing, and lambs to play,
And gild the meadows fair;
Young Jockey, early in the morn,
Arose and tript across the lawn;
His Sunday clothes the youth put on,
For Jenny had vow'd away to run
With Jockey to the fair.
For Jenny had vow'd away to run
With Jockey to the fair.

2.

The cheerful parish bells had rung,
With eager steps he trudg'd along,
While rosy garlands round him hung,
Which shepherds us'd to wear;
He tapt the window: 'Haste, my dear;'
Jenny impatient cry'd, 'Who's there?'
''Tis I, my love, and no one near;
Step gently down, you've nought to fear,
With Jockey to the fair.'
Step gently, &c.

3.

'My dad and mammy's fast asleep,
My brother's up, and with the sheep;
And will you still your promise keep,
Which I have heard you swear?
And will you ever constant prove?'
'I will, by all the Powers above,
And ne'er deceive my charming dove.
Dispel those doubts, and haste, my love,
With Jockey to the fair.'
Dispel, &c.

4.

'Behold the ring,' the shepherd cry'd;
'Will Jenny be my charming bride?
Let Cupid be our happy guide,
And Hymen meet us there.'
Then Jockey did his vows renew;
He would be constant, would be true.
His word was pledg'd; away she flew,
With cowslips tipt with balmy dew,
With Jockey to the fair.
With cowslips, &c.

5.

In raptures meet the joyful train;
Their gay companions, blithe and young,
Each join the dance, each join the throng,
To hail the happy pair.
In turns there's none so fond as they,
They bless the kind, propitious day,
The smiling morn of blooming May,
When lovely Jenny ran away
With Jockey to the fair.
When lovely, &c.

H. G. D.

ALLEGED REDUCTION OF ENGLISH SUBJECTS TO SLAVERY.

(Vol. v., p. 510.)

The crime imputed to the Dutch authorities (that of reducing English subjects to slavery) is of so atrocious a character, that any explanation that should place the matter in a less offensive light, would be but an act of justice to the parties implicated. With this view I venture to submit to URSULA and W. W. the following conclusions which I have arrived at, after a careful consideration of all the circumstances.

I am of opinion that the writer of the letter in question (charging the Dutch Governor with the above mentioned offence) was the officer commanding the troops in the English division of St. Christopher; and, in that capacity, invested with the civil government. At that period, the admini-

stration of our West Indian possessions was generally confided to the military commandants: our policy, in that respect, being different from that of the French, who have contrived at all times to maintain, in each of their colonies, an uninterrupted succession of Governors appointed from home.

The name of the Dutch Governor of St. Martin, to whom the letter was addressed, has not been ascertained. He was probably some buccaneering chief, who cared as little for the States-General as he did for the Governor of St. Christopher. If not actually engaged in the piratical enterprises of his countrymen, he certainly had no objection to receive, according to usage, the lion's share of the booty as a reward for his connivance.

It is very doubtful whether the outrage imputed, in this instance, to the Dutch Governor, was perpetrated, or even attempted. The buccaneers, English, French, and Dutch, began by uniting their efforts against the Spaniards. After a time they "fell out" (as thieves will sometimes do), and, turning from the common enemy, they directed their marauding operations against each other. It was doubtless during one of these that the Dutch captured the English ship in question; detaining the passengers and crew at St. Martin, in the hope of extorting some considerable ransom for their release. When, therefore, the English Governor threatened to complain to the States-General of the "reduction to slavery of English subjects," we must presume that, by the words "reducing to slavery," he meant to describe the forcible *detention* of the passengers and crew; and that, in doing so, he merely resorted to the expedient of magnifying a common act of piracy into an outrage of a more heinous character, with the view of frightening the Dutch authorities into a compliance with his wishes, and obtaining the restitution of the property and subjects of his "dread Sovereigne Lord y^e^ King." The annals of that period are replete with similar adventures; and Labat relates several of them which he witnessed during a voyage to Guadaloupe in a vessel belonging to the French buccaneers. As to the English, the daring exploits of Sir Henry Morgan and his followers, and the encouragement which they received, both at home and in the colonies, show that *we* were not behind our neighbours in those days of marauding notoriety.

HENRY H. BREEN.

St. Lucia.

Replies to Minor Queries.

Royal Assent, &c. (Vol. vi., p. 556.).—

1. No such forms as those referred to by Clarendon are usual now.

2. The last time the prerogative of rejecting a bill, after passing both Houses of Parliament, was exercised, was in 1692, when William III. refused his assent to the bill for Triennial Parliaments. Two years after, however, he was induced to allow the bill to become the law of the land. J. R. W.

Bristol.

Can Bishops vacate their Sees? (Vol. v., p. 156.).—R. C. C., in his reply to this Query of K. S., writes, that he has never heard of any but Dr. Pearce who wished so to do.

There is another instance in the case of Berkeley, Bishop of Cloyne, who, having failed in his attempt to exchange his bishopric for some canonry or headship at Oxford, applied to the Secretary of State for his majesty's permission to resign his bishopric.

So extraordinary a petition excited his majesty's curiosity, and caused his inquiry from whence it came; when, learning that the person was his old acquaintance, Dr. Berkeley, he declared that he should die a bishop in spite of himself, but gave him full power to choose his own place of residence. This was in 1753.

The above is taken from Bp. Mant's *History of the Church of Ireland*, vol. ii. p. 534. RUBI.

"*Genealogies of the Mordaunt Family*," *by the Earl of Peterborough* (Vol. vi., p. 553.).—Bridges, in his *History of Northamptonshire*, vol. ii. p. 252., states that twenty-four copies of the work were printed. There is a large paper copy of the work, in the library at Drayton House, the former seat of the Mordaunts, now the property of W. B. Stopford, Esq. J. B.

Niágara, or Niagára? (Vol. vi., p. 555.).—An enthusiastic person, of the name of Pemberton (who had spent much time at the Falls, and was so enthusiastic in his admiration of them that he protested he *could not* keep away from them, and went back and died there), informed me that the proper name was *Ni-ágara* or *aghera*,—two Indian words signifying "Hark to the thunder." J. G.

Maudlin (Vol. vi., p. 552.).—Your Massachusetts correspondent comes a long way for information which he might surely have obtained on his own side of the Atlantic. Dr. Johnson says, "*Maudlin* is the corrupt appellation of *Magdalen*, who is drawn by painters with swollen eyes and disordered look." And do we not know that Magdalene College is always called *Maudlin*, and that *Madeleine* is the French orthography? very closely resembling our vernacular pronunciation?

J. G.

Spiritual Persons employed in Lay Offices (Vol. vi., pp. 376. 567.).—Your correspondents W. and E. H. A. seem to have overlooked the modern instances of this practice, which the *London Gazette* has recently recorded, in an-

nouncing the appointment of several clergymen as deputy-lieutenants. This is an office which is so far of a military character, that it is supposed to place the holder in the rank of lieutenant-colonel, and certainly entitles him to wear a military uniform. If these members of the "church militant" should be presented at Her Majesty's Court in their new appointment, will they appear in their clerical or military habit? Ω. Φ.

Passage in Burke (Vol. vi., p. 556.). — The reply to QUANDO TANDEM's Query is given, I imagine, by Burke himself, in a passage which occurs only a few lines after that which has been quoted:

"Little did I dream that she should ever be obliged to carry the sharp antidote against disgrace concealed in that bosom."

This means, I suppose, that Marie Antoinette carried a dagger, with which, *more Romano*, she would have committed suicide, had her brutal persecutors assaulted her. ALFRED GATTY.

Ensake and Cradock Arms (Vol. vi., p. 533.).— In a pedigree of the family of Barnwell, of Cransley in Northamptonshire, now before me, I find emblazoned the arms of Ensake: Paly of six azure and or, on a bend sable three mullets pierced. Cradock: Argent, three boars' heads couped sable armed or. G. A. C.

Sich House (Vol. vi., pp. 363. 568.). — *Sike* or *syke*, a word in common use in the south of Scotland, and on the Border, meaning a small water run. In Jamieson's *Dictionary* it is spelt "*Sike*, *syik*, *syk*, a rill or rivulet; one that is usually dry in summer; a small stream or rill; a marshy bottom with a small stream in it." J. S.s.

Americanisms so called (Vol. vi., p. 554.).—The word *bottom*, signifying a piece of low ground, whether *upon* a stream of water or not, is English. I recollect two places at this moment (both dry), in the county of Surrey, to which the word is applied, viz. Smitham Bottom, to the north of Reigate, through which the railway runs; and Boxhill Bottom, a few miles to the westward, in the same range of chalk hills.

Sparse and *sparsely*, it is said by UNEDA of Philadelphia, *are* Americanisms. This, however, is not so. There is a Query on the word *sparse* in Vol. i., p. 215. by C. FORBES: and on p. 251. of the same volume J. T. STANLEY supposes it to be an Americanism, on the authority of the *Penny Cyclopædia*.

I have a strong conviction that I then wrote to "N. & Q." to claim the word *sparse* as aboriginal to the British Isles, for I find memoranda I had made at the time on the margin of my Jamieson's *Dictionary* on the subject; but I do not find that what I then wrote had been printed in "N. & Q."

In the *Supplement to Jamieson's Dictionary* is the following: "SPARS, SPARSE, *adj.* widely spread; as, 'sparse writing' is wide open writing, occupying a large space." The word is in common use throughout the south of Scotland.

I have come to be of opinion that there are few, if any, words that are real Americanisms, but that (except where the substance or the subject is quite modern) almost every word and expression now in use among the Anglo-Americans may be traced to some one of the old provincial dialects of the British Isles. J. S.s.

The Folger Family (Vol. vi., p. 583.).—I do not know whether there are any of that name in Wales, but there was a family of that name near Tregony in Cornwall some years ago, and may be now. I am not quite certain whether they spell it Folger or Fulger, but rather think the latter was the mode of spelling it. S. JENNINGS-G.

Wake Family (Vol. vi., p. 290.). — The Rev. Robert Wake was vicar of Ogbourne, St. Andrew, Wilts, from 1703 to 1715, N.S., during which time he had these children:—Thomas, born the 17th of July, 1706, and baptized on the 28th of the same month; Elizabeth and Anne, both baptized on the 16th of July, 1711. ARTHUR R. CARTER.

Camden Town.

Shakspeare's "Twelfth Night" (Vol. vi., p. 584.). —Agreeing with MR. SINGER in his doubts regarding the propriety of changing the word *case* into *face*, in the line,—

"When time hath sow'd a grizzle on thy *case*"—

I would instance a passage in *Measure for Measure*, where Angelo says —

"O place! O form!
How often dost thou with thy *case*, thy habit,
Wrench awe from fools," &c.

W. C.

Electrical Phenomena (Vol. vi., p. 555.).—The case recorded by ADSUM is not at all an infrequent one, and the phenomena alluded to have been noticed for a very long period, and are of very common occurrence in dry states of the atmosphere. The following, from Daniel's *Introduction to Chemical Philosophy* (a most useful work for general readers), will probably explain all that ADSUM is desirous of knowing:

"It was first observed by Otto de Guericke and Hawsbee, that the friction of glass and resinous substances not only produced the phenomena which we have just described (those of vitreous and resinous electricity), but, under favourable circumstances, was accompanied by a rustling or crackling noise; and, when the experiment was made in a dark room, by flashes and sparks of light upon their surfaces. When once the attention has been directed to the observation,

most persons will find that such phenomena of electrical light are familiar occurrences, and often present themselves in suddenly drawing off from the person a silk stocking, or a flannel waistcoat, or in the *friction of long hair by combing*. How small a degree of friction is sufficient to excite electricity in the human body, is shown in a striking way by placing a person upon an insulating stool (with glass legs). If in such a position he place his finger upon a gold-leaf electrometer, and another person flip him lightly with a silk handkerchief, the leaves will immediately repel each other" (resinous electricity has been excited). — Page 205. par. 307.

S. JENNINGS-G.

Daubuz Family (Vol. vi., p. 527.).— Where are the descendants of this worthy family (Daubuz)? It may possibly give MR. CORSER a clue to the information he desires, if I tell him that there is a very respectable family of that name in Cornwall. One lives in the neighbourhood of Truro, and a brother is vicar of Creed, near Grampound, Cornwall. The father of these gentlemen was the first of the family, I believe, who resided in Cornwall, where he amassed a large fortune from his connexion with mining speculations. See p. 144 S. JENNINGS-G.

Lord Nelson (Vol. vi., p. 576.).—I am obliged to MR. KERSLEY for giving me an opportunity of reconciling my statement respecting Dr. Scott (Vol. vi., p. 438.) with the inscription on Mr. Burke's monument. Both, I believe, are true. I quote from the *Authentic Narrative of the Death of Lord Nelson*, by William Beatty, M.D. &c. The copy of this work which is before me has the following in Sir W. Beatty's own handwriting: "To the Rev. Doctor Scott, with every sentiment of regard, by his friend and messmate, the author." In this "narrative," Dr. Scott and Mr. Burke are generally described as personally attending on Lord Nelson from the time of his being brought down into the cockpit. And at p. 50. it is said: "Doctor Scott and Mr. Burke, who had all along sustained the bed under his shoulders," &c.: and again at p. 51.: "His lordship breathed his last at thirty minutes past four o'clock: at which period Dr. Scott was in the act of rubbing his lordship's breast, and Mr. Burke supporting the bed under his shoulders." All this is represented in West's beautiful picture, which hangs, in a bad light, in the hall of Greenwich Hospital.

There is another claimant for the honour of having been Nelson's last nurse, whose name I forget. His pretensions are recorded on a tablet to his memory in the chapel of Greenwich Hospital. Dr. Scott's daughter, who was with me there one day, remonstrated on the subject with old blue jacket who lionised us. And I put in the lady's right to speak with some authority. But "what is writ is writ," was enough for our guide: we could make nothing of him, for he fought our arguments as if they had been so many guns of the enemy. ALFRED GATTY.

Robes and Fees in the Days of Robin Hood (Vol. vi., p. 479.).—In translating the ordinances and statutes against maintainers and conspirators, MR. LEWELLYN CURTIS more than once translates "gentz de *pais*," by "persons of *peace*." This is a material error: it should be "*of the country*;" "pays," not "paix." For the subject referred to, Mr. Foss's *Judges of England*, vol. iii., should be consulted. J. BT.

Wray (Vol. iv., p. 164.).—In one of the Wray pedigrees in Burke's *Landed Gentry*, it is stated that the Yorkshire family of that name originally resided in Coverdale in Richmondshire.

In Clarkson's *History of Richmond* is a pedigree of the "Wrays," which commences (if I rightly recollect) with an ancestor (six or eight years before him) of Sir Christopher Wray, of whose fore-elders, some lived at St. Nicholas, near to Richmond.

I have traced a family of the name of *Wray* or *Wraye* for three centuries back, in Wensleydale, and at Coverham in Coverdale (both in Richmondshire), but am unable to connect it by direct evidence with either of the pedigrees above referred to; and should be much obliged for any information touching any part of the family in Richmondshire, particularly such as might aid in showing the relation of the several branches to one another.

With reference to the origin of the name, I may mention, that there is a valley called Raydale, between Wensleydale and Craven, adjacent to Coverdale; and also a village in Westmoreland, near to the western extremity of Wensleydale, called *Wray* or *Ray*.

The arms of the Wensleydale Wrays are: azure, a chevron ermine between three helmets proper on a chief or, three martlets gules; crest a martlet, and motto "Servabo fidem."

I am informed that there is to be found, in the Heralds' College, an entry of a *Wray* pedigree with these arms; and I should be glad to have particulars of such entry.

The motto of the St. Nicholas family is, to the best of my recollection, "Et juste et vraye:" a canting motto, as is that of PAK-RAE.

Calcutta.

Irish Rhymes (Vol. vi., pp. 431. 539. 605.).—For the benefit of Irishmen, I beg to adduce Shakspeare as a writer of *Irish Rhymes*. In that exquisite little song called for by Queen Catharine, "to soothe her soul grown sad with troubles," we have:

> "Everything that heard him *play*,
> Even the billows of the *sea*."

W. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have received a copy of *Notes and Emendations on the Text of Shakspeare's Plays from Early Manuscript Corrections in a Copy of the Folio in the Possession of J. Payne Collier, Esq., F.S.A., forming a Supplemental Volume to the Works of Shakspeare, by the same Editor, in Eight Volumes*, 8vo. With the nature of this volume the readers of "N. & Q." are already so fully acquainted, from the frequent references which have been made to it in these columns, that on this occasion we feel that we need do little more than record its publication, and the fact that it appears to be edited with the same scrupulous care, for which all works which appeared under the superintendence of Mr. Collier are invariably distinguished. That all the critics will agree either with the MS. corrections, or with Mr. Collier in his estimate of the value of the emendations, is not to be expected; but all will acknowledge that he has done good service to Shakspearian literature by their publication.

"The New Year," observes *The Athenæum*, "opens with some announcements of promise in our own literary world. Mr. Bentley announces the Memorials and Correspondence of Charles James Fox, on which the late Lord Holland was understood to be so long engaged. The work, however, is now to be edited by Lord John Russell, and to extend to two volumes octavo. The same publisher promises a history, in one large volume, of 'The Administration of the East India Company,' by Mr. Kaye, author of the 'History of the War in Affghanistan;' and a 'History (in two volumes octavo) of the Colonial Policy of the British Empire from 1847 to 1851,' by the present Earl Grey. — The fifth and concluding volume of 'The Letters of the Earl of Chesterfield,' including some new letters now first published from the original MSS., under the editorship, as before, of Lord Mahon, will, we believe, shortly appear. — Two volumes of 'Letters of the Poet Gray,' so often announced by Mr. Bentley, are to come out at last during the present season. They will be edited by the Rev. J. Mitford, author of 'The Life of Gray.' — Nor is Mr. Murray without his usual attractive bill of fare for the literary appetite. The Lowe Papers, left in a mass of confusion at the death of Sir Harris Nicolas, are now nearly ready; and the St. Helena Life of Napoleon will appear, it is said, for the first time, as far as Sir Hudson Lowe is concerned, in its true light. The Castlereagh Papers (now in Mr. Murray's hands) will include matter of moment connected with the Congress of Vienna, the Battle of Waterloo, and the occupation of Paris. The same publisher announces The Speeches of the Duke of Wellington (to which we called attention some time back): — also a work by Mr. George Campbell, called 'India as it may be,' — and another by Captain Elphinstone Erskine about the Western Pacific and Feejee Islands. — The Messrs. Longman announce a Private Life of Daniel Webster, by his late Private Secretary, Mr. Charles Lanman — and a new work by Signor Mariotti, 'An Historical Memoir of Fra Dolcino and his Times.' — Mr. Bohn will have ready in a few days 'Yule-Tide Legends,' a collection of Scandinavian Tales and Traditions, edited by B. Thorpe, Esq. — Messrs. Hurst and Blackett — whose names now take the place of Mr. Colburn's, as his successors — are about to publish Memoirs of the Court and Cabinets of George the Third, to be compiled from original family documents by the Duke of Buckingham and Chandos."

We need scarcely remind the Fellows of the Society of Antiquaries who may have in their minds suggestions for the improvement of the Society, how desirable it is that they should bring those suggestions at once under the consideration of the Committee just appointed. We are sure that all such as are submitted to Mr. Hawkins and his colleagues will receive every attention; and we trust that the Committee will at once proceed to their task, so that the Society may have time to well consider their Report before the Anniversary in April.

BOOKS RECEIVED. — *Dictionary of Greek and Roman Geography, by various Writers.* Edited by William Smith. Part V. The new issue of this most useful work extends from *Campi Raudii* to *Cimolus*. — *Cyclopædia Bibliographica, a Library Manual of Theological and General Literature, Analytical, Bibliographical, and Biographical.* Part IV. of this useful guide for authors, preachers, students, and literary men, extends from Henry Bull to Isaac Chauncy. — *The Journal of Sacred Literature.* New Series. Edited by Dr. Kitto. No. VI. — *Swift and Richardson*, by Lord Jeffrey, is the new Number of Longman's *Traveller's Library*. — *The Goose Girl at the Well*, &c., completes the interesting collection of Grimm's *Household Stories*. — *The Shakspeare Repository* is the first Number of a work especially devoted to Shakspeare, containing a great variety of matter illustrative of his life and writings, by J. H. Fennell. — *The Chess Player's Chronicle*, the first Number of which professes and appears to be an improved series of this indispensable Chess Player's companion.

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Notices to Correspondents.

NOTICES TO CORRESPONDENTS.—*In our early Numbers we inserted an address to Correspondents, in which we observed, "Correspondents will see, on a very little reflection, that it is plainly the Editor's interest to take all he can get, and make the most and the best of everything; and therefore he begs them to take for granted that their communications are received and appreciated, even if the succeeding Numbers bear no proof of it. He is convinced that the want of specific acknowledgment will only be felt by those who have no idea of the labour and difficulty attendant on the hurried management of such a work, and of the impossibility of sometimes giving an explanation, when there really is one which would quite satisfy the writer, for the delay or non-insertion of his communication. Correspondents in such cases have no reason, and, if they understood an Editor's position, they would feel that they have no right, to consider themselves undervalued: but nothing short of personal experience in editorship would explain to them the perplexities and evil consequences arising from the opposite course." We have thought well to repeat this general explanation because we have this week received two inquiries respecting the non-insertion of communications, neither party giving us his name nor the subject of the non-inserted communication.*

H. H. H.'s (Ashburton) *letter has been forwarded to* DR. DIAMOND. *It is not the first by many which we have received expressive of the writer's thanks for his valuable Photographic Papers.*

ALPHA *complains in so generous a spirit that we regret we cannot agree with him. We assure him that, on the first point on which he writes, he is the* only one *who has so written, while we have had dozens of letters of thanks; and he will see in the present No.* (antè, p. 34.) *the value of the art recognised by a gentleman under whose notice it would probably never have been brought in a purely scientific journal. The second suggestion is one to which* WE, *and many of our brethren of the Press, have turned our attention frequently, but hitherto unsuccessfully. The difficulties are greater than* ALPHA *imagines.*

T. W. U. KEYE. *Will our Correspondent favour us with particulars?*

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ERRATUM. *In the Number of last week the passage from the Septuagint quoted at* p. 14. *ought to have stood thus:* "γίγεσσαι δε, αὐτὸν πάλιν ἀναστήσεσθαι μεθ' ὧν ὁ Κύριος ἀνίστησιν."—Cambridge edition of 1665.

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Notes.

INEDITED POEM BY POPE.

In an original letter from James Boaden to Northcote the artist, I find the following passage; and I add to it the verses to which allusion is therein made:

"60. Warren Street, Fitzroy Square.
"28th August, 1827.

"My dear friend,

"The verses annexed are so fine, that you should put them into your copy of Pope, among the Miscellanies. Dr. Warburton received them too late for his edition of our poet, and I find them only in a letter from that prelate to Dr. Hurd, dated 'Prior Park, June 24th, 1765.'

"I have used the freedom to mark a few of the finest touches with a pencil, to show you *my* feeling. These you can rub out easily, and afterwards indulge your own. The style of interrogation seems to have revived in Gray's Elegy. Hurd would send the verses to Mason as soon as he got them; and Mason and Gray, as you know, were *one* in all their studies.

"I do not forget the Fables.

"Yours, my dear friend, always,
"J. BOADEN.

"J. Northcote, Esq."

Not having by me any modern edition of Pope's *Works*, may I ask whether these verses, thus transcribed for Northcote by his friend Boaden, have yet been introduced to the public?

Verses by Mr. Pope, on the late Dean of Carlisle's (Dr. Bolton) having written and published a Paper to the Memory of Mrs. Butler, of Sussex, Mother to old Lady Blount of Twickenham.

[They are supposed to be spoken by the deceased lady to the author of that paper, which drew her character.]

"Stript to the naked soul, escaped from clay,
From doubts unfetter'd, and dissolved in day;
Unwarm'd by vanity, unreach'd by strife,
And all my hopes and fears thrown off with life;
Why am I charm'd by Friendship's fond essays,
And tho' unbodied, conscious of thy praise?

Has pride a portion in the parted soul?
Does passion still the formless mind control?
Can gratitude outpant the silent breath,
Or a friend's sorrow pierce the glooms of death?
No, 'tis a spirit's nobler taste of bliss,
That feels the worth it left, in proofs like this;
That not its own applause but thine approves,
Whose practice praises, and whose virtue loves;
Who liv'st to crown departed friends with fame;
Then dying, late, shalt all thou gav'st reclaim.
MR. POPE."

A. F. W.

SOUTHEY'S "DOCTOR;" ST. MATTHIAS' DAY IN LEAP-YEAR.

In looking over the 1848 edition of Southey's book, *The Doctor*, I observe an error which has escaped the care and revision of the editor, the Rev. J. W. Warter, B.D. At p. 199., where Southey is referring to the advantages of almanacs, he writes:

"Who is there that has not sometimes had occasion to consult the almanac? Maximilian I., by neglecting to do this, failed in an enterprise against Bruges. It had been concerted with his adherents in that turbulent city, that he should appear before it at a certain time, and they would be ready to rise in his behalf, and open the gates for him. He forgot that it was leap-year, and came a day too soon; and this error on his part cost many of the most zealous of his friends their lives. It is remarkable that neither the historian who relates this, nor the writers who have followed him, should have looked into the almanac to guard against any inaccuracy in the relation; *for they have fixed the appointed day on the eve of St. Matthias, which being the 23rd of February, could not be put out of its course by leap-year.*"

The words in Italics show Southey's mistake. This historian was quite correct: as, according to the calendar of the Roman Catholic Church, although the regular festival of St. Matthias is celebrated upon the 24th of February, yet, "in anno bissextili Februarius est dierum 29, et Festum S. Mathiæ celebratur 25 Februarii." Thus it will be seen, that the year when Maximilian was to have appeared before Bruges being leap-year, and the day appointed being the eve of St. Matthias, he should have come upon the 24th, not the 23rd of February: the leap-year making all the difference.

P. J. YARRUM.

Dublin.

OXFORDSHIRE LEGEND IN STONE.

A few miles from Chipping-Norton, by the side of a road which divides Oxfordshire from Warwickshire, and on the brow of a hill overlooking Long Compton, stand the remains of a Druidical temple. Leland speaks of them as "Rollright stones," from their being in the parish of Rollright. The temple consists of a single circle of stones, from fifty to sixty in number, of various sizes and in different positions, but all of them rough, time-worn, and mutilated. The peasantry say that it is impossible to count these stones, and certainly it is a difficult task, though not because there is any witchcraft in the matter, but owing to the peculiar position of some of them. You will hear of a certain baker who resolved not to be outwitted, so hied to the spot with a basketful of small loaves, one of which he placed on every stone. In vain he tried; either his loaves were not sufficiently numerous, or some sorcery displaced them, and he gave up in despair. Of course no one expects to succeed now.

In a field adjoining are the remains of a cromlech, the altar where, at a distance from the people, the priests performed their mystic rites. The superimposed stone has slipped off, and rests against the others. These are the "Whispering Knights," and this their history:—In days of yore, when rival princes debated their claims to England's crown by dint of arms, the hostile forces were encamped hard by. Certain traitor-knights went forth to parley with others from the foe. While thus plotting, a great magician, whose power they unaccountably overlooked, transformed them all into stone, and there they stand to this day.

Not far from the temple, but on the opposite side of the road, is a solitary stone, probably the last of two rows which flanked the approach to the sacred circle. This stone was once a prince who claimed the British throne. On this spot he inquired of the magician above named what would be his destiny:

"If Long Compton you can see,
King of England you shall be,"

answered the wise man. But he could not see it, and at once shared the fate of the "Whispering Knights." This is called the "King's stone," and so stands that, while you cannot see Long Compton from it, you can if you go forward a very little way. On some future day an armed warrior will issue from this very stone, to conquer and govern our land!

It is said that a farmer, who wished to bridge over a small stream at the foot of the hill, resolved to press the "Whispering Knights" into the service; but it was almost too much for all the horse power at his command to bring them down. At length they were placed, but all they could do was not sufficient to keep them in their place. It was therefore resolved to restore them to their original post, when, lo! they who required so much to bring them down, and defied all attempts to keep them quiet, were taken back almost without an effort by a single horse! So there they stand,

till they and the rest (for I believe the large circle was once composed of living men) shall return to their proper manhood.

Other legends respecting this curious relic might, I doubt not, be obtained on the spot. I obtained the above in answer to inquiries, when making a pilgrimage to the place. B. H. COWPER.

LADY NEVELL'S MUSIC-BOOK.

The following contents of the Lady Nevell's music-book (1591) may be interesting to many of your readers:

"1. My Ladye Nevell's Grownde.
2. Qui passe, for my Ladye Nevell.
3. The March before the Battell.
4. The Battell.
The March of Footemen.
The March of Horsemen.
The Trumpetts.
The Irishe Marche.
The Bagpipe and Drone.
The Flute and Dromme.
The Marche to Fight.
Tantara.
The Battells be ioyned.
The Retreat.
5. The Galliarde for the Victorie.
6. The Barley Breake.
7. The Galliarde Gygg.
8. The Hunt's upp.
9. Ut re mi fa sol la.
10. The first Pauian.
11. The Galliard to the same.
12. The seconde Pauian.
13. The Galliarde to the same.
14. The third Pauian.
15. The Galliarde to the same.
16. The fourth Pauian.
17. The Galliarde to the same.
18. The fifte Pauian.
19. The Galliarde to the same.
20. The sixte Pauian.
21. The Galliarde to the same.
22. The seventh Pauian.
23. The eighte Pauian.
The passinge mesurs is,
24. The nynthe Pauian.
25. The Galliarde to the same.
26. The Voluntarie Lesson.
27. Will you walk the Woods soe wylde.
28. The Mayden's Song.
29. A Lesson of Voluntarie.
30. The seconde Grownde.
31. Have w^t^ you to Walsingame.
32. All in a Garden greene.
33. The lo. Willobie's welcome home.
34. The Carman's Whistle.
35. Hughe Ashton's Grownde.
36. A Fancie, for my Ladye Nevell.
37. Sellinger's Rownde.
38. Munser's Almaine.
39. The tenth Pauian, Mr. W. Peter.
40. The Galliarde to the same.
41. A Fancie.
42. A Voluntarie.
Finis.

Ffinished and ended the Leventh of September, in the yeare of our Lorde God 1591, and in the 33 yeare of the raigne of our sofferaine ladie Elizabeth, by the grace of God Queen of England, &c., by me, Jo. Baldwine of Windsore.

Laudes Deo."

The songs have no words to them. Most of the airs are signed "Mr. William Birde."

A modern MS. note in the book states that the book is "Lady Nevell's Music-book," and that she seems "to have been the scholar of Birde, who professedly composed several of the pieces for her ladyship's use;" and that sixteen of the forty-two pieces are "in the Virginal Book of Queen Elizabeth," and that "Jo. Baldwine was a singing-man at Windsor." The music is written on four-staved paper of six lines, in large bold characters, with great neatness. The notes are lozenge-shape. Can any of your correspondents furnish rules for transposing these six-line staves into the five-line staves of modern notations? L. B. L.

BISHOP BURNET.

Having but recently become acquainted with your useful and learned work (for *scire ubi aliquid invenire possis, magna pars eruditionis est*), I have been much interested in looking over the earlier volumes. Allow me to add a couple of links to your *catena* on Bishop Burnet. The first is the opinion of Hampton, the translator of Polybius; the other is especially valuable, it being nothing less than the portrait of Burnet drawn by himself, but certainly not with any idea of its being suspended beside the worthies of his "Own Time," for the edification of posterity.

Hampton's testimony is as follows:

"His personal resentments put him upon writing history. He relates the actions of a persecutor and benefactor; and it is easy to believe that a man in such circumstances must violate the laws of truth. The remembrance of his injuries is always present, and gives venom to his pen. Let us add to this, that intemperate and malicious curiosity which penetrates into the most private recesses of vice. The greatest of his triumphs is to draw the veil of secret infamy, and expose to view transactions that were before concealed from the world; though they serve not in the least either to embellish the style or connect the series of his history, and will never obtain more credit than, perhaps, to suspend the judgment of the reader, since they are supported only by one single, *suspected* testimony."—*Reflections on Ancient and Modern History*, 4to.: Oxford, 1746.

Let me now refer you to a document, written with his own hand, which sets the question of

Burnet's truthfulness and impartiality in his delineations of character completely at rest.

From the Napier charter-chest, "by a species of retributive justice," there has recently risen up in judgment against him *a letter of his own, proving his own character*. It is, I regret, too long for insertion in your pages *in extenso*, but no abstract can give an adequate idea of its contents. It is, in fact, so mean and abject as almost to overpass belief. I must refer your readers to Mr. Mark Napier's *Montrose and the Covenanters*, vol. i. pp. 13—21. All the reflections of the Whig historian Dalrymple, all the severe remarks of Swift and Lord Dartmouth, as to Burnet's dishonesty and malice, would now seem well bestowed upon a writer so despicable and faithless, and the credit of whose statements, when resting *on his own sole authority*, must be totally destroyed. This curious epistle was written, in an agony of fear, on a Sunday morning, during the memorable crisis of the Rye-House plot, and while Lord Russell was on the eve of his execution. Addressed to Lord Halifax, it was intended to meet the eye of the King. It evidently proves the writer's want of veracity in divers subsequent statements in his history. The future bishop also protests that he never will accept of any preferment, promises never more to oppose the Court, and intimates an intention to paint the King in the fairest light — "if I ever live to finish what I am about;" *i.e.* the *History of his Own Time*, in which the villanous portrait of Charles afterwards appeared.

"Here, then," says Mr. Napier, "is Burnet *Redivivus*; and now the bishop may call Montrose a coward or what he likes, and persuade the world of his own super-eminent moral courage, if he can. For our own part, after reading the above letter, we do not believe one malicious word of what Burnet has uttered in the *History of his Own Time* against Charles I. and Montrose; and he has therein said nothing about them that is not malicious. We do not believe that the apology for Hamilton, which he has given to the world in the memoirs of that House, is by any means so truthful an exposition of the character of that mysterious marquis as the letters and papers entrusted to the bishop enabled him to give. We feel thoroughly persuaded that Bishop Burnet, in that work, as well as in the *History of his Own Time*, reversed the golden maxim of Cicero, '*Ne quid falsi dicere audeat, ne quid veri non audeat.*' The marvellous of himself, and the malicious of others, we henceforth altogether disbelieve, when resting on the sole authority of the bishop's historical record, and will never listen to when retailed traditionally and at second-hand from him. Finally, we do believe the truth of the anecdote, that the bishop, 'after a debate in the House of Lords, usually went home and altered everybody's character as they had pleased or displeased him that day;' and that he kept weaving in secret this chronicle of his times, not to enlighten posterity or for the cause of truth, but as a means of indulging in safety his own interested or malicious feelings towards the individuals that pleased or offended him. So much for Bishop Burnet, whose authority must henceforth always be received *cum nota*."

Wm. L. Nichols.

Lansdown Place, Bath.

A MONASTIC KITCHENER'S ACCOUNT.

(From a volume of memoranda touching the monastery of Whalley, temp. Henry VIII., among the records of the Court of Augmentation.)

"Dyv'se somes of money leid oute by me Jamys More, monke and kechyner to the late Abbot of Whalley, for and conc'nynge dyv'se caitts bought by the seid Jamys of dyv'se psons, as hereaft' dothe pticlerly appire by pcells whiche came to thuse of the seid house, and spent yn the seid house from the last daye of December until the —— daye of Marche then next folowynge yn the xxviijth yere of the reign of Kynge Henry the viijth, whiche somes of money the said Jamys asketh allowance.

First payde to Edmunde Taillor Fischer for —— salt salmons, spent in the seyd late abbott kechyn syns the tyme of his accompt - - - -	xxv^{s}	
Itm. Payde to the seid Edmunde for xj freshe salmons, bought of the said Edmunde to thuse, &c. of the seid house, there spent by the seid tyme - -	xxv^{s}	
Itm. Payde to Will'm Newbbet for fresh fische - - - -	iij^{s}	iiij^{d}
Itm. Payde for vj capons, bought at Fastyngeseven of dyv'se psons - -	ij^{s}	
Itm. Payde for xxxv hennes, bought of dyv'se psons - - - -	v^{s}	x^{d}
Itm. Payde for eggs, butter, chese, bought of dyv'se psons betwixt Cristmas and Fastyngsevyn, spent yn the seid house -	xxiiij^{s}	
Itm. Payde for mustersede - -	v^{s}	
Itm. Bought of Will'm Fische viij potts hony-pric - - - -	x^{s}	
Itm. Bought of Anthony Watson vij gallons hony - - - -	ix^{s}	iiij^{d}
Itm. Bought of John Colthirst ij gallons hony - - - - -	ij^{s}	iiij^{d}
Itm. Payde to Richard Jackson for xvij^{c} sparlyngs - - - -	ix^{s}	viii^{d}
Sum of the payments	vj^{li} xviij^{d} (sic in orig.)	

Itm. The same Jamys askyth allowance of xiiij^{s}, whiche the seid late abbott dyd owe hym at the tyme of his last accompt, whiche endyd at Cristmas last past, as yt dothe appire by the accompt of the seid Jamys More.

Itm. The late abbott of Whalley dyd owe unto the seid Jamys More, for a grey stagg that the seid late abbott dyd by of the same Jamys by the space of a yere syns - - - - - x^{s}.

By me James Mor."

The advowson of the parish church of Whalley having been bequeathed to the White Monks of Stanlawe (Cheshire), they removed their abbey

there A.D. 1206; it being dedicated to the Virgin Mary ("Locus Benedictus de Whalley"), and having about sixty indwellers. (Tanner's *Notitia.*)

ANON.

THE FAIRIES IN NEW ROSS.

"When moonlight
Near midnight
Tips the rock and waving wood;
When moonlight
Near midnight
Silvers o'er the sleeping flood;
When yew tops
With dew-drops
Sparkle o'er deserted graves;
'Tis then we fly
Through welkin high,
Then we sail o'er yellow waves."

Book of Irish Ballads.

There lived, some thirty years since, in the eastern part of the suburbs of New Ross, in the county of Wexford, denominated the "Maudlins," a hedge carpenter named Davy Hanlan, better known to his neighbours by the sobriquet of "Milleadh Maide," or "Speilstick." Davy plied his trade with all the assiduity of an industrious man, "and laboured in all kinds of weather" to maintain his little family; and as his art consisted principally in manufacturing carts, ploughs, and harrows (iron ploughs not being then in use) for the surrounding farmers, and doctoring their old ones, the sphere of Davy's avocations was confined to no mean limits.

It was a dry, sharp night, in the month of November, and darkness had set in long before Davy left Mount Hanover, two miles distant from his home. At length he started forward, and had already reached the bridge of the Maudlins, when he stopped to rest; for besides his tools he carried a bundle of wheaten straw, which he intended for a more than usually comfortable "shake-down" for his dear rib Winny. The moon had by this time ascended above the horizon, and by its silvery radiance depicted in delicate outline the hills rising in the distance, while the tender rays mixing with, and faintly illumining the gloom of the intermediate valleys, formed a mass of light and shade so exquisitely blended as to appear the work of enchantment. As Davy leaned on the parapet of the bridge, a thrill of alarm involuntarily disturbed his feelings: he was about to depart when he heard a clamorous sound, as of voices, proceeding from that part of the valley on which he still gazed. Curiosity now tempted him to listen still longer, when suddenly he saw a group of dwarfish beings emerging from the gloom, and coming rapidly towards him, along the green marsh that borders the Maudlin stream. Poor Davy was terror-stricken at this unusual sight; in vain he attempted to escape: he was, as it were, spell-bound. Instantly the whole company gained the road beside him, and after a moment's consultation they simultaneously cried out, "Where is my horse? give me my horse!" &c. In the twinkling of an eye they were all mounted. Davy's feelings may be more easily imagined than described, and in a fit of unconsciousness his tongue, as it were mechanically, articulated "Where is my horse?" Immediately he found himself astride on a rude piece of timber, somewhat in shape of a plough-beam, by which he was raised aloft in the air. Away he went, as he himself related, at the rate of nine knots an hour, gliding smoothly through the liquid air. No aeronaut ever performed his expedition with more intrepidity; and after about two hours' journeying the whole cavalcade alighted in the midst of a large city, just as

"The iron tongue of midnight had told twelve."

One of the party, who appeared to be a leader, conducted them from door to door, Davy following in the rear; and at the first door he passed them the word, "We cannot enter, the dust of the floor lies not behind the door."* Other impediments prevented their ingress to the next two or three doors.

At length, having come to a door which was not guarded by any of these insuperable sentinels which defy the force of fairy assault, he joyfully cried out "We can enter here:" and immediately, as if by enchantment, the door flew open, the party entered, and Davy, much astonished, found himself within the walls of a spacious wine-store. Instantly the heads of wine vessels were broken; bungs flew out; the carousing commenced; each boon companion pledged his friend, as he bedewed his whiskers in the sparkling beverage; and the wassail sounds float round the walls and hollow roof. Davy, not yet recovered from his surprise, stood looking on, but could not contrive to come at a drop: at length he asked a rather agreeable fairy who was close to him to help him to some. "When I shall have done," said the fairy, "I will give you this goblet, and you can drink." Very

* Every good housewife is supposed to sweep the kitchen floor previously to her going to bed; and the old women who are best skilled in "fairy lore" affirm, that if, through any inadvertence, she should leave the dust thus collected behind the door at night, this dust or sweepings will have the power of opening the door to the fairies, should they come the way. It is also believed that, if the broom should be left behind the door, without being placed standing on its handle, it will possess the power of admitting the fairies. Should the water in which the family had washed their feet, before going to bed, be left in the vessel, on the kitchen floor, without having a coal of fire put into it, if not thrown out in the yard, it will act as porter to the fairies or good people.

soon after he handed the goblet to Davy, who was about to drink, when the leader gave the word of command:

"Away, away, my good fairies, away!
Let's revel in moonlight, and shun the dull day."

The horses were ready, the party mounted, and Davy was carried back to the Maudlin bridge, bearing in his hand the silver goblet, as witness of his exploit. Half dead he made his way home to Winny, who anxiously awaited him; got to bed about four in the morning, to which he was confined by illness for months afterwards. And as Davy "lived from hand to mouth," his means were soon exhausted. Winny took the goblet and pledged it with Mr. Alexander Whitney, the watchmaker, for five shillings. In a few days after a gentleman who lived not twenty miles from Creywell Cremony came in to Mr. Whitney's, saw the goblet, and recognised it as being once in his possession, and marked with the initials "M. R.," and on examining it found it to be the identical one which he had bestowed, some years before, on a Spanish merchant. Davy, when able to get out, deposed on oath before the Mayor of Ross (who is still living) to the facts narrated above. The Spanish gentleman was written to, and in reply corroborated Davy's statement, saying that on a certain night his wine-store was broken open, vessels much injured, and his wine spilled and drunk, and the silver goblet stolen. Davy was exonerated from any imputation of guilt in the affair, and was careful, during his life, never again to rest at night on the Maudlin bridge.

PATRICK CODY.

Mullinavat, county of Kilkenny.

Minor Notes.

The Duke of Wellington and Marshal Ney. Parallel Passage in the Life of Washington and Major André. — J. R. of Cork (Vol. vi., p. 480.) tells how Wellington was in his youth smitten with the charms of a lady, who, in after-life having appealed to him to save the life of Ney, was not simply unsuccessful in her object, but was ordered to quit Paris forthwith. J. B. Burke, in the *Patrician*, vol. vi. p. 372., tells how Washington endeavoured to win the love of Mary Phillipse, and how he failed: how years rolled on, and the rejected lover as Commander-in-Chief of the American forces was supplicated by the same Mary, then the wife of Roger Morris, to spare the life of Andre. The appeal failed, and one of the General's aides was ordered to conduct the lady beyond the lines.

ST. JOHNS.

St. Bernard versus Fulke Greville. — On lately reading over the fine philosophical poem *Of Humane Learning*, by Fulke Greville, Lord Brooke, I was struck at finding that the 144th stanza was a literal transcript from St. Bernard. Some of your readers may possibly be amused or interested by the discovery:

"Yet some seeke knowledge, meerely to be knowne,
And idle curiositie that is;
Some but to sell, not freely to bestow,
These gaine and spend both time and health amisse;
Embasing arts, by basely deeming so,
Some to build others, which is charity,
But those to build themselves, who wise men be."
Workes, p. 50.: Lond. 1633, 8vo.

"Sunt namque qui scire volunt eo fine tantum, ut sciant: et turpis curiositas est. Et sunt item qui scire volunt, ut scientiam suam vendant, verbi causa pro pecunia, pro honoribus: et turpis quæstus est. Sed sunt quoque qui scire volunt, ut ædificent: et caritas est. Et item qui scire volunt, ut ædificentur: et prudentia est." — S. Bernardi *In Cantica Serm.* xxxvi. Sect 3. *Opp.*, vol. i. p. 1404. Parisiis, 1719, fol.

It is no mean eulogy upon Lord Brooke's poem just referred to, to say that it stood high in the estimation of the late Rev. Hugh James Rose, and was quoted approvingly by him in his lectures before the Durham University. My acquaintance with it was first derived from that source, and I am confident that many others of your readers sympathise with the wishes of MR. CROSSLEY, for "a collected edition of the works of the two noble Grevilles" ("N. & Q.," Vol. iv., p. 139.). The facts upon which the tragedy of *Mustapha* is founded are graphically summed up by Knolles in his *Historie of the Turkes*, pp. 757–65.: London, 1633, fol.

RT.

Warmington.

St. Munoki's Day. — Professor Craik, in his *Romance of the Peerage*, vol. ii. p. 337., with reference to the date of the death of Margaret Tudor, Queen Dowager of Scotland, gives two authorities, namely, 24th November, 1541, from the *Diurnal of Remarkable Occurrents*, and *St. Munoki's* Day, from the *Chronicle of Perth*, and then says: "I find no saint with a name resembling *Munok* in the common lists." Now this Note of mine has originated in the belief that I *have found* such a name in the *Calendar of Saints*, or at any rate one very closely resembling it, if not the identical *Munok*. "St. Marnok, B. patron of Killmarnock in Scotland, honoured on the 25th October in the Scots Calendar." Now "Marnok" is most probably *Munok*, the latter, perhaps, misspelt by a careless scribe in the *Chronicle of Perth*. There is a discrepancy of a month certainly in these two dates, 25th October and 24th November; but that is not very wonderful, as a doubt of the exact day of Queen Margaret's decease evidently exists among historians, for Pinkerton (vol. ii. p. 371.) conjectures June. The above extract regarding St. Marnok is from a

curious old work in my possession, published in 1761 in London, and entitled *A Memorial of Ancient British Piety, or a British Martyrology.* It gives also the names of St. Moroc, C., Nov. 8; St. Munnu, Ab., Oct. 21, both saints in the Scottish calendar. A. S. A.

Punjaub.

Epitaph in Chesham Churchyard. —

"As an
Encouragement
to Regularity, Integrity,
and good Conduct,
This Stone
was erected at the general Expense
of the Inhabitants of
this Town and Parish
to perpetuate the Memory of
MATTHEW ARCHER,
who served the Office of Clerk with
the utmost Punctuality and Decorum
for upwards of Thirty Years.
He died 15th December, 1793."

F. B. RELTON.

Gentlemen Pensioners. —

"On Saturday last, the Secretary to the Band of Gentleman Pensioners did, by order of the Duke of Montague their Captain, dispatch circular letters to the said gentlemen, signifying his Grace's pleasure to revive the ancient rules and orders that were practised at the time of the first institution of the Band in the reign of King Henry VII., viz. that five of the said Gentleman Pensioners shall attend constantly every day in the antechamber of the palace where His Majesty shall be resident, from ten in the forenoon till three in the afternoon, the usual time of His Majesty's retiring to go to dinner; and on every Drawing Room night from eight to twelve." — *Weekly Journal*, Jan. 4, 1735.

E.

Marlborough; Curious Case of Municipal Opposition to County Magistracy. — Shortly after the invasion of the elder Pretender, the corporation of Marlborough so far defied the royal authority as to drive the quarterly county sessions from the town; and high legal opinions were not wanting to fortify the position thus assumed by the borough, on the ground, namely, of its municipal charter, which secured to the town a court of its own.

Now, we all know that in early times a borough's court-leet exempted the burgesses from the jurisdiction of the sheriff's "tourn," and that up till the period of the Municipal Reform bill, many charters still existed, verbally sustaining such right of exemption; but the Queries which I wish to put are the following. First, Though the crown's representative had no jurisdiction, had he not a right to enter, and sit on cases foreign to the borough? Secondly, What are the earliest instances of county quarter sessions sitting in independent boroughs? Thirdly, Were the cases numerous of similar acts of resistance at the period alluded to, viz. the reign of George I.?

I take this occasion to state that I am drawing to conclusion a history of Silkely Hundred, which includes Marlborough and Lord Ailesbury's seat; and shall feel grateful for any information relating to the Pretender's influence in that district. That it must have been considerable may be argued from the Ailesbury alliance by marriage with the young Pretender. J. WAYLEN.

Devizes.

Wet Season in 1348. — Accidentally looking into Holinshed a few days ago, I found that our present unusually wet season is not without a parellel, indeed much exceeded; as on that occasion the harvest must have been a complete failure, and dearth and disease consequently ensued. Providence, however, has kindly blessed us with an average harvest; and, exclusive of the disasters attendant upon storms and floods, I trust we shall escape any further visitation. I annex an extract of the passage in Holinshed:

"In this 22 yeare [of Edward III., A.D. 1348], from Midsummer to Christmasse, for the more part it continuallie rained, so that there was not one day and night drie togither, by reason whereof great flouds insued, and the ground therewith was sore corrupted, and manie inconueniences insued, as great sickenes, and other, insomuch that in the yeare following, in France, the people died wonderfullie in diverse places. In Italie also, and in manie other countries, as well in the lands of the infidels as in Christendome, this grieuous mortalitie reigned, to the great destruction of people. About the end of August, the like dearth began in diuerse places of England, and especiallie in London, continuing so for the space of twelue moneths following. And vpon that insued great barrennesse, as well of the sea as the land, neither of them yielding such plentie of things as before they had done. Wherevpon vittels and corne became scant and hard to come by." — *The Chronicles of Raphaell Holinshed*, fol., vol. iii. p. 378 (black letter).

Φ.

General Wolfe. — It may interest many of your readers to know that a portrait of General Wolfe, by Ramsay, 1758, is to be sold by Messrs. Christie and Manson, at their rooms, 8. King Street, St. James's Square, on Saturday, February 12.

The picture is marked No. 300 in the catalogue of the first two days' sale. It formed part of the collection of a gentleman lately deceased, whom I had the pleasure of knowing. C. FORBES.

Temple.

Queries.

POPE AND THE MARQUIS MAFFEI.

I would beg the insertion of the following Note, which occurs at p. 338. of Walker's *Historical Memoir on Italian Tragedy*; with a view to ascertaining whether any light has been thrown on the subject since the publication of the work in question. I fear there is little chance of such being the case, but still I would be glad to learn from any of your correspondents, whether there is other evidence than the passage given from the Marquis's letter to Voltaire, to prove that Pope was actually engaged in the translation of his tragedy; or whether there is any allusion in the cotemporary literature of the day, to such a work having been undertaken by the bard of Twickenham.

"It seems to have escaped the notice of all Pope's biographers, that when the Marquis Maffei visited Twickenham, in company with Lord Burlington and Dr. Mead, he found the English bard employed on a translation of his *Merope:* yet the public have been in possession of this anecdote above fifty years. The Marquis, in his answer to the celebrated letter addressed to him by Voltaire, says: 'Avendomi Mylord Conte di Burlington, e il Sig. Dottore Mead, l'uno e l' altro talenti rari, ed à quali quant' io debba non posso dire, condotto alla villa del Sig. Pope, ch' è il Voltaire dell Inghilterra, come voi siete il Pope della Francia, quel bravo Poeta mi fece vedere, che lavorava alla versione della mia Tragedia in versi Inglesi: se la terminasse, e che ne sia divenuto, non so.'—*La Merope*, ver. 1745, p. 180. With the fate of this version we are, and probably shall ever remain, unacquainted: it may, however, be safely presumed, that it was never finished to the satisfaction of the translator, and therefore committed to the flames."

T. C. S.

THE CHURCH CATECHISM.

Allow me to make the following inquiries through the pages of "N. & Q.," which may possibly elicit valuable information from some of your many correspondents. In the Archbishop of York's questions put to candidates for Holy Orders, Feb. 1850, occurred this Query: "The Church Catechism . . by whom was the latter part added and put into its present form; and whence is it chiefly derived?" The former part of this is readily answered; being, as any one at all read in the history of the Prayer-Book well knows, added at the Hampton Court Conference, 1603; and was drawn up by Bishop Overall, at that time Dean of St. Paul's: but *whence is it chiefly derived?* That is the question for which I have hitherto sought in vain a satisfactory solution, and fear his grace, or his examining chaplain, must have looked in vain for a correct reply from any of his *quasi* clergymen, college education though they may have had. It is a point which seems to be passed over entirely unnoticed by all of our liturgical writers and church historians, as I have been at no little pains in searching works at all likely to clear it up, but, hitherto, without success. It may be conjectured that the part referred to, viz., on the Sacraments, was taken from Dean Nowell's Catechism; or, at all events, that Overall borrowed some of the expressions while he changed its meaning, as Nowell's was purely Calvinistic in tendency. He may have had before him the fourth part of Peter Lombard's *Liber Sententiarum*, or some such work. But all this is mere supposition; and what I want to arrive at, is some correct data or authoritative statement which would settle the point. Another interesting matter upon which I am desirous of information, is, as to the protestation after the rubrics at the end of the Communion Service. In our *present* Prayer-Book it is in marks of quotation, which we do not find in the second book of King Edward VI., where it originally appears — and the expressions there admit the real presence. It was altogether left out in Elizabeth's Prayer-Book, but again inserted in the last review in 1661, when the inverted commas first appear: the sense being somewhat different, allowing the spiritual but not the actual or bodily presence of Christ. Why are the *commas* or marks of quotation, if such they be, then inserted? I have written to a well-known Archdeacon, eminent for his works on the Sacraments, but his answer does not convey what is sought by

C. J. ARMISTEAD.

Springfield Mount, Leeds.

A COUNTESS OF SOUTHAMPTON.

I have just been reading, in the *Revue des deux Mondes*, an interesting article upon the recently-published *Memoirs of Mademoiselle de Kœnigsmark*, in which I meet with the following passage:

"Ce fut à Venise que Charles-Jean de Kœnigsmark rencontra la belle Comtesse de Southampton, cette vaillante amoureuse qui, plantant la fortune et famille, le suivit désormais par le monde déguisée en page: romanesque anecdote que la princesse Palatine a consignée dans ses mémoires avec cette brusque rondeur de style qui ne marchande pas les expressions. 'Il doit être assez dans le caractère de quelques dames anglaises de suivre leurs amans. J'ai connu un Comte de Kœnigsmark qu'une dame anglaise avait suivi en habit de page. Elle était avec lui à Chambord, et comme, faute de place, il ne pouvait loger au Château, il avait fait dresser dans la forêt une tente où il logeât. Il me raconta son aventure à la Masse; j'eu la curiosité de voir le soi-disant page. Je n'ai jamais rien vu de plus beau que cette figure: les plus beaux yeux du monde, une bouche charmante, une prodigieuse quantité de cheveux du plus beau brun, qui tombèrent en grosses boucles sur ses épaules. Elle sourit en me voyant, se doutant bien que je savais son secret. Lors-

qu'il partit de Chambord pour l'Italie, le Comte de Kœnigsmark se trouva dans une auberge, et en sortit le matin pour faire un tour de promenade. L'hotesse de cette maison courut après lui et lui cria: 'Montez vite là-haut, Monsieur, votre page accouche!' Le page accoucha en effet d'une fille: on mit la mère et l'enfant dans un couvent à Paris."

He afterwards went to England, where —

"Les frères, cousins, et petits cousins de lady Southampton l'attendaient, et les duels se mirent à lui pleuvoir dessus. Comme son épée aimait assez à luire au soleil, il la tira volontiers, et avec une chance telle que ses ennemis, ne pouvant le vaincre par le fer, jugèrent à propos d'essayer du poison. Dégouté de perdre son temps à de pareilles misères, &c. &c. Tant que le comte a vecu il en a eu grand soin; mais il mourut en Morée, et le page fidèle ne lui survécut pas long-temps. Elle est morte comme une sainte."

Can you, or any of your correspondents, say *who* this interesting *Countess of Southampton* was? She lived at the end of the seventeenth century. In addition to these particulars, which are so nicely told that I would not venture to alter them, as Orsino asks Viola, "What was her history?" W. R.

Minor Queries.

Hardening Steel Bars. — Can any of your readers inform me how thin, flat, steel bars (say three feet long) can be prevented from "running" crooked when hardened in water? J. H. A.

Pierrepont. — Who was John Pierrepont of Wadworth, near Doncaster, who died July, 1653, aged 75. A. F. B.

Diss.

Ceylon. — I should be much obliged to SIR JAMES TENNENT, if he would kindly inform me where the best map of Ceylon is to be got? such as are to be found in the atlases within my reach are only good enough to try a man's temper, and no more.

May I also take the liberty of asking how soon we may expect the appearance of SIR JAMES TENNENT'S book on the history, &c. of Ceylon? a work which will be a great work indeed, if we have at all a fair specimen of its author's learning and powers in the *Christianity in Ceylon.* AJAX.

Flemish and Dutch Schools of Painting. — Would any of your correspondents direct me to some work giving me some information about the painters of the Dutch and Flemish schools, their biographers, their peculiarities, chefs-d'œuvre, &c.? AJAX.

"*To talk like a Dutch Uncle.*" — In some parts of America, when a person has determined to give another a regular lecture, he will often be heard to say, "I will talk to him like a Dutch uncle;" that is, he shall not escape this time.

As the emigrants to America from different countries have brought their national sayings with them, and as the one I am now writing about was doubtless introduced by the Knickerbockers, may I ask if a similar expression is now known or used in Holland? W. W.

Malta.

Ecclesiastical Antiquities of Belgium. — I want some work on this subject: can any one tell me of one?

N.B. — A big book does not frighten me.

AJAX.

Charter of Waterford. — I have a copy of the English translation of this charter, published in Kilkenny, with the following note, written in an old hand, on the title-page:

"This was first translated by William Cunningham Cunningham (*sic*), a native of Carrick-on-Suir, born on Ballyrichard Road: his father and brother were blacksmiths; his grand-nephew Cunningham lives now a cowper (*sic*) in New Street in do. town."

I wish to know if this note is worth anything, and if the statement contained in it is true?

R. H.

Inscription on Penny of George III. — On an old penny of George III., on the reverse, I find the following inscription:

"STABIT QVOCVNQVE IECERIS."

What does this precisely mean; or why and when was it adopted? J. M. A.

"*Shob,*" *or* "*Shub,*" *a Kentish Word.* — Your correspondent on the Kentish word *sheets* (Vol. vi., p. 338.) may possibly be able to give some account of another Kentish word, which I have met with in the country about Horton-Kirby, Dartford, Crayford, &c., and the which I cannot find in Halliwell, or any other dictionary in my possession,—viz. to *shob* or *shub*. It is applied to the trimming up elm-trees in the hedge-rows, by cutting away all the branches except at the head: "to shob the trees" is the expression. Now, in German we have *schaben*, v. r. to shave; but in the Anglo-Saxon I find nothing nearer than *scaf*, part. *scof*, to shave. A. C. M.

Exeter.

Bishop Pursglove (Suffragan) of Hull. — This prelate is buried in Tideswell Church, Devonshire, and a copy of his monumental brass is given in *Illustrations of Monumental Brasses*, published in 1842 by the Cambridge Camden Society. Perhaps some reader of "N. & Q." who has access to that work will send the inscription for insertion in your columns. Any information also as

to his consecration, character, and period of decease, would be acceptable. What is the best work on English Suffragan bishops? I believe Wharton's *Suffragans* (which, however, I do not possess to refer to) is far from being complete or correct. It would be interesting to have a complete list of such bishops, with the names of their sees, and dates of consecration and demise. I find no Suffragan bishop after Bishop John Sterne, consecrated for Colchester 12th November, 1592, and this from the valuable list in Percival's *Apol. for Ap. Suc.* A. S. A.

Punjaub.

Stewarts of Holland. — In the year 1739 there lived in Holland a Lieutenant Dougal Stewart, of the Dutch service, who was married to Susan, daughter of Lieutenant-Colonel Fairfowl, of Bracindam. He was descended from the ancient Scottish family of Stewarts of Appin, in Argyleshire; and this Query is to inquire whether anything is known regarding him or his descendants, if he had such? This might find a reply in *De Navorscher* perhaps. A. S. A.

Punjaub.

Robert Wauchope, Archbishop of Armagh, 1543. — Is there any detailed account of this prelate extant? The few particulars I have been able to glean respecting him are merely that he was a native of Scotland, and Doctor in Divinity of the University of Paris, where he probably studied theology, as was common with Scottish ecclesiastics of that day. He arrived in Ireland about the year 1541, and is memorable for the glory, or shame, of being the first who introduced the Jesuit order into that country. Pope Paul III. nominated him to the primatial see of Armagh, after the death of Archbishop Cromer in 1543, and during the lifetime of Archbishop Dowdal, who was a Catholic also, but being appointed Archbishop of Armagh in November 1543, by King Henry VIII., was not acknowledged at Rome as such. *Waucup*, as his name is also spelt, and Latinized "Venantius," never appears, however, to have been able to obtain regular possession of the see of Armagh and primacy of Ireland, being merely titular archbishop. Some accounts state that he was blind from his childhood, but others say, and probably more correctly, that he was only short-sighted. He was present at the Council of Trent in 1545–47, being one of the four Irish prelates who attended there; and, in *Hist. del Concil. Trid.*, l. ii. p. 144., he is alluded to as having been esteemed the *best at riding post in the world!* — "Huomo di brevissima vista era commendato di questa, di correr alla posta meglio d'huomo del mondo." I should like much to ascertain the date and place of his birth, consecration, and death. A. S. A.

Plum-pudding. — Can any of your readers inform me of the origin of the following custom, and whether the ceremony is still continued? I can find no mention of it in any topographical dictionary or history of Devon, but it was copied from an old newspaper, bearing date June 7, 1809:

"At Paignton Fair, near Exeter, the ancient custom of drawing through the town a plum-pudding of an immense size, and afterwards distributing it to the populace, *was revived* on Tuesday last. The ingredients which composed this enormous pudding were as follows: 400 lbs. of flour, 170 lbs. of beef suet, 140 lbs. of raisins, and 240 eggs. It was kept constantly boiling in a brewer's copper from Saturday morning to the Tuesday following, when it was placed on a car decorated with ribbons, evergreens, &c., and drawn along the street by eight oxen."

Everard Horne Coleman.

"*Whene'er I asked.*" — I shall be very glad to know the author and the exact whereabouts of the following lines, which I find quoted in a MS. letter written from London to America, and dated 22nd October, 1767:

"Whene'er I ask'd for blessings on your head,
Nothing was cold or formal that I said;
My warmest vows to Heaven were made for thee,
And love still mingled with my piety."

W. B. R.

Philadelphia, U. S.

Immoral Works. — What ought to be done with works of this class? It is easy to answer, "destroy them:" but you and I know, and Mr. Macaulay has acknowledged, that it is often necessary to rake into the filthiest channels for historical and biographical evidence. I, personally, doubt whether we are justified in destroying *any* evidence, however loathsome and offensive it may be. What, then, are we to do with it? It is impossible to keep such works in a private library, even under lock and key, for death opens locks more certainly than Mr. Hobbs himself. I think such ought to be preserved in the British Museum, entered in its catalogue, but only permitted to be seen on good reasons formally assigned in writing, and not then allowed to pass into the reading-room. What is the rule at the Museum?

I ask these questions because I have, by accident, become possessed of a poem (about 1500 lines) which professes to be written by Lord Byron, is addressed to Thomas Moore, and was printed abroad many years since. It begins, —

"Thou ermin'd judge, pull off that sable cap."

More specific reference will not be necessary for those who have seen the work. Is the writer known? I am somewhat surprised that not one of Byron's friends has, so far as I know, hinted a denial of the authorship; for, scarce as

the work may be, I suppose some of them must have seen it; and, under existing circumstances, it is possible that a copy might get into the hands of a desperate creature who would hope to make a profit, by republishing it with Byron's and Moore's names in the title-page. I. W.

Arms at Bristol.—In a window now repairing in Bristol Cathedral is this coat:—Arg. on a chevron or (*false heraldry*), three stags' heads caboshed. Whose coat is this? It is engraved in Lysons' *Gloucestershire Antiquities* without name. E. D.

Passage in Thomson.—In Thomson's "Hymn to the Seasons," line 28, occurs the following passage:

> "But wandering oft, with brute, unconscious gaze,
> Man marks not Thee; marks not the mighty hand
> That, ever busy, wheels the silent spheres;
> Works in the secret deep; shoots, *steaming*, thence
> The fair profusion that o'erspreads the spring," &c.

Can any of your readers oblige by saying whether the word *steaming*, in the fourth line of the quotation, is the correct reading? If so, in what sense it can be understood? if not, whether *teeming* is not probably the correct word? W. M. P.

"*For God will be your King to-day.*"—

> "For God will be your King to-day,
> And I'll be general under."

My grandmother, who was a native of Somersetshire, and born in 1750, used to recite a ballad to my mother, when a child, of which the above lines are the only ones remembered.

Do they refer to the rising under the Duke of Monmouth? And where can the whole of the ballad be found? M. A. S.

35. Dover Road.

"*See where the startled wild fowl.*"—Where are the following lines to be found? I copy them from the print of Landseer's, called "The Sanctuary."

> "See where the startled wild fowl screaming rise,
> And seek in martial flight those golden skies.
> Yon wearied swimmer scarce can win the land,
> His limbs yet falter on the wat'ry strand.
> Poor hunted hart! the painful struggle o'er,
> How blest the shelter of that island shore!
> There, while he sobs his panting heart to rest,
> Nor hound nor hunter shall his lair molest."

G. B. W.

Ascension-day. — Was "Ascension-day" ever kept a close holiday, the same as Good Friday and Christmas-day? And, if so, when was such custom disused? H. A. HAMMOND.

The Grogog of a Castle.—It appears by a record of the Irish Exchequer of 3 Edw. II., that one Walter Haket, constable of Maginnegan's Castle in the co. of Dublin, confined one of the King's officers in the *Grogog* thereof. Will you permit me to inquire, whether this term has been applied to the prison of castles in England? J. F. F.

Dublin.

Replies.

CANONGATE MARRIAGES.

(Vol. v., p. 320.)

I had hoped that the inquiry of R. S. F. would have drawn out some of your Edinburgh correspondents; but, as they are silent upon a subject they might have invested with interest, allow me to say a word upon these Canongate marriages. I need not, I think, tell R. S. F. how loosely our countrymen, at the period alluded to, and long subsequent thereto, looked upon the marriage tie; as almost every one who has had occasion to touch upon our *domestic* manners and customs has pointed at, what appeared to them, and what really was, an anomaly in the character of a nation somewhat boastful of their better order and greater sense of propriety and decorum.

Besides the incidental notices of travellers, the legal records of Scotland are rife with examples of litigation arising out of these irregular marriages; and upon a review of the whole history of such in the north, it cannot be denied that, among our staid forefathers, "matrimony was more a matter of merriment"* than a solemn and religious engagement.

The Courts in Scotland usually *frowned* upon cases submitted to them where there was a strong presumption that either party had been victimised by the other; but, unfortunately, the requirements were so simple, and the facility of procuring witnesses so great, that many a poor frolicksome fellow paid dearly for his joke by finding himself suddenly transformed, from a bachelor, to a spick and span Benedict; and that too upon evidences which would not in these days have sent a fortune-telling impostor to the tread-mill: the lords of the justiciary being content that some one had heard him use the endearing term of wife to the pursuer, or had witnessed a mock form at an obscure public-house, or that the parties were by habit and repute man and wife. How truly then may it have been said, that a man in the Northern Capital, so open to imposition, scarcely knew whether he was married or not.

In cases where the ceremony was performed, it

* *Letters from Edinburgh*, London, 1776. See also, *Letters from a Gentleman in Scotland to his Friend in England* (commonly called *Burt's Letters*): London, 1754.

did not follow that the priest of Hymen should be of the clerical profession:

"To tie the knot," says John Hope, "there needed none;
He'd find a clown, in brown, or gray,
Booted and spurr'd, should preach and pray;
And, without stir, grimace, or docket,
Lug out a pray'r-book from his pocket;
And tho' he blest in wond'rous haste,
Should tie them most securely fast."

Thoughts, 1780.

In Chambers's *Traditions of Edinburgh*, there is a slight allusion to these Canongate marriages:

"The White Horse Inn," says he, "in a close in the Canongate, is an exceedingly interesting old house of entertainment. It was also remarkable for the runaway couples from England, who were married in its large room."

The White Hart, in the Grass-market, appears to have been another of these Gretna Green houses.

A curious fellow, well known in Edinburgh at the period referred to, was the high priest of the Canongate hymeneal altar. I need hardly say this was the famous "Claudero, the son of Nimrod the Mighty Hunter," as he grandiloquently styled himself: otherwise James Wilson, a disgraced schoolmaster, and poet-laureate to the Edinburgh *canaille*. In the large rooms of the above inns, this comical fellow usually presided, and administered relief to gallant swains and love-sick damsels, and a most lucrative trade he is said to have made of it:—

"Claudero's skull is ever dull,
Without the sterling shilling:"

in allusion to their being called half-merk or shilling marriages.

Chambers gives an illustrative anecdote of our subjects' matrimonial practices in that of a soldier and a countryman seeking from Wilson a cast of his office: from the first Claudero took his shilling, but demanded from the last a fee of five, observing —

"I'll hae this sodger ance a week a' the times he's in Edinburgh, and you (the countryman) I winna see again."

The Scottish poetical antiquary is familiar with this eccentric character; but it may not be uninteresting to your general readers to add, that when public excitement in Edinburgh ran high against the Kirk, the lawyers, meal-mongers, or other *rogues* in *grain*, Claudero was the vehicle through which the democratic voice found vent in squibs and broadsides fired at the offending party or obnoxious measure from his lair in the Canongate.

In his *Miscellanies*, Edin. 1766, now before me, Claudero's cotemporary, Geordie Boick, in a poetical welcome to London, thus compliments Wilson, and bewails the condition of the modern Athens under its bereavement of the poet:

"The ballad-singers and the printers,
Must surely now have starving winters;
Their press they may break a' in splinters,
I'm told they swear,
Claudero's Muse, alas! we've tint her
For ever mair."

For want of Claudero's *lash*, his eulogist goes on to say:

"Now Vice may rear her hydra head,
And strike defenceless Virtue dead;
Religion's heart may melt and bleed,
With grief and sorrow,
Since Satire from your streets is fled,
Poor Edenburrow!"

Claudero was, notwithstanding, a sorry poet, a lax moralist, and a sordid parson; but peace to the manes of the man, or his successor in the latter office, who gave me in that same long room of the White Horse in the Canongate of Edinburgh the best parents son was ever blest with! J. O.

LADY KATHERINE GREY.

(Vol. vi., p. 578.)

There appears to be some doubt if the alleged marriage ever did take place, for I find, in Baker's *Chronicles*, p. 334., that in 1563 "divers great persons were questioned and condemned, but had their lives spared," and among them —

"Lady Katherine Grey, daughter to Henry Grey Duke of Suffolk, by the eldest daughter of Charles Brandon, having formerly been married to the Earl of Pembroke's eldest son, and from him soon after lawfully divorced, was some years after found to be with child by Edward Seymour Earl of Hartford, who, being at that time in France, was presently sent for: and being examined before the Archbishop of Canterbury, and affirming they were lawfully married, but not being able within a limited time to produce witnesses of their marriage, they were both committed to the Tower."

After some further particulars of the birth of a second child in the Tower, the discharge of the Lieutenant, Sir Edward Warner, and the fining of the Earl by the Star Chamber, to the extent of 5000*l*., the narrative proceeds:

"Though in pleading of his case, one John Hales argued they were lawful man and wife *by virtue of their own bare consent, without any ecclesiastical ceremony*."

Collins, in his *Peerage* (1735), states:

"The validity of this marriage being afterwards tried at Common Law, the minister who married them being present, and other circumstances agreeing, the jury (whereof John Digby, Esq., was foreman) found it a good marriage."

Sharpe, in his *Peerage* (1833), under the title "Stamford," says:

"'The manner of her departing' *in the Tower*, which Mr. Ellis has printed from a MS. so entitled in the Harleian Collection, although less terrible, is scarcely less affecting than that of her heroic sister," &c.

Perhaps your correspondent A. S. A. may be enabled to consult this work, and so ascertain further particulars. BROCTUNA.

Bury, Lancashire.

HOWLETT THE ENGRAVER.

(Vol. i., p. 321.)

In your first Volume, an inquiry is made for information respecting the above person. As I find on referring to the subsequent volumes of "N. & Q." that the Query never received any reply, I beg to forward a cutting from the Obituary of the *New Monthly Magazine* for June, 1828, referring to Howlett; concerning whom, however, I cannot give any further information.

"MR. BARTHOLOMEW HOWLETT.

"Lately in Newington, Surrey, aged sixty, Mr. Bartholomew Howlett, antiquarian, draughtsman, and engraver. This artist was a pupil of Mr. Heath, and for many years devoted his talents to the embellishment of works on topography and antiquities. His principal publication, and which will carry his name down to posterity with respect as an artist, was *A Selection of Views in the County of Lincoln; comprising the Principal Towns and Churches, the Remains of Castles and Religious Houses, and Seats of the Nobility and Gentry; with Topographical and Historical Accounts of each View.* This handsome work was completed in 4to. in 1805. The drawings are chiefly by T. Girtin, Nattes, Nash, Corbould, &c., and the engravings are highly creditable to the burin of Mr. Howlett. Mr. Howlett was much employed by the late Mr. Wilkinson on his *Londina Illustrata;* by Mr. Stevenson in his second edition of Bentham's *Ely;* by Mr. Frost, in his recent *Notices of Hull;* and in numerous other topographical works. He executed six plans and views for Major Anderson's *Account of the Abbey of St. Denis;* and occasionally contributed to the *Gentleman's Magazine*, and engraved several plates for it. In 1817, Mr. Howlett issued proposals for *A Topographical Account of Clapham, in the County of Surrey, illustrated by Engravings.* These were to have been executed from drawings by himself, of which he made several, and also formed considerable collections; but we believe he only published one number, consisting of three plates and no letter-press. We hope the manuscripts he has left may form a groundwork for a future topographer. They form part of the large collections for Surrey, in the hands of Mr. Tytam. In 1826, whilst the Royal Hospital and Collegiate Church of St. Katharine, near the Tower, was pulling down, he made a series of drawings on the spot, which it was his intention to have engraved and published. But the greatest effort of his pencil was in the service of his kind patron and friend, John Caley, Esq., F.R.S., F.S.A., keeper of the records in the Augmentation Office. For this gentleman Mr. Howlett made finished drawings from upwards of a thousand original seals of the monastic and religious houses of this kingdom."

B. HUDSON.

Congleton, Cheshire.

CHAUCER.

(Vol. vi., p. 603.)

In reference to the question raised by J. N. B., what authority there is for asserting that Chaucer pursued the study of the law at the Temple, I send you the following extract from a sketch of his life by one of his latest biographers, Sir Harris Nicolas:

"It has been said that Chaucer was originally intended for the law, and that, from some cause which has not reached us, and on which it would be idle to speculate, the design was abandoned. The acquaintance he possessed with the classics, with divinity, with astronomy, with so much as was then known of chemistry, and indeed with every other branch of the scholastic learning of the age, proves that his education had been particularly attended to; and his attainments render it impossible to believe that he quitted college at the early period at which persons destined for a military life usually began their career. It was not then the custom for men to pursue learning for its own sake; and the most rational manner of accounting for the extent of Chaucer's acquirements, is to suppose that he was educated for a learned profession. The knowledge he displays of divinity would make it more likely that he was intended for the church than for the bar, were it not that the writings of the Fathers were generally read by all classes of students. One writer says that Chaucer was a member of the Inner Temple, and that while there he was fined two shillings for beating a Franciscan friar in Fleet Street*; and another (Leland) observes, that after he had travelled in France, 'collegia leguleiorum frequentavit.' Nothing, however, is positively known of Chaucer until the autumn of 1359, when he himself says he was in the army with which Edward III. invaded France, and that he served for the first time on that occasion."

The following remarks are from the *Life of Chaucer*, by William Godwin, Lond. 1803, vol. i. p. 357.:

"The authority which of late has been principally relied upon with respect to Chaucer's legal education is that of Mr. Speght, who, in his *Life of Chaucer*, says, 'Not many yeeres since, Master Buckley did see a record in the same house [the Inner Temple], where Geoffrey Chaucer was fined two shillings for beating a Franciscane fryar in Fleet-streete.' This certainly

* "Speght, who states that a Mr. Buckley had seen a record of the Inner Temple to that effect."—*Note by Sir H. N.*

would be excellent evidence, were it not for the dark and ambiguous manner in which it is produced. I should have been glad that Mr. Speght had himself seen the record, instead of Master Buckley, of whom I suppose no one knows who he is: why did he not? I should have been better satisfied if the authority had not been introduced with so hesitating and questionable a phrase as 'not many yeeres since;' and I also think that it would have been better if Master Buckley had given us the date annexed to the record; as we should then at least have had the satisfaction of knowing whether it did not belong to some period before our author was born, or after he had been committed to the grave. Much stress, therefore, cannot be laid upon the supposition of Chaucer having belonged to the Society of the Inner Temple."

TYRO.

Dublin.

PHOTOGRAPHIC NOTES AND QUERIES.

Pyrogallic Acid (Vol. vi., p. 612.). — In answer to the Query of your correspondent E. S., I beg to give the following method of preparing pyrogallic acid (first published by Dr. Stenhouse), which I have tried and found perfectly successful.

Make a strong aqueous infusion of powdered galls; pour it off from the undissolved residue, and carefully evaporate to dryness by a gentle heat: towards the conclusion of the process the extract is very liable to burn; this is best prevented by continued stirring with a glass or porcelain spatula. Next, procure a flat-bottomed iron pan, about ten inches diameter and five inches deep. Make a hat of cartridge paper pasted together, about seven inches high, to slip over and accurately fit the top of the iron pan. Strew the bottom of the pan with the gall extract to the depth of three-quarters of an inch; over the top stretch and tie a piece of bibulous paper pierced with numerous pin-holes; over this place the hat, and tie it also tightly round the top of the pan.

The whole apparatus is now to be placed in a sand-bath, and heat cautiously applied. It is convenient to place a glass thermometer in the sand-bath as near the iron pan as possible. The heat is to be continued about an hour, and to be kept as near 420° Fah. as possible; on no account is it to exceed 450°. The vapour of the acid condenses in the hat, and the crystals are prevented from falling back into the pan by the bibulous paper diaphragm. When it is supposed that the whole of the acid is sublimed, the strings are to be untied, and the hat and diaphragm cautiously taken off together; the crystals will be found in considerable quantity, and should be removed into a stoppered bottle; they should be very brilliant and perfectly white; if there is any yellow tinge, the heat has been too great.

I believe that close attention to the above details will ensure success to any one who chooses to try the process, but at the same time I must remind your correspondents that scarcely any operation in chemistry is perfectly successful the first time of trial. J. G. H.

Clapham.

Stereoscopic Pictures with One Camera (Vol. vi., p. 587.).—In reply to the inquiry of RAMUS, allow me to say the matter is not difficult. My plan is as follows:—Suppose a piece of still-life to be the subject. Set up the camera at such a distance as will give a picture of the size intended, suppose it sixteen feet from the principal and central object; by means of a measuring tape or a piece of string, measure the exact distance from the principal object to the front of the camera. Take and complete the first picture; if it prove successful, remove the camera about two feet either to the right or left of its first station (*i.e.* according to the judgment formed as to which will afford the most artistic view of the subject), taking care by help of the tape or string to preserve the same distance between the principal object and the camera, and that the adjustment of focus is not disturbed. In other words, the camera must be moved to another part of the arc of a circle, of which the principal object is the centre, and the measured distance the radius. If the arc through which the camera is moved to its second station be too large, the stereoscopic picture will be unnaturally and unpleasingly distorted. The second picture is now to be taken.

If the subject be a sitter, it is of the utmost importance to proceed as quickly as possible, as the identical position must be retained movelessly till both pictures are completed. This (in my experience) is scarcely practicable with collodion pictures, unless by the aid of an assistant and two levelled developing-stands in the dark closet; for the time occupied by starting the first picture on its development, and preparing the second glass plate (scarcely less than three or four minutes), will be a heavy tax on the quiescent powers of the sitter. This difficulty is avoided by adopting the Daguerreotype process, as the plates can be prepared beforehand, and need not be developed before both pictures are taken. In this case the only delay between the pictures is in the shifting the position of the camera. This is readily done by providing a table of suitable height (instead of the ordinary tripod), on which an arc of a circle is painted, having for its centre the place of the sitter. If the sitter be at the distance of eleven or twelve feet (my usual distance with a 3¼ inch Voightlander), the camera need not be moved more than ten or twelve inches; and even this distance produces some visible distortion to an accurate observer.

The second levelling stand is required when using the collodion process, because the second

picture will be ready for development before the developing and fixing of the first has set *its* stand at liberty. COKELY.

Mr. Crookes' Wax-paper Process (Vol. vi., p. 613.). — R. E. wishes to know the exact meaning of the sentence, "With the addition of as *much free iodine* as will give it a sherry colour." After adding the iodide of potassium to the water, a small quantity of iodine (this can be procured at any operative chemist's) is to be dissolved in the mixture until it be of the proper colour.

The paper is decidedly more sensitive if exposed wet, but it should not be washed; and I think it is advisable to have a double quantity of nitrate of silver in the exciting bath. I have not yet tried any other salt than iodide of potassium for the first bath; but I hope before the summer to lay before your readers a simpler, and I think superior wax-paper process, upon which I am at present experimenting. WILLIAM CROOKES.

Hammersmith.

P. S. — I see that in the tables R. E. has given, he has nearly doubled the strength of my iodine bath. It should be twenty-four grains to the ounce, instead of forty-four; and he has entirely left out the iodine.

India Rubber a Substitute for Yellow Glass. — I think that I have made a discovery which may be useful to photographers. It is known that some kinds of yellow glass effectually obstruct the passage of the chemical rays, and that other kinds do not, according to the manner in which the glass is prepared.

I have never heard or read of India rubber being used for this purpose; but I believe it will be found perfectly efficient, and will therefore state how I arrived at this conclusion.

Having occasion to remove a slate from the side of my roof, to make an opening for my camera, I thought of a sheet of India rubber to supply the place of the slate, and thus obtain a flexible waterproof covering to exclude the wet, and to open and shut at pleasure. This succeeded admirably, but I found that I had also obtained a deep rich yellow window, which perfectly lighted a large closet, previously quite dark, and in which for the last ten days I have excited and developed the most sensitive iodized collodion on glass. I therefore simply announce the fact, as it may be of some importance, if verified by others and by further experiment. I have not yet tested it with a lens and the solution of sulphite of quinine, as I wished the sun to shine on the sheet of India rubber at the time, which would decide the question. However, sheet India rubber can be obtained of any size and thickness required: mine is about one-sixteenth of an inch thick, and one foot square; and the advantages over glass would be great in some cases), especially for a dark tent in the open air, as any amount of light might be obtained by stitching a sheet of India rubber into the side, which would fold up without injury. It is possible that gutta percha windows would answer the same purpose. H. Y. W. N.

Brompton.

Dr. Diamond's Paper Processes.—We have been requested to call attention to, and to correct several errors of the press overlooked by us in DR. DIAMOND's article, in the hurry of preparing our enlarged Number (No. 166.). The most important is in the account of the *exciting* fluid, — the omission, at p. 21. col. 1. l. 47. (after directions to take one drachm of aceto-nitrate of silver), of the words "*one drachm of saturated solution of gallic acid.*" The passage should run thus: "Of this solution take one drachm, and one drachm of saturated solution of gallic acid, and add to it two ounces and a half of distilled water."

In the same page, col. 2. l. 13., "solvent" should be "saturated;" and in the same article, *passim*, "hyposulphate" should be "hyposulphite," and "solarise" should be "solarize."

Replies to Minor Queries.

Ancient Timber Town-halls. — Since my account of ancient town-halls (Vol. v., p. 470.) was written, one of these fabrics of the olden time noticed therein has ceased to exist, that of Kington, co. Hereford, it having been taken down early in November last, but for what reason I have not learned. Another, formerly standing in the small town of Church Stretton, in the co. of Salop, which was erected upon wooden pillars, and constructed entirely of timber, must have been a truly picturesque building, was taken down in September, 1840. A woodcut of the latter is now before me. Of the old market-house at Leominster I possess a very beautiful original drawing, done by Mr. Carter upwards of half a century ago. J. B. WHITBORNE.

Magnetic Intensity (Vol. vi., p. 578.). — The magnetic intensity is greatest at the poles; the ratio may roughly be said to be 1·3, but more accurately 1 to 2·906. This is found by observation of the oscillations of a vertical or horizontal needle. A needle which made 245 oscillations in ten minutes at Paris, made only 211 at 7° 1′ south lat. in Peru. The intensity and variations to which it is subject is strictly noted at all the magnetic observatories, and I believe the disturbances of intensity which sometimes occur have been found to be simultaneous by a comparison of observations at different latitudes.

For the fullest information on magnetic intensity, ADSUM is referred to Sabine's *Report on*

Magnetic Intensity, also Sabine's *Contributions to Terrestrial Magnetism*, 1843, No. V. T. B.

Monument at Wadstena (Vol. vi., pp. 388. 518.). —I have received the following (which I translate) from my friend in Denmark, whom I mentioned in my last communication on this monument:

"It is only about a month since I saw Queen Philippa's tombstone in the church of Vadstena Monastery. It is a very large stone, on which the device and inscription are cut in outline, but there is no *brass* about it. King Erik Menved's and Queen Ingeberg's monument in Ringsted Church is the finest brass I ever saw, and I have seen many."

There is a good engraving of the brass alluded to, which is a very rich one, in *Antiquariske Annaler*, vol. iii.: Copenhagen, 1820. The inscriptions are curious, and the date 1319.

W. C. Trevelyan.

Wallington.

David Routh, R. C. Bishop of Ossory (Vol. iii., p. 169.). — In the article on a Cardinal's Monument, by Mr. J. Graves, of Kilkenny, allusion is made to the monument of the above Catholic Bishop Routh or Rothe, as being in the Cathedral of St. Canice, Kilkenny, with his arms "surmounted by a *cardinal's hat*," and that he died some years after 1643. If Mr. Graves would give the date of this prelate's decease, or rather a copy of the full inscription on his monument, with a notice of the sculptured armorial bearings thereupon, he would be conferring a favour on a distant inquirer; and as Mr. Graves is, apparently, a resident at Kilkenny, no obstacle exists to prevent his complying with this request.

Any notices procurable regarding Bishop Routh are well deserving of insertion in "N. & Q.," for he was a man of deep learning and research, and is well known to have assisted the celebrated Archbishop Ussher of Armagh in the compilation of his *Primordia*, for which he had high compliments paid him by that eminent prelate, notwithstanding their being of different religions.

Bishop Routh was also himself the author of a work on *Irish Ecclesiastical History*, now very rare, and seldom procurable complete. He published it anonymously, in two volumes 8vo., in the year 1617, at "Coloniæ, apud Steph. Rolinum," with the following rather long title:

"Analecta Sacra, Nova, et Mira, de Rebus Catholicorum in Hibernia: Divisa in tres partes, quarum I, Continet semestrem gravaminam relationem, secundâ hac editione novis adauctam additamentis, et Notis illustratam. II. Parænesin ad Martyres designatos. III. Processum Martyrialem quorundam Fidei Pugilium; Collectore et Relatore, T. N. Philadelpho."

I fear this has degenerated from a Note into a Query; however, I may state in conclusion, that Mr. Graves is in error in styling the hat on Bishop Routh's monument a cardinal's, for all Catholic prelates, and abbots also, have their armorial bearings surmounted by a hat, exactly similar to a cardinal's hat, with this difference only, that the number of tassels depending from it varies according to the rank of the prelate, from the *cardinal's* with fifteen tassels in five rows, down to that of a *prior* with three only on each side in two rows. A. S. A.

Punjaub.

Cardinal Erskine (Vol. ii., p. 406.; Vol. iii., p. 13.). — Several notices of this ecclesiastic have appeared in "N. & Q.," but as none of them give the exact information required, I now do so, though perhaps tardily. He was born 13th February, 1753, at Rome, where his father, Colin Erskine, a Jacobite, and exiled scion of the noble Scottish house of Erskine, Earls of Kellie, had taken up his residence. "Monsignor Charles Erskine," having embraced the ecclesiastical life at an early age, and passed through several gradations in the Church of Rome, was, in 1785, "Promotore della Fede," an office of the Congregation of Rites; in 1794 auditor to Pope Pius VI., and raised to the purple by Pope Pius VII., who created him a *Cardinal*-Deacon of the Holy Roman Church, 25th February, 1801. Cardinal Erskine accompanied the latter pontiff in his exile from Rome in the year 1809, and died at Paris, 19th March, 1811, in the fifty-eighth year of his age, and eleventh of his cardinalate. A. S. A.

Punjaub.

"*Ne'er to these chambers*," *&c.* (Vol. vii., p. 14.). — In reply to Aram's Query: "Where do these lines come from?" they come from Tickell's sublime and pathetic "Elegy on the Death of Addison." Aram ("Wits have short memories," &c.) has *misquoted* them. In a poem of so high a mood, to *displace* a word is to destroy a beauty. Aram has *interpolated* several words. The following is the *true* version:

"Ne'er to these chambers, where the mighty rest,
Since their foundation, came a nobler guest,
Nor e'er was to the bowers of bliss convey'd
A fairer spirit, or more welcome shade."

George Daniel.

Canonbury.

These lines are taken from the "Elegy on the Death of Addison," written by Tickell. They are, if I remember rightly, inscribed on the gravestone recently placed over his remains by the Earl of Ellesmere, in the north aisle of Henry VII.'s Chapel. The last two lines which your correspondent quotes should be as follows:

"Nor *e'er was to the bowers of bliss convey'd*
A *fairer* spirit, or more welcome shade."

J. K. R. W.

The Budget (Vol. vi., p. 604.).—It may be useful to inform PRESTONIENSIS, that, in a recent work on political economy, M. Ch. Coquelin says, that the word *budget*, in its present signification, has passed into France from England: the latter country having first borrowed it from the old French language—*bougette* signifying (and particularly in old Norman) a leather purse. It was the custom in England to put into a leather bag the estimates of receipts and expenditure presented to parliament: and hence, as Coquelin observes, the term passed from the containant to the contained, and, with this new signification, returned from this country into France; where it was first used in an official manner in the *arrêtés* of the Consul's 4th Thermidor, year X, and 17th Germinal, year XI. F. H.

"*Catching a Tartar*" (Vol. vi., p. 317.).—This common and expressive saying is thus explained in Arvine's *Cyclopædia:*

"In some battle between the Russians and the Tartars, who are a wild sort of people in the north of Asia, a private soldier called out, 'Captain, halloo there! I've caught a Tartar!' 'Fetch him along then,' said the Captain. 'Ay, but he won't let me,' said the man. And the fact was the Tartar had caught him. So when a man thinks to take another in, and gets himself bit, they say he's caught a Tartar."

Grose says that this saying originated with an Irish soldier who was in the "Imperial," that is, I suppose he means the Austrian service. This is hardly probable; the Irish are made to father many sayings which do not rightly belong to them, and this I think may be safely written as one among the number.

EIRIONNACH has now two references before him, Grose's *Glossary* and Arvine's *Cyclopædia*, in which his Query is partly explained, if he can but find the dates of their publication. In this search I regret I cannot assist him, as neither of these works are to be found in the libraries of this island; at least thus far I have not been able to meet with them. W. W.

Malta.

The Termination "*-itis*" (Vol. vii., p. 13.).—ADSUM asks: "What is the derivation of the term *-itis*, used principally in medical words, and these signifying inflammation?" If "N. & Q." were a medical journal, the question might be answered at length, to the great advantage of the profession; for, of late years, this termination has been tacked on by medical writers, especially foreigners, to words of all kinds, in utter defiance of the rules of language: as if a Greek affix were quite a natural ending to a Latin or French noun. *-itis* can with propriety be appended only to those Greek nouns whose adjectives end in *-ιτης*: *e. g.* πλευρα, πλευριτης; κερας, κερατιτης, &c. Πλευριτις is used by Hippocrates. Πλευρα means the membrane lining the *side* of the chest: πλευριτις (νοσος understood) is morbus lateralis, the side-disease, or pleurisy. In the same manner *keratitis* is a very legitimate synonym for disease of the horny coat (cornea) of the eye. But medical writers, disregarding the rules of language, have, for some years past, revelled in the use of their favourite *-itis* to a most ludicrous extent. Thus, from *cornea*, they make "corneitis," and describe an inflammation of the crystalline lens as *lentitis*. Nay, some French and German writers on diseases of the eyes have coined the monstrous word "Descemetitis," on the ground that one Monsieur Descemet discovered a structure in the eye, which, out of compliment to him, was called "the membrane of Descemet." JAYDEE.

Miscellaneous.

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Notices to Correspondents.

Owing to the necessity of infringing on the present Number for the Title-page of our Sixth Volume, we are compelled to omit many interesting communications, and also our usual NOTES ON BOOKS, *&c.*

B. H. C.'*s communication on the subject of* "*Proclamations*" *has been forwarded to* MR. BRUCE.

A. S. T. *The line is from Prior:*

"Fine by degrees and beautifully less."

T. M. G. (Worcester) *is thanked. As the entire document would not occupy any great space, we shall be obliged by the opportunity of inserting it.*

NOTES ON OLD LONDON *have only been thrust aside. They are intended for early insertion.*

M. B. C. *We fear this cannot be avoided. The only consolation is, the additional interest with which the volumes will be regarded a century hence.*

N. C. L., *who writes respecting Shaw's* Stafford MSS., *is requested to say how a communication may be forwarded to him.*

A READER, *who writes respecting the "Arnold Family," the same.*

W. S.'s (Sheffield) *communications are at press, and shall have early attention.*

J. E. L. *is thanked. We can assure him that the present result of much consideration and many communications, both by letter and personally, is to impress us with the feeling that the majority approve. The book-men shall, however, be no losers.*

NEW ORDINARY OF ARMS. *The anonymous Correspondent on this subject will obtain the information of which he is in search on reference to its Editor, Mr. J. W. Papworth,* 14 A. *Great Marlborough Street, London.*

ALDIBORONTOPHOSKOPHORNIO — WORLD WITHOUT A SUN. *The many Correspondents who have replied to these Queries are thanked.*

C. (Pontefract) *is requested to forward copies of the Queries in question.*

REV. E. B. (B***) *is requested to state the subject of his communication. In his last very extraordinary letter he has omitted this important piece of information.*

C. E. F., *who complains of the disappearance of a portion of the collodion film at the spot where the hyposulphite of soda is applied, is informed that this is by no means an uncommon occurrence, and indicates the feeble action of the light at the present time of year. By using the glass a little larger than is required, as has been before recommended, and pouring the hyposulphite of soda on the portion which is to be cut off, and allowing it to flow over the picture, the defect will generally be avoided. A much stronger solution of the hyposulphite of soda may be used — say, one ounce to two ounces of water; and then, by preserving the solution, and using it over and over again, a more agreeable picture is produced. The solution, when it becomes weak, may be refreshed by a few crystals of the fresh salt added to it.*

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A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

No. 169.] SATURDAY, JANUARY 22. 1853. {Price Fourpence. Stamped Edition, 5d.

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Notes.

BLACKGUARD.

In some of the earlier numbers of "N. & Q.," there occur disquisitions as to the origin of the term *blackguard*, and the time at which it came into use in England in its present sense. But the communications of your correspondents have not been satisfactory upon either point — they have not shown the period at which the word came to be accepted *in its present sense;* and their quotations all apply to its use in a much more simple meaning, and one totally different from that which we now attach to it.

One class of these quotations (Vol. ii., pp. 171. 285.), such as the passages from BUTLER and FULLER, refer obviously to a popular superstition, during an age when the belief in witchcraft and hobgoblins was universal; and when such creatures of fancy were assigned as *Black Guards* to his Satanic majesty. "Who can conceive," says FULLER in the paragraph extracted, "but that such a Prince-principal of Darkness must be proportionally attended by a Black Guard of monstrous opinions?" (*Church History*, b. ix. c. xvi.) And in the verses of BUTLER referred to, Hudibras, when deceived by Ralpho counterfeiting a ghost in the dark, —

> "Believed it was some drolling sprite
> That *staid upon the guard* at night:"

and thereupon in his trepidation discourses with the Squire as follows:

> "Thought he, How does the *Devil* know
> What 'twas that I design'd to do?
> His office of intelligence,
> His oracles, are ceas'd long since;
> And he knows nothing of the Saints,
> But what some treach'rous spy acquaints.
> This is some petty-fogging *fiend*,
> Some under door-keeper's friend's friend,
> That undertakes to understand,
> And juggles at the second hand:
> And now would pass for spirit Po,
> And all men's dark concerns foreknow.
> I think I need not fear him for't;
> These rallying *devils* do not hurt.

With that he roused his drooping heart,
And hastily cry'd out, What art?—
A wretch, quoth he, whom want of grace
Has brought to this unhappy place.
I do believe thee. quoth the knight;
Thus far I'm sure thou'rt in the right,
And know what 'tis that troubles thee,
Better than thou hast guess'd of me.
Thou art some paltry, *blackguard sprite*,
Condemn'd to drudg'ry in the night;
Thou hast no work to do in th' house,
Nor half-penny to drop in shoes;
Without the raising of which sum
You dare not be so troublesome;
To pinch the slatterns black and blue,
For leaving you their work to do.
This is your business, good Pug Robin,
And your diversion, dull dry bobbing."
Hudibras, Part III. Canto 1. line 1385, &c.

It will be seen that BUTLER, like FULLER, uses the term in the simple sense as a *guard* of the Prince of Darkness. But the concluding lines of Hudibras's address to Ralpho explain the process by which, at a late period, this term of the *Black Guard* came to be applied to the lowest class of domestics in great establishments.

The Black Guard of Satan was supposed to perform the domestic drudgery of the kitchen and servants' hall, in the infernal household. The extract from HOBBES (Vol. ii., p. 134.) refers to this:—

"Since my Lady's decay, I am degraded from a cook; and I fear the Devil himself will entertain me but for one of his *black guard*, and he shall be sure to have his roast burnt."

Hence came the popular superstition that these goblin scullions, on their visits to the upper world, confined themselves to the servants' apartments of the houses which they favoured with their presence, and which at night they swept and garnished; pinching those of the maids in their sleep who, by by their laziness, had imposed such toil on their elfin assistants; but *slipping money into the shoes* of the more tidy and industrious servants, whose attention to their own duties before going to rest had spared the goblins the task of performing their share of the drudgery. Hudibras apostrophises the ghost as—

" . . . some paltry *blackguard* sprite
Condemn'd to drudgery in the night;
Thou hast no work to do in th' house
Nor half-penny to drop in shoes;"

and therefore, as the knight concluded—"this devil full of malice" had found sufficient leisure to taunt and rally him in the dark upon his recent disasters.

This belief in the visits of domestic spirits, who busy themselves at night in sweeping and arranging the lower apartments, has prevailed in the North of Ireland and in Scotland from time immemorial: and it is explained in SIR WALTER SCOTT's notes to the *Lay of the Last Minstrel*, as his justification for introducing the goblin page Gilpin Horner amongst the domestics of Branksome Hall. Perhaps, from the association of these elves with the lower household duties, but more probably from a more obvious cause, came at a later period the practice described by GIFFORD in his note on BEN JONSON, as quoted by your correspondent (Vol. ii., p. 170.), by which—

"in all great houses, but particularly in the Royal Residences, there were a number of mean dirty dependents, whose office it was to attend the wool-yard, sculleries, &c. Of these, the most forlorn wretches seem to have been selected to carry coals to the kitchens, halls, &c. To this smutty regiment, who attended the progresses, and rode in the carts with the pots and kettles, the people, in derision, gave the name of the *black guards*."

This is no doubt correct; and hence the expression of BEAUMONT and FLETCHER, quoted from the *Elder Brother*, that—

" . . . . . from the *black guard*
To the grim Sir in office, there are few
Hold other tenets:"

meaning from the lowest domestic to the highest functionary of a household. This too explains the force of the allusion, in Jardine's *Criminal Trials*, to the apartments of Euston House being "far unmeet for her Highness, but fitter for the Black Guard"—that is, for the scullions and lowest servants of an establishment. SWIFT employs the word in this sense when he says, in the extract quoted by Dr. Johnson in his *Dictionary* in illustration of the meaning of *blackguard*,—

"Let a black-guard boy be always about the house to send on your errands, and go to market for you on rainy days."

It will thus be seen, that of the six authors quoted in "N. & Q." no one makes use of the term *black guard* in an opprobrious sense such as attaches to the more modern word "blackguard;" and that they all wrote within the first fifty years of the seventeenth century. It must therefore be subsequent not only to that date, but to the reign of Queen Anne, that we are to look for its general acceptance in its present contumelious sense. And I believe that its introduction may be traced to a recent period, and to a much more simple derivation than that investigated by your correspondents.

I apprehend that the present term, "a blackguard," is of French origin; and that its importation into our language was subsequent to the Restoration of Charles II., A.D. 1660. There is a corresponding term in French, *blague*, which, like our English adaptation, is not admissible in good society. It is defined by Bescherelles, in his great *Dictionnaire National*, to mean "fanfaronnade, hâblerie, mensonge; bourde, gasconade:" and to

be "un mot populaire et bas, dont les personnes bien élevées évitent de se servir." From *blague* comes the verb *blaguer*, which the same authority says means "dire des blagues; mentir pour le plaisir de mentir." And from *blaguer* comes the substantive *blagueur*, which is, I apprehend, the original of our English word *blackguard*. It is described by Bescherelles as a "diseur de sornettes et de faussetées; hâbleur, fanfaron. Un *blagueur* est un menteur, mais un menteur qui a moins pour but de tromper que de se faire valoir."

The English term has, it will be observed, a somewhat wider and more offensive import than the French: and the latter being rarely to be found amongst educated persons, or in dictionaries, it may have escaped the etymologists who were in search of a congener for its English derivative. Its pedigree is, however, to be sought in philological rather than archæological records. Within the last two centuries, a number of words of honest origin have passed into an opprobrious sense; for example, the oppressed tenants of Ireland are spoken of by SPENSER and SIR JOHN DAVIES as "*villains*." In our version of the Scriptures, "*cunning*" implies merely skill in music and in art. SHAKSPEARE employs the word "*vagabond*" as often to express pity as reproach; and I think it will be found, that as a *knave*, prior to the reign of Elizabeth, meant merely a serving man, so a *blackguard* was the name for a pot-boy or scullion in the reign of Queen Anne. The transition into its more modern meaning took place at a later period, on the importation of a foreign word, to which, being already interchangeable in sound, it speedily became assimilated in sense.

J. EMERSON TENNENT.

PREDICTIONS OF THE FIRE AND PLAGUE OF LONDON, NO. I.

"It was a trim worke indeede, and a gay world no doubt for some idle cloister-man, mad merry friers, and lusty abbey-lubbers; when themselves were well whittled, and their paunches pretily stuffed, to fall a prophesieing of the woefull dearths, famines, plagues, wars, &c. of the dangerous days imminent."— Harvey's *Discoursive Probleme*, Lond. 1588.

Among the sly hits at our nation, which abound in the lively pages of the Sieur d'Argenton, is one to the effect that an Englishman always has an old prophecy in his possession. The worthy Sieur is describing the meeting of Louis X. and our Henry II. near Picquini, where the Chancellor of England commenced his harangue by alluding to an ancient prophecy which predicted that the Plain of Picquini should be the scene of a memorable and lasting peace between the two nations. "The Bishop," says Commines, "commença par une prophétie, dont," adds he, *en parenthèse*, "les Anglois ne sont jamais despourveus."* Even at this early period, we had thus acquired a reputation for prophecies, and it must be confessed that our chronicles abound in passages which illustrate the justice of the Sieur's sarcasm. From the days of York and Lancaster, when, according to Lord Northampton "bookes of beasts and babyes were exceeding ryfe, and current in every quarter and corner of the realme,"† up to the time of Napoleon's projected invasion, when the presses of the Seven Dials were unusually prolific in visions and predictions, pandering to the popular fears of the country—our national character for vaticination has been amply sustained by a goodly array of prophets, real or pretended, whose lucubrations have not even yet entirely lost their influence upon the popular mind. To this day, the ravings of Nixon are "household words" in Cheshire; and I am told that a bundle of "Dame Shipton's Sayings" still forms a very saleable addition to the pack of a Yorkshire pedlar. Recent discoveries in biological science have given to the subject of popular prophecies a philosophical importance beyond the mere curiosity or strangeness of the details. Whether or not the human mind, under certain conditions, becomes endowed with the prescient faculty, is a question I do not wish to discuss in your pages: I merely wish to direct attention to a neglected and not uninteresting chapter in the curiosities of literature.

In delving among what may be termed the popular religious literature of the latter years of the Commonwealth, and early part of the reign of Charles, we become aware of the existence of a kind of nightmare which the public of that age were evidently labouring under—a strong and vivid impression that some terrible calamity was impending over the metropolis. Puritanic tolerance was sorely tried by the licence of the new Court; and the pulpits were soon filled with enthusiasts of all sects, who railed in no measured terms against the monster city—the city Babylon—the bloody city! as they loved to term her: proclaiming with all the fervour of fanaticism that the measure of her iniquities was wellnigh full, and the day of her extinction at hand. The press echoed the cry; and for some years before and after the Restoration, it teemed with "warnings" and "visions," in which the approaching destruction is often plainly predicted. One of the earliest of these prefigurations occurs in that Leviathan of Sermons, *God's Plea for Nineveh, or London's Precedent for Mercy*, by Thomas Reeve: London, 1657. Speaking of London, he says:

"It was Troy-novant, it is Troy le grand, and it will be Troy l'extinct."— P. 217.

---

* *Mémoires*, p. 155.: Paris, 1649.

† *Defensative against the Poyson of supposed Prophecies*, p. 116.

And again:

"Methinks I see you bringing pick-axes to dig downe your owne walls, and kindling sparks that will set all in a flame from one end of the city to the other." — P. 214.

And afterwards, in a strain of rough eloquence:

"This goodly city of yours all in shreds, ye may seek for a threshold of your antient dwellings, for a pillar of your pleasant habitations, and not find them; all your spacious mansions and sumptuous monuments are then gone . . . Wo unto us, our sins have pulled down our houses, shaken down our city; we are the most harbourlesse featlesse people in the world . . . Foxes have holes, and the fowls of the air nests, but we have neither; our sins have deprived us both of couch and covert. What inventions shall ye then be put to, to secure yourselves, when your sins shall have shut up all the conduits of the city, and suffer only the Liver conduit to run*; when they allow you no showers of rain, but showers of blood; when ye shall see no men of your incorporation, but the mangl'd citizen; nor hear no noise in your streets but the crys, the shrieks, the yells and pangs of gasping, dying men; when, amongst the throngs of associates, not a man will own you or come near you," &c. — Pp. 221. *et seq.*

After alluding to the epidemics of former ages, he thus alludes to the coming plague:

"It will chase men out of their houses, as if there was some fierce enemy pursuing them, and shut up shop doors, as if execution after judgment was served upon the merchants; there will then be no other music to be heard but doleful knells, nor no other wares to be born up and down but dead corpses; it will change mansion houses into pest-houses, and gather congregations rather into churchyards than churches . . . The markets will be so empty, that scarce necessaries will be brought in, a new kind of brewers will set up, even apothecaries to prepare diet drinks." — P. 255.

The early Quakers, like most other religious enthusiasts, claimed the gift of prophecy: and we are indebted to members of the sect for many contributions to this branch of literature. Humphrey Smith was one of the most celebrated of the vaticinating Quakers. Little is known of his life and career. He appears to have joined the Quakers about 1654; and after enduring a long series of persecutions and imprisonments for the sake of his adopted creed, finally ended his days in Winchester gaol in 1662. The following passage, from a *Vision which he saw concerning London* (London, 1660), is startling†:

"And as for the city, herself and her suburbs, and all that belonged to her, a fire was kindled therein; but she knew not how, even in all her goodly places, and the kindling of it was in the foundation of all her buildings, and there was none could quench it . . . And the burning thereof was exceeding great, and it burned inward in a hidden manner which cannot be described. . . All the tall buildings fell, and it consumed all the lofty things therein, and the fire searched out all the hidden places, and burned most in the secret places. And as I passed through her streets I beheld her state to be very miserable, and very few were those who were left in her, who were but here and there one: and they feared not the fire, neither did the burning hurt them, but they walked as dejected mournful people . . And the fire continued, for, though all the lofty part was brought down, yet there was much old stuffe, and parts of broken-down desolate walls, which the fire continued burning against . . . And the vision thereof remained in me as a thing that was showed me of the Lord."

Daniel Baker, Will Lilly, and Nostradamus, I shall reserve for another paper. T. STERNBERG.

* "It was a great contributing to this misfortune that the Thames Water House was out of order, so that the conduits and pipes were almost all dry." — *Observations on the Burning of London:* Lond. 1667, p. 34.

† For a sight of this extremely scarce tract, I am indebted to the courtesy of the gentleman who has the care of the Friends' Library in Devonshire House, Bishopsgate.

NOTES AND QUERIES ON BACON'S ESSAYS, NO. II.

(Vol. vii., p. 6.)

Essay I. p. 2. "One of the fathers." Who, and where?

Ditto, ditto. The poet. Lucretius, ii., init. "Suave mari magno," &c.

Ditto, p. 3. (note *i*). Plutarch. Does Montaigne allude to Plutarch, *De Liberis educandis*, vol. ii. (ed. Xyland.) 11 C.: "τὸ γὰρ ψεύδεσθαι δουλοπρεπὲς κ.τ.λ."?

Essay II. p. 4. "You shall read in *some* of the friars' books," &c. Where?

Ditto, ditto. "Pompa magis," &c. Does Bacon quote this from memory, referring to "Tolle istam pompam, sub quâ lates, et stultos territas"? (Ep. XXIV. vol. ii. p. 92.: ed. Elzev. 1672.)

Ditto, p. 5. "We read," &c. Tac. *Hist.*, ii. 49. "Quidam milites juxta rogum interfecere se, non noxâ neque ob metum, sed æmulatione decoris et caritate principis." Cf. Sueton. *Vit. Oth.*, 12.

Ditto, ditto. "Cogita quamdiu," &c. Whence is this?

Ditto, ditto. "Augustus Cæsar died," &c. Suet. *Vit. Octav.*, 99.

Ditto, ditto. "Tiberius in dissimulation." Tac. *Ann.*, vi. 50.

Ditto, ditto. "Vespasian." Suet. *Vit. Vespas.*, 23.

Ditto, ditto. "Galba." Tac. *Hist.*, i. 41.

Ditto, ditto. "Septimus Severus." Whence is this?

Ditto, p. 6. (note *m*). "In the tenth Satire of Juvenal." V. 357., *seq.*

Ditto, ditto. "Extinctus amabitur idem." Hor. *Epist.* ii. l. 14.

Essay III. p. 8. "A master of scoffing." Rabelais, *Pantagruel*, book ii. cap. viii. (p 339. vol. i. ed. Bohn, 1849.)

Ditto, p. 9. "As it is noted by one of the fathers." By whom, and where?

Ditto, p. 10. "Lucretius." i. 102.

Ditto, p. 11. "It was a notable observation of a wise father." Of whom, and where?

Essay IV. p. 13. "For the death of Pertinax." See *Hist. Aug. Script.*, vol. i. p. 578. (Lugd. Bat. 1671.)

Ditto, ditto, (note *f*). "The poet." Ovid, *Ar. Am.*, i. 655.

Essay V. ditto. "Bona rerum secundarum," &c. Does Bacon allude to Seneca (Ep. lxvi. p. 238., *ut sup.*), where, after stating that "In æquo est moderatè gaudere, et moderatè dolere;" he adds, "Illa bona optabilia sunt, hæc mirabilia"?

Ditto, ditto. "Vere magnum habere," &c. Whence is this?

Ditto, ditto. "The strange fiction of the ancient poets." In note (*a*) we find "Stesichorus, Apollodorus, *and others*" named. Whereabouts?

Ditto, p. 11. (note *c*). "This fine passage has been quoted by Macaulay." *Ut sup.*, p. 407.

Essay VI. p. 15. "Tacitus saith." *Ann.*, v. 1.

Ditto, ditto. "And again, when Mucianus," &c. Ditto, *Hist.*, ii. 76.

Ditto, ditto. "Which indeed are arts, &c., as Tacitus well calleth them." Where?

Ditto, p. 17. "It is a good shrewd proverb of the Spaniard." What is the proverb?

Essay VII. p. 19. "The precept, 'Optimum elige,' &c." Whence? though I am ashamed to ask.

Essay VIII. p. 20. "The generals." See Æsch. *Persæ*, 404. (Dindf.), and Blomfield *in loc.* (v. 411. ed. suæ).

Ditto, ditto. "It was said of Ulysses," &c. By whom? Compare *Od.*, v. 218.

Ditto, p. 21. "He was reputed," &c. Who?

(*To be continued.*)

P. J. F. GANTILLON, B.A.

FOLK LORE.

Irish Superstitious Customs. — The following strange practices of the Irish are described in a MS. of the sixteenth century, and seem to have a Pagan origin:

"Upon Maie Eve they will drive their cattell upon their neighbour's corne, to eate the same up; they were wont to begin from the rast, and this principally upon the English churl. Onlesse they do so upon Maie daie, the witch hath power upon their cattell all the yere following."

The next paragraph observes that "they spitt in the face; Sir R. Shee spat in Ladie —— face."

Spenser alludes to spitting on a person for luck, and I have experienced the ceremony myself. H.

Charm for Warts. — I remember in Leicestershire seeing the following charm employed for removal of a number of warts on my brother, then a child about five years old. In the month of April or May he was taken to an ash-tree by a lady, who carried also a paper of fresh pins; one of these was first struck through the bark, and then pressed through the wart until it produced pain: it was then taken out and stuck into the tree. Each wart was thus treated, a separate pin being used for each. The warts certainly disappeared in about six weeks. I saw the same tree a year or two ago, when it was very thickly studded over with old pins, each the index of a cured wart.

T. J.

Liverpool.

The Devil. —

"According to the superstition of the west countries if you meet the devil, you may either cut him in half with a straw, or force him to disappear by spitting over his horns."— *Essays on his own Times*, by S. T. Coleridge, vol. iii. p. 967.

J. M. B.

If you sing before breakfast you will cry before supper.

If you wish to have luck, never shave on a Monday. J. M. B.

"*Winter Thunder*," *&c.* — I was conversing the other day with a very old farmer on the disastrous rains and storms of the present season, when he told me that he thought we had not yet seen the worst; and gave as a reason the following proverb:

"Winter thunder and summer flood
Bode England no good."

H. T.

Ingatestone Hall, Essex.

MALTA THE BURIAL-PLACE OF HANNIBAL.

Malta affords a fine field for antiquarian research; and in no part more so than in the neighbourhood of Citta Vecchia, where for some distance the ground is dotted with tombs which have already been opened.

Here, in ancient times, was the site of a burial-place, but for what people, or at what age, is now unknown; and here it is that archæologists should commence their labours, that in the result they may not be disappointed. In some of the tombs which have been recently entered in this vicinity, fragments of linen cloth have been seen, in which bodies were enveloped at the time of their burial; in others glass, and earthen candlesticks, and jars, hollow throughout and of a curious shape; while in a few were earrings and finger-rings made of the purest gold, but they are rarely found.

There cannot be a doubt that many valuable antiquities will yet be discovered, and in support of this presumption I would only refer to those now known to exist; the Giant's Tower at Gozo, the huge tombs in the Bengemma Hills, and those extensive and remarkable ruins at Krendi, which were excavated by order of the late Sir Henry Bouverie, and remain as a lasting and honourable memento of his rule, being among the number.

An antiquary, being at Malta, cannot pass a portion of an idle day more agreeably than in visiting some singular sepulchral chambers not far from Notabile, which are built in a rocky eminence, and with entrances several feet from the ground. These are very possibly the tombs of the earliest Christians, who tried in their erection "to imitate that of our Saviour, by building them in the form of caves, and closing their portals with marble or stone." When looking at these tombs from a terrace near the Cathedral, we were strongly reminded of those which were seen by our lately deceased friend Mr. John L. Stephens, and so well described by him in his *Incidents of Travel* in eastern lands. Had we time or space, we should more particularly refer to several other interesting remains now scattered over the island, and, among them, to that curious sepulchre not a long time ago discovered in a garden at Rabato. We might write of the inscription on its walls, "In pace posita sunt," and of the figures of a dove and hare which were near it, to show that the ashes of those whom they buried there were left in peace. We might also make mention, more at length, of a tomb which was found at the point Beni Isa in 1761, having on its face a Phœnician inscription, which Sir William Drummond thus translates:

"The interior room of the tomb of Ænnibal, illustrious in the consummation of calamity. He was beloved. The people, when they are drawn up in order of battle, weep for Ænnibal the son of Bar Malek."

Sir Grenville Temple remarks, that the great Carthaginian general is supposed, by the Maltese, to have been a native of their island, and one of the Barchina family, once known to have been established in Malta; while some writers have stated that his remains were brought from Bithynia to this island, to be placed in the tomb of his ancestors; and this supposition, from what we have read, may be easily credited.

Might I ask if there is any writer, ancient or modern, who has recorded that Malta was not the burial-place of Hannibal? W. W.

Malta.

Minor Notes.

Waterloo.—I do not know whether, in any of the numerous lives of the late Duke of Wellington, the following fact has been noticed. In Strada's History of the Belgian war (a work which deserves to be better known and appreciated than it is at present), there occurs a passage which shows that, about three hundred years since, Waterloo was the scene of a severe engagement; so that the late sanguinary struggle was not the first this battle-ground had to boast of. The passage occurs in *Famianæ Stradæ de Bello Belgico, Decas prima*, lib. vi. p. 256., edit. Romæ, 1653; where, after describing a scheme on the part of the insurgents for surprising Lille, and its discovery by the Royalists, he goes on:

"Et Rassinghemius de Armerteriensi milite inaudierat: nihilqve moratvs selectis centvmqvinqvaginta peditibvs et equitibus sclopetariis fermè qvinqveginta prope *Waterlocvm* pagvm pvgnam committit."

What makes this more curious is, that, like the later battle, neither of the contending parties on this occasion were natives of the country in which the battle was fought, they being the French Calvinists on one side and the Spaniards on the other.

PHILOBIBLION.

"*Tuch.*"—In "The Synagogue," attached to Herbert's *Poems*, but written by Chr. Harvie, M.A., is a piece entitled "The Communion Table," one verse of which is as follows:

"And for the matter whereof it is made,
The matter is not much,
Although it be of *tuch*,
Or wood, or mettal, what will last, or fade;
So vanitie
And superstition avoided be."

S. T. Coleridge, in a note on this passage, printed in Mr. Pickering's edition of Herbert, 1850 (fcap. 8vo.), says:

"*Tuch* rhyming to *much*, from the German *tuch*, cloth: I never met with it before as an English word. So I find *platt*, for foliage, in Stanley's *Hist. of Philosophy*, p. 22."

Whether Coleridge rightly appreciated Stanley's use of the word *platt*, I shall not determine; but with regard to *touch*, it is evident that he went (it was the tendency of his mind) to Germany for error, when truth might have been discovered nearer home. The context shows that *cloth* could not have been intended, for who ever heard of a table or altar made of cloth? The truth is that the poet meant *touchstone*, which the author of the *Glossary of Architecture* (3rd edit., text and appendix) rightly explains to be "the dark-coloured stone or marble, anciently used for tombstones. A musical sound" (it is added) "may be produced by touching it sharply with a stick." And this is in fact the reason for its name. The author of the *Glossary of Architecture* cites *Ben Jonson* by Gifford, viii. 251., and *Archæol.*, xvi. 84.

ALPHAGE.

Lincoln's Inn.

The Dodo.—Among the seals, or rather sulphur casts, in the British Museum, is one of Nicholas Saumares, anno 1400. It represents an esquire's helmet, from which depends obliquely a shield with the arms — supporters — dexter a unicorn, sinister a greyhound; crest, a bird, which from its unwieldy body and disproportionate wings I take to be a Dodo: and the more probability attaches itself to this conjecture, since *Dodo* seems to have been the surname of the Counts de Somery, or Somerie (query Saumarez), as mentioned in p. 2. of Add. MSS. 17,455. in the British Museum, and alluded to in a former No. of "N. & Q." This seal, like many others, is not in such a state of preservation as to warrant the assertion that we have found a veritable Dodo. I only offer it as a hint to MR. STRICKLAND and others, that have written so learnedly on this head. Burke gives a falcon for the crest of Saumarez; but the clumsy form and figure of this bird does not in any way assimilate with any of the falcon tribe.

Dodo seems also to have been used as a Christian name, as in the same volume of MSS. quoted above we find Dodo de Cisuris, &c. CLARENCE HOPPER.

Francis I.—Mention has been made in "N. & Q." of Francis I.'s celebrated "Tout est perdu hormis l'honneur!" but the beauty of that phrase is lost in its real position,—a long letter to Louisa of Savoy, his mother. The letter is given at full length in Sismondi's *Histoire des Français.*

M—A L.

Queries.

DR. ANTHONY MARSHALL.

In 1662 Anthony Marshall, D.D., was Rector of Bottesford, in Leicestershire. Nichols adds a *query* after his name; whether he were of the Bishop of Exeter's family? and a *note*, that Anthony Marshall was created D.D. at Cambridge in 1661 by royal mandate (*Hist. Leic.*, vol. ii. p. 77.); and again, Dr. Anthony Marshall preached a Visitation Sermon at Melton in 1667, Aug. 11. I do not find that any Bishop of Exeter bore the name of Marshall except Henry Marshall in 1191, of course too far back to suppose that the Query could refer to him; but I have not introduced this Note to quarrel with Mr. Nichols, but to ask if this is all that is known of a man who must, in his day, have attained to considerable eminence. I more than suspect that this Dr. Marshall was a native of Staveley in Derbyshire. Sir Peter Frescheville, in his will, dated in 1632, gives to St. John's College, Cambridge, 50*l.* "for the buying of bookes to furnish some one of the desks in the new library lately built and erected in the said college; and expresses his desire that the said money shall be layed forth, and the bookes bought, provided, and placed in the said library by the paines, care, and discression of his two loveing friends, Mr. Robert Hitch, late Fellow of Trinity College in Cambridge; and Mr. Robert Marshall, Fellow of St. John's College*; or the survivor of them,"—which last Robert, I suspect, should be Anthony.

In 1677 Anthony Marshall, D.D., Rector of Bottesford, was a subscriber of 10*l.* towards a fund then raised for yearly distribution; and there is only one name precedes his, or subscribes a larger amount, and that is Dr. Hitch before named.

Mr. Bagshaw, in his *Spiritualibus Pecci*, 1701, p. 61., referring to Thomas Stanley, one of the ejected ministers, says:

"Mr. Stanley was born at Dackmonton, three miles from Chesterfield, where he had part of his education, as he had another part of it at Staley, not far from it. His noted schoolmaster was one Mr. Marshall, whose brother made a speech to King James I."

Is there any means of corroborating this incident? In 1682 I observe the name of Dr. Marshall amongst the King's Chaplains in Ordinary, and a Dr. Marshall (perhaps the same individual) Dean of Gloucester; but whether identified in the Doctor about whom I inquire, remains a Query.

U. J. S.

Sheffield.

LINDIS, MEANING OF.

We are told by Bede that *Lindisfarne*, now Holy Island, derives the first part of its name from the small brook Lindis, which at high water is quite invisible, being covered by the tide, but at low water is seen running briskly into the sea. Now I should be glad to know the precise meaning of *Lindis*. We are informed by etymologists, that *Lyn* or *Lin*, in names of places, signifies water in any shape, as lake, marsh, or stream: but what does the adjunct *dis* mean? Some writers assert that *Lindis* signifies the linden-tree; thus making the sound an echo to the meaning: and hence they assume that Lindesey in Lincolnshire must signify an Isle of Linden-trees. But it is very doubtful that such a tree ever existed in Lincolnshire anterior to the Conquest. The *linden* is rather a rare tree in England; and the two principal species, the *Tilia Europea* and the *Tilia grandifolia*, are said by botanists not to be indigenous to this country, but to have been introduced into our island at an early period to adorn the parks of the nobles, and certainly not till after the Conquest.

Dr. Henry, in his *History of Britain*, vol. iv., gives the meaning of "Marsh Isle" to Lindsey, and of "Lake Colony" to Lincolnia. This I consider the most probable signification to a district

[* There is a Latin epigram, by R. Marshall of St. John's College, Cambridge, prefixed to John Hall's *Poems*, published in 1646.—ED.]

that abounded in marshes at that early period, when the rude Briton or the Saxon applied names to places the most consonant to the aspects they afforded them: nor is it likely they would give the name of Lindentree to a small brook, where such a tree never could have grown.

As to the antiquity of the name of Lindes or Lindesey, I should say Lindentree must be of comparatively modern nomenclature. I should, however, be glad to have the opinion of some of your better-informed etymologists on the meaning of the word, as it may decide a point of some importance in genealogy. J. L.

Berwick.

Minor Queries.

Smock Marriage in New York. — In a curious old book, entitled *The interesting Narrative of the Life of Oulandah Equiano, or Gustavus Vassa, the African, written by himself*, and published in London, by subscription, in 1789, I find the following passage:

"While we lay here (New York, A.D. 1784) a circumstance happened which I thought extremely singular. One day a malefactor was to be executed on a gallows, but with a condition that if any woman, having nothing on but her shift, married the man under the gallows, his life was to be saved. This extraordinary privilege was claimed; a woman presented herself, and the marriage ceremony was performed." — Vol. ii. p. 224.

Perhaps some of your New York correspondents can say whether the annals of that city furnish evidence of so extraordinary an occurrence.

R. Wright.

The broken Astragalus.—Where was the broken astragalus, given by the host to his guest, first used as the symbol of hospitality? C. H. Howard.

Penardo and Laissa. — Who is the author of a poem (the title-page of which is wanting) called *The Historye of Penardo and Laissa*, unpaged, in seventeen caputs, with poems recommendatory, by Drummond of Hawthornden and others, small 4to., containing many Scotticisms? E. D.

St. Adulph (Vol. v., pp. 566, 567.). — Capgrave, quoting John of Tynemouth (?), says:

"Sanctum igitur Adulphum audita ejus fama ad *trajecteasem* ecclesiam in episcopum *rex* sublimavit."

Query 1. Who is the "rex" here mentioned?

Query 2. "Trajecteasem:" ought this to be applied to "Utrecht" or "Maestricht," or either? Literally, it is "on the other side of the water."

A. B.

St. Botulph (Vol. v., pp. 566, 567.).—Your correspondent C. W. G. says:

"His (St. Botulph's) life was first put into regular form by Fulcard . . . Fulcard tells us what his materials were . . . An early MS. of *this* life is in the Harleian Collection, No. 3097. It was printed by Capgrave in the *Legenda Nova*."

Query: *Fulcard's* life of the saint, or the life by some other person: John of Tynemouth to wit?

A. B.

Tennyson. — Mr. Gilfillan, in his *Literary Gallery*, speaking of that fine poem "The Two Voices," says that the following line —

"You scarce could see the grass for flowers" —
P. 308. l. 18., 7th edit.

is borrowed from one of the old dramatists. Could you or any of your correspondents tell me what the line is?

As also the Latin song referred to in "Edwin Morris:"

"Shall not love to me,
As in the Latin song I learnt at school,
Sneeze out a full God-bless-you right and left?"
P. 231. l. 10., 7th edit.

My last Tennyson Query is about the meaning of —

"She to me
Was proxy-wedded with a bootless calf,
At eight years old."
Princess, p. 15. l. 18., 4th edit.

H. J. J.

Liverpool.

"*Ma Ninette*," *&c.* —Can any of your French readers tell me the continuation, if continuation there be, of the following charming verses; as also where they come from?

"Ma Ninette a quatorze ans,
Trois mois quelque chose;
Son teint est un printemps,
Sa bouche une rose."

H. J. J.

Astronomical Query. — You style your paper a medium of communication between literary men, &c. I trust this does not exclude one of my sex from seeking information through the same channel.

We have had additions to our solar system by the discovery of four planets within the last few years. Supposing that these planets obey the same laws as the larger ones, they must be at all times apparently moving within the zodiac; and considering the improvements in telescopes within the last seventy years, and the great number of scientific observers at all times engaged in the pursuit of astronomy both in Europe and North America, I am at a loss to understand why these planets were not discovered before.

I suppose we may not consider them as new creations attached to our solar system, because the law of perturbations on which Mr. Herschel dis-

courses at length, in the eleventh chapter of his *Treatise on Astronomy*, would seem to demonstrate that they would interfere with the equilibrium of the solar system.

Would some of your scientific contributors condescend to explain this matter, so as to remove the ignorance under which I labour in common with, I believe, many others? LEONORA.

Liverpool.

Chaplains to Noblemen.—Under what statute, if any, do noblemen appoint their chaplains? and is there any registry of such appointments in any archiepiscopal or episcopal registry? X.

"*More*" *Queries.*—

"When *More* some years had Chancellor been,
No *more* suits did remain;
The same shall never *more* be seen,
Till *More* be there again."

I infer from the first lines of this epigram that Sir Thomas More, by his unremitting attention to the business of the Court of Chancery, had brought to a close, in his day, the litigation in that department. Is there any authentic record of this circumstance?

Are there, at the present day, any male descendants of Sir Thomas More, so as to render possible the fulfilment of the prophecy contained in the last two lines? HENRY H. BREEN.

St. Lucia.

Heraldic Query.—To what families do the following bearings belong? 1. Two lions passant, on a chief three spheres (I think) mounted on pedestals; a mullet for difference. The crest is very like a lily reversed. 2. Ermine, a bull passant; crest, a bull passant: initials "C. G." U. J. S.

Sheffield.

"*By Prudence guided,*" *&c.* — Can any of the readers of "N. & Q." supply me with the words deficient in the following lines, and inform me from what author they are quoted? I met with them on an old decaying tomb in one of the churchyards in Sheffield:

"By prudence guided, undefiled in mind,
Of pride unconscious, and of soul refined,
. . . . conquest . . . . . subdue
With . . . . . in view
Here . . . . . the heaven-born flame
Which . . . . . from whence it came."

W. S. (Sheffield.)

Lawyers' Bags.—I find it stated by Colonel Landman, in his *Memoirs*, that prior to the trial of Queen Caroline, the colour of the bags carried by barristers was green; and that the change to red took place at, or immediately after, the event in question. I shall be glad of any information both as to the fact of such change having taken place, and the circumstances by which it was brought about and accompanied. J. ST. J. Y.

Wellbank.

Master Family.—Can you refer me to any one who may be able to give me information respecting the earlier history of the family of Master or Maistre, of Kent, prior to 1550: and any suggestions as to its connexion with the French or Norman family of Maistre or De Maistre? This being a Query of no public interest, I inclose a stamped envelope, according to the wish expressed by you in a recent Number. GEORGE S. MASTER.

Welsh-Hampton, Salop.

Passage in Wordsworth.—Can any of your correspondents find an *older original* for Wordsworth's graceful conceit, in his sonnet on Walton's lines—

"There are no colours in the fairest sky
As fair as these: *the feather whence the pen*
Was shaped, that traced the lives of these good men,
Dropt from an angel's wing"—

than the following:

"whose noble praise
Deserves a quill pluckt from an angel's wing."

Dorothy Berry, in a Sonnet prefixed to Diana Primrose's *Chain of Pearl, a Memorial of the peerless Graces, &c. of Queen Elizabeth*: published London, 1639,—a tract of twelve pages. M—A L.

Edinburgh.

Govett Family.—Can you inform me for what town or county Sir —— Govett, Bart., was member of parliament in the year 1669, and what were his armorial bearings? His name appears in the list of members given in page 496. of the Grand Duke Cosmo's *Travels through England*, published in 1821. Is the baronetcy extinct? If so, who was the last baronet, and in what year? Where he lived, or any other particulars, will much oblige. QUÆRO.

Sir Kenelm Digby.—Why is Sir Kenelm Digby represented, I believe always, with a sun-flower by his side? VANDYKE.

Riddles.—It would take up too much of your valuable time and space to insert all the riddles for which correspondents cannot find answers; but will you find means to ask, through your pages, if any clever Œdipus would allow me to communicate to him certain enigmas which puzzle me greatly, and which I should very much like to have solved. RUBI.

Straw Bail.—Fielding, in his *Life of Jonathan Wild*, book i. chap. ii., relates that Jonathan's aunt

"Charity took to husband an eminent gentleman, whose name I cannot learn; but who was famous for

so friendly a disposition, that he was bail for above a hundred persons in one year. He had likewise the remarkable honour of walking in Westminster Hall with a straw in his shoe."

What was the practice here referred to, and what is the origin of the expression "a man of straw," which is commonly applied to any one who appears, or pretends to be, but is not, a man of property?

Straw bail is, I believe, a term still used by attorneys to distinguish insufficient bail from "justifiable" or sufficient bail.

J. Lewelyn Curtis.

Wages in the West in 1642.—The Marquis of Hertford and Lord Poulett were very active in the West in the year 1642. In the famous collection of pamphlets in the British Museum (113, 69.) is contained Lord Poulett's speech at Wells, Somerset:

"His lordship, with many imprecations, oaths, and execrations (in the height of fury), said that it was not fit for any yeoman to have allowed him from his own labours any more than the poor moiety of ten pounds a-year; and when the power shall be totally on their side, they shall be compelled to live on that low allowance, notwithstanding their estates are gotten with a great deal of labour and industry.

"Upon this the people attempted to lay violent hands upon Lord Poulett, who was saved by a regiment marching in or by at the moment."

What was Lord Poulett's precise meaning? Do we not clearly learn from the above, that the Civil War was due to more than a mere choosing between king and parliament among the humbler classes of the remote country districts? George Roberts.

Literary Frauds of Modern Times.—In a work by Bishop (now Cardinal) Wiseman, entitled *The Connexion between Science and Revealed Religion*, 3rd edition, vol. ii. p. 270., occurs the following remark:

"The most celebrated literary frauds of modern times, the *History of Formosa*, or, still more, the *Sicilian Code of Vella*, for a time perplexed the world, but were in the end discovered."

Will you, or any of your readers, kindly refer me to any published account of the frauds alluded to in this passage? I have a faint remembrance of having read some remarks respecting the *Code of Vella*, but am unable to recall the circumstances.

I was under the impression that Chatterton's forgery of the Rowley poems, Macpherson's of the Ossianic rhapsodies, and Count de Surville's of the poems of Madame de Surville, were "the most celebrated literary frauds of modern times." In what respect are those alluded to by Dr. Wiseman entitled to the unenviable distinction which he claims for them? Henry H. Breen.

St. Lucia.

Minor Queries with Answers.

"*Very like a Whale.*"—What is the origin of this expression? It occurs in the following doggerel verses, supposed to be spoken by the driver of a cart laden with fish:

"This salmon has got a tail;
It's very like a whale;
It's a fish that's very merry;
They say its catch'd at Derry.
It's a fish that's got a heart;
It's catch'd and put in Dugdale's cart."

Henry H. Breen.

St. Lucia.

[This expression occurs in *Hamlet*, Act III. Sc. 2.:

"*Hamlet.* Do you see yonder cloud, that is almost in shape of a camel?
Polonius. By the mass, and 'tis like a camel, indeed.
Hamlet. Methinks it is like a weasel.
Polonius. It is backed like a weasel.
Hamlet. Or like a whale?
Polonius. Very like a whale."

Since Shakspeare's time, it has been used as a proverb in reply to any remark partaking of the marvellous.]

Wednesday a Litany Day.—Why is Wednesday made a Litany day by the Church? We all know why Friday was made a fast; but why should Wednesday be sacred? Anon.

[Wednesdays and Fridays were kept as fasts in the primitive Church: because on the one our Lord was betrayed, on the other crucified. See Mant and Wheatley.]

"*Thy Spirit, Independence,*" *&c.*—Could you, or any of your readers, inform me where are the following lines?—

"Thy spirit, Independence, let me share,
Lord of the lion heart and eagle eye!
Thy steps I'll follow with my bosom bare,
Nor heed the storm that howls along the sky."

I quote from memory. H.

[In Smollett's *Ode to Independence.*]

"*Hob and nob,*" *Meaning of.*—What is the origin of these words as verbs, in the phrase "Hob or nob," which means, as I need not inform your readers, to spend an evening tippling with a jolly companion?

What is the origin of "nob?" And is either of these two words ever used alone?

C. H. Howard.

Edinburgh.

[This phrase, according to Grose, "originated in the days of good Queen Bess. When great chimnies were in fashion, there was at each corner of the hearth, or grate, a small elevated projection, called *hob*, and behind it a seat. In winter-time the beer was placed on the hob to warm; and the cold beer was set on a small table, said to have been called the *nob*: so that the

question, Will you have hob or nob? seems only to have meant, Will you have warm or cold beer? *i.e.* beer from the hob, or beer from the nob." But Nares, in his *Glossary*, s. v. *Habbe* or *Nabbe*, with much greater reason, shows that *hob* or *nob*, now only used convivially, to ask a person whether he will have a glass of wine or not, is most evidently a corruption of the old *hab-nab*, from the Saxon *habban*, to have, and *nabban*, not to have; in proof of which, as Nares remarks, Shakspeare has used it to mark an alternative of another kind:

"And his incensement at this moment is so implacable, that satisfaction can be none but by pangs of death and sepulchre: *hob, nob* is his word; give't or take't."—*Twelfth Night*, Act III. Sc. 4.]

Replies.

WELLESLEY PEDIGREE.

(Vol. vi., pp. 508. 585.)

There is an anxiety to obtain further particulars on this interesting subject, and I have searched my Genealogical MSS. Collections for such; the result has extended farther than I could have wished, but, while I am able to furnish *dates* and *authorities* for hitherto naked statements, I have inserted two or three links of descent not before laid down.

A member of the Somersetshire Wellesleighs is said to have accompanied Henry II. to Ireland.

Walleran or Walter de Wellesley, living in Ireland in 1230 (Lynch, *Feud. Dig.*), witnessed a grant of certain townlands to the Priory of Christ Church about 1250 (*Registry of Christ Church*); while it is more effectively stated that he then "endowed the Priory of All Saints with 60 a. of land, within the manor of Cruagh, *which then belonged, with other estates, to his family*, and that he gave to the said priory *free common of pasture, of wood and of turbary, over his whole mountain there*."

His namesake and son (according to Lynch, *Feud. Dig.*), "Walran de Wylesley," was in 1302 required, as one of the "Fideles" of Ireland, by three several letters, to do service in the meditated war in Scotland (*Parl. Writs*, vol. i. p. 363.), and in the following year he was slain (*MS. Book of Obits, T.C.D.*). The peerage books merge these two Wallerans in one.

William de Wellesley, who appears to have been son to Walleran, was in 1309 appointed Constable of the Castle of Kildare (*Rot. Pat. Canc. Hib.*), which he maintained when besieged by the Bruces in their memorable invasion of Ireland, and their foray over that county. For these and other services to the state he received many lucrative and honourable grants from the crown, and was summoned to parliament in 1339. In 1347 he was slain at the siege of Calais. (*Obits, T.C.D.*)

Sir John de Wellesly, Knight, son of William, having performed great actions against the O'Tooles and O'Byrnes of Wicklow, had grants of sundry wardships and other rewards from the year 1335. In 1343 he became one of the sureties for the appearance of the suspected Earl of Desmond, on whose flight Sir John's estates were seised to the crown and withheld for some years. (Lynch's *Feud. Dig.*)

His successor was another John de Wellesley, omitted in the peerage books, but whose existence is shown by *Close Roll* 29 & 30 *Edw. III., C. H.* He died about the year 1355.

William Wellesley, son of John, was summoned to great councils and parliaments of Ireland from 1372; he was also entrusted by the king with various important commissions and custodies of castles, lands, and wards (*Patent Rolls C. H.*). In 1386 he was Sheriff of Kildare, and Henry IV. renewed his commission in 1403.

Richard, son and heir of William de Wellesley, as proved by *Rot. Pat.* 1 *Henry IV., Canc. Hib.*, married Johanna, daughter and heiress of Sir Nicholas de Castlemartin, by whom the estates of Dangan, Mornington, &c. passed to the Wellesley family; he and his said wife had confirmation of their estates in 1422. (*Rot. Pat.* 1 *Henry VI., C. H.*) He had a previous grant from the treasury by order of the Privy Council, in consideration of his long services as sheriff of the county of Kildare, and yet more actively "in the wars of Munster, Meath, and Leinster, with men and horses, arms and money." (*Rot. Claus.* 17 *Ric. II., C. H.*) In 1431 he was specially commissioned to advise the crown on the state of Ireland, and was subsequently selected to take charge of the Castle of Athy, as "the fittest person to maintain that fortress and key of the country against the malice of the Irish enemy." (*Rot. Pat. et Claus.* 9 *Henry VI., C. H.*) In resisting that "malice" he fell soon after.

The issue of Sir Richard de Wellesley by Johanna were, William Wellesley, who married Katherine ——, and dying in 1441 was succeeded by his next brother, Christopher Wellesley, whose recorded fealty in the same year proves all the latter links; his succession to William as brother and heir, and the titles of Johanna as widow of his father Richard, and of Katherine as widow of William, to dower off said estates. (*Rot. Claus.* 19 *Henry VI., C.H.*) At and previous to this time, another line of this family, connected as cousins with the house of Dangan, flourished in the co. Kildare, where they were recognised as Palatine Barons of Norragh to the close of the seventeenth century. William Wellesley of Dangan was the son and heir of Christopher. An (unprinted) act of Edward IV. was passed in 1472 in favour of this William; and his two marriages are stated by Lynch (*Feud. Dig.*): the first was to

Ismay Plunkett; the second, to Maud O'Toole, was contracted under peculiar circumstances. The law of Ireland at the time prohibited the intermarriages of the English with the natives without royal licence therefor being previously obtained, and not even did the licence so obtained wash out the *original sin* of Irish birth; for, as in this instance, Maud, having survived her first husband, on marrying her second, Patrick Hussey, had a fresh licence to legalise that marriage. It is of record (*Rot. Pat.* 21 *Henry VII.*, *C.H.*), and proves the second marriage of Sir William clearly: yet it is not noticed in any of the peerage books, which derive his issue from the first wife, and not from the second, as Lynch gives it, that issue being Gerald the eldest son, Walter the second, and Alison a daughter.

Gerald had a special livery of his estate in 1539; Walter the second son became Bishop of Kildare in 1531, and died its diocesan in 1539 (see Ware's *Bishops*); and the daughter Alison intermarried with John Cusack of Cushington, co. Meath. (Burke's *Landed Gentry*, Supp. p. 88.)

Gerald, according to all the peerage books, married Margaret, eldest daughter of Sir Thomas Fitzgerald, who was Lord Chancellor of Ireland in 1483, and had issue William, his eldest son, Lord of Dangan, who married Elizabeth Cusack, of Portrane, co. Dublin, and died previous to 1551 (as I believe is proveable by *inquisitions* of that year in the office of the Chief Remembrancer, Dublin), leaving Gerald, his eldest son and heir. An inquiry taken in 1579 as to the extent of the manor of Dangan, finds him then seised thereof (*Inquis. in C. H.* 23 *Eliz.*). Previous to this he appears a party in conveyances of record, as in 1564, &c. He had a son Edward (not mentioned in the peerage books), who joined in a family conveyance of 1599, and soon after died, leaving a son, Valerian Wellesley. Gerald himself died in 1603, leaving said Valerian, his grandson and heir, then aged ten (*Inquis. 5 Jac. I. in Rolls Office*), and *married*, adds the Inquisition; and Lynch, in his *Feudal Dignities*, gives interesting particulars of the betrothal of this boy, and his public repudiation of the intended match on his coming to age. This Valerian is traced through Irish records to the time of the Restoration; he married first, Maria Cusack (by whom he had William Wellesley, his eldest son), and, second, Anne Forth, otherwise Cusack, widow of Sir Ambrose Forth, as shown by an Inquisition of 1637, in the Rolls Office, Dublin.

William Wellesley, son and heir of Valerian, married Margaret Kempe (*Peerage Books*), and by her had Gerald Wellesley, who on the Restoration petitioned to be restored to his estates, and a Decree of Innocence issued, which states the rights of himself, his father, and his grandfather in "Dingen." This Gerald married Elizabeth, eldest daughter of Sir Dudley Colley, and their first daughter was baptized in 1663 by the name of Margaret, some evidence, in the courtesy of christenings, of Gerald's mother being Margaret. (*Registry of St. Werburgh's.*) Gerald was a suitor in the Court of Claims in 1703: he left two sons; William the eldest died *s. p.*, and was succeeded by Garrett, his next brother, who died also without issue in 1728, having bequeathed all the family estates to Richard Colley, second son of the aforesaid Sir Dudley Colley, and testator's uncle, enjoining upon said Richard and his heirs male to bear thenceforth, as they succeeded to the estates, the name and arms of Wellesley.

This Richard Colley Wellesley married Elizabeth, daughter of John Sale, LL.D. and M.P., by whom he had issue Garrett Wellesley, born, as the *Dublin and London Magazine* for 1735 announces, "19th July," when "the Lady of Richard Colley Westley was delivered of a son and heir, *to the great joy of that family*." This son was father of the Marquis Wellesley and of the Duke of Wellington!

John D'Alton.

48. Summer Hill, Dublin.

CONSECRATED RINGS FOR EPILEPSY.

(Vol. vi., p. 603.)

Sir W. C. T. has opened a very interesting field for inquiry regarding these blest rings.

St. Edward, in his last illness (obiit January 5, 1066), gave a ring which he wore to the Abbot of Westminster. The origin of this ring is surrounded by much mystery. A pilgrim is said to have brought it to the king, and to have informed him that St. John the Evangelist had made known to the donor that the king's decease was at hand. "St. Edward's ring" was kept for some time at Westminster Abbey, as a relic of the saint, and was applied for the cure of the falling sickness or epilepsy, and for the cramp. From this arose the custom of our English kings, who were believed to have inherited St. Edward's powers of cure, solemnly blessing every year rings for distribution.

It is said, we know not on what authority, that the ring did not always remain at Westminster, but that in the chapel of Havering (so called from *having the ring*), in the parish of Hornchurch, near Rumford in Essex (once a hunting-seat of the kings), was kept, till the dissolution of religious houses, the identical ring given by the pilgrim to St. Edward. Weaver says he saw it represented in a window of Rumford Church.

These rings seem to have been blessed for two different species of cure: first, against the falling sickness (comitialis morbus); and, secondly, against the cramp (contracta membra). For the cure of the king's evil the sovereign did not bless rings, but continued to *touch* the patient.

Good Friday was the day appointed for the blessing of the rings. They were often called "medijcinable rings," and were made both of gold and silver; and as we learn from the household books of Henry IV. and Edward IV., the metal they were composed of was what formed the king's offering to the cross on Good Friday. The following entry occurs in the accounts of the 7th and 8th years of Henry IV. (1406): "In oblacionibus Domini Regis factis adorando Crucem in capella infra manerium suum de Eltham, die Parascevis, in precio trium nobilium auri et v solidorum sterlyng, xxv *s.*

"In denariis solutis pro eisdem oblacionibus reassumptis, pro annulis medicinalibus inde faciendis, xxv *s.*"

The prayers used at the ceremony of blessing the rings on Good Friday are published in Waldron's *Literary Museum.* Cardinal Wiseman has in his possession a MS. containing both the ceremony for the blessing the cramp rings, and the ceremony for the touching for the king's evil. At the commencement of the MS. are emblazoned the arms of Philip and Mary: the first ceremony is headed, "Certain prayers to be used by the quenes heignes in the consecration of the crampe rynges." Accompanying it is an illumination representing the queen kneeling, with a dish, containing the rings to be blessed, on each side of her. The second ceremony is entitled, "The ceremonye for y^e^ heling of them that be diseased with the kynges evill;" and has its illumination of Mary kneeling and placing her hands upon the neck of the diseased person, who is presented to her by the clerk; while the chaplain, in alb and stole, kneels on the other side. The MS. was exhibited at a meeting of the Archæological Institute on 6th June, 1851. Hearne, in one of his manuscript diaries in the Bodleian, lv. 190., mentions having seen certain prayers to be used by Queen Mary at the blessing of cramp rings. May not this be the identical MS. alluded to?

But, to come to W. C. T.'s immediate question, "When did the use of these blest rings by our sovereigns cease?" The use never ceased till the change of religion. In addition to the evidence already given of the custom in the fifteenth century, may be added several testimonies of its continuance all through the sixteenth century. Lord Berners, when ambassador to the Emperor Charles V., writing "to my Lord Cardinal's grace" from Saragossa, June 31, 1518, says, "If your grace remember me with some crampe ryngs, ye shall doo a thing muche looked for; and I trust to bestowe thaym well with goddes grace." (*Harl. MS.* 295. f. 119. See also Polydore Virgil, *Hist.* i. 8.; and Harpsfield.) Andrew Boorde, in his *Introduction to Knowledge*, mentions the blessing of these rings: "The kynges of England doth halow every yere crampe rynges, y^e^ which rynges worne on one's finger doth helpe them whych hath the crampe:" and again, in his *Breviary of Health*, 1557, f. 166., mentions as a remedy against the cramp, "The kynge's majestie hath a great helpe in this matter, in halowing crampe ringes, and so given without money or petition."

A curious remnant or corruption of the use of cramp rings is given by Mr. G. Rokewode, who says that in Suffolk "the use of cramp rings, as a preservative against fits, is not entirely abandoned. Instances occur where nine young men of a parish each subscribe a crooked sixpence, to be moulded into a ring, for a young woman afflicted with this malady." (*History, &c.*, 1838, Introd. p. xxvi.)

CEYREP.

TURNER'S VIEW OF LAMBETH PALACE.

(Vol. vii., p. 15.)

L. E. X. inquires respecting the first work exhibited by the late J. M. W. Turner, R.A. The statement of the newspaper referred to was correct. The first work exhibited by Turner was a water-colour drawing of Lambeth Palace, and afterwards presented by him to a gentleman of this city, long since deceased. It is now in the possession of that gentleman's daughter, an elderly lady, who attaches no little importance to it. The fact is, that Mr. Turner, when young, was a frequent visitor at her father's house, and on such terms that her father lent Mr. Turner a horse to go on a sketching tour through South Wales. This lady has also three or four other drawings made at that time by Turner,—one a view of Stoke Bishop, near Bristol, then the seat of Sir Henry Lippincott, Bart., which he made as a companion to the Lambeth Palace; another is a small portrait of Turner by himself, of course when a youth. As the early indications of so great an artist, these drawings are very curious and interesting; but no person that knows anything of the state of water-colour painting at that period, and previous to the era when Turner, Girtin, and others began to shine out in that new and glorious style, that has since brought water-colour works to their present style of splendour, excellence, and value, will expect anything approaching the perfection of latter days.

J. WALTER,
Marine Painter.

28. Trinity Street, Bristol.

Whether or not the work deemed by L. E. X. to be the first exhibited by Turner may have been in water-colours, or be still in existence, I leave to other replicants, availing myself of the occasion to ask him or you, whether in 1787 two works of W. Turner, at Mr. G. Turner's, Walthamstow, "No. 471. Dover Castle," "No. 601. Wanstead House," were not, in fact, his first tilt in that arena of which he was the champion at the hour of his

death? Whether in the two following years he appeared at all in the ring; and, if not, why not? although in the succeeding 1790 he again threw down the glaive in the "No. 644. The Archbishop's Palace, Lambeth," being then set down as "*T.* W. Turner;" reappearing in 1791 as "W. Turner, of Maiden Lane, Covent Garden," with "No. 494. King John's Palace, Eltham;" "No. 560. Sweakley, near Uxbridge." In the horizon of art (strange to say, and yet to be explained!) this luminary glows no more till 1808, when he had "on the line" (?) several views of Fonthill, as well as the "Tenth Plague of Egypt," purchased of course by the proprietor of that princely mansion, as it is found mentioned in Warner's *Walks near Bath* to be that same year adorning the walls of one of the saloons. J. H. A.

ETYMOLOGICAL TRACES OF THE SOCIAL POSITION OF OUR ANCESTORS.

(Vol. vii., p. 13.)

I was preparing to answer your correspondent E. S. Taylor by a reference to the conversation between Gurth and Wamba, *Ivanhoe*, chap. i., when a friend promised to supply me with some additional and fuller information. I copy from a MS. note that he has placed in my hands:

"Nec quidem temerè contigisse puto quod animalia viva nominibus Germanicæ originis vocemus, quorum tamen carnem in cibum paratam originis Gallicæ nominibus appellamus; puta,—bovem, vaccam, vitulum, ovem, porcum, aprum, feram, etc. (an ox, a cow, a calf, a sheep, a hog, a boar, a deer, &c.); sed carnem bubulam, vitulinam, ovinam, porcinam, aprugnam, ferinam, etc. (beef, veal, mutton, pork, brawn, venison, &c.) Sed hinc id ortum putaverim, quod Normanni milites pascuis, caulis, haris, locisque quibus vivorum animalium cura agebatur, parcius se immiscuerunt (quæ itaque antiqua nomina retinuerunt) quam macellis, culinis, mensis, epulis, ubi vel parabantur vel habebantur cibi, qui itaque nova nomina ab illis sunt adepti."—Preface to Dr. Wallis's *Grammatica Linguæ Anglicanæ*, 1653, quoted by Winning, *Comparative Philology*, p. 270.

C. Forbes.

Temple.

If your correspondent E. S. Taylor will refer to the romance of *Ivanhoe*, he will find in the first chapter a dialogue between Wamba the son of Witless, and Gurth the son of Beowulph, wherein the subject is fully discussed as to the change of names consequent on the transmutation of live stock, under the charge of Saxon herdsmen, into materials for satisfying the heroic appetites of their Norman rulers. It would be interesting to know the source from whence Sir Walter Scott derived his ideas on this subject; whether from some previous writer, or "some odd corner of the brain." A. R. X.

Paisley.

See Trench *On Study of Words* (3rd edit.), p. 65. P. J. F. Gantillon, B.A.

Mr. Taylor will find in Pegge's *Anonymiana*, Cent. i. 38., and Cent. vii. 95., allusion to what he inquires after. Thos. Lawrence.

GOLDSMITHS' YEAR-MARKS.

(Vol. vi., p. 604.)

In answer to Mr. Livett's Query, as to the marks or letters employed by the Goldsmiths' Company to denote the year in which the plate was "hall-marked," I subjoin a list of such as I am acquainted with, and which might with a little trouble be traced to an earlier period: I have also added a few notes relating to the subject generally, which may interest many of your readers.

In the year 1596, the Roman capital A was used; in 1597, B; and so on alphabetically for twenty years, which would bring us to the letter U, denoting the year 1615: the alphabet finishing every twenty years with the letter U or V. The next year, 1616, commences with the Old English letter A, and is continued for another twenty years in the Old English capitals. In 1636 is introduced another alphabet, called Court alphabet.

From 1656 to 1675	inclusive,	Old English capitals.
1676 to 1695	„	Small Roman letters.
1696 to 1715	„	The Court alphabet.
1716 to 1735	„	Roman capitals.
1736 to 1755	„	Small Roman letters.
1756 to 1775	„	Old English capitals.
1776 to 1795	„	Small Roman letters.
1796 to 1815	„	Roman capitals.
1816 to 1835	„	Small Roman letters.
1836 to 1855	„	Old English capitals.

The letter for the present year, 1853, being S.

In this list it will appear difficult, at first sight, in looking at a piece of plate to ascertain its age, to determine whether it was manufactured between the years 1636 and 1655, or between 1696 and 1715, the Court hand being used in both these cycles: but (as will presently be mentioned) instead of the lion passant and leopard's head in the former, we shall find the lion's head erased, and Britannia, denoting the alteration of the standard during the latter period.

The standard of gold, when first introduced into the coinage, was of 24 carats fine; that is, pure gold. Subsequently, it was 23½ and half alloy; this, after an occasional debasement by Henry VIII., was fixed at 22 carats fine and 2 carats alloy by Charles I.; and still continues so, being

called the old standard. In 1798 an act was passed allowing gold articles to be made of a lower or worse standard, viz., of 18 carats of fine gold out of 24; such articles were to be stamped with a crown and the figures 18, instead of the lion passant.

The standard of silver has always (with the exception of about twenty years) been 11 oz. 2 dwts., and 18 dwts. alloy, in the pound: this was termed *sterling*, but very much debased from the latter end of Henry VIII. to the beginning of Elizabeth's reign. In the reign of William III., 1697, an act was passed to alter the standard of silver to 10 oz. 10 dwts., and 10 dwts. alloy: and instead of the usual marks of the lion and leopard's head, the stamps of this better quality of silver were the figure of a lion's head erased, and the figure of Britannia: and the variable letter denoting the date as before. This act continued in operation for twenty-two years, being repealed in 1719, when the standard was again restored.

A duty of sixpence per ounce was imposed upon plate in 1719, which was taken off again in 1757; in lieu of which, a licence or duty of forty shillings was paid by every vendor of gold or silver. In 1784, a duty of sixpence per ounce was again imposed, and the licence still continued: which in 1797 was increased to one shilling, and in 1815 to eighteenpence — at which it still remains. The payment of this duty is indicated by the stamp of the sovereign's head.

All gold plate, with the exception of watch-cases, pays a duty of seventeen shillings per ounce; and silver plate one shilling and sixpence; watch-cases, chains, and a few other articles being exempted.

The letters used as dates in the foregoing list (it must be remembered) are only those of the Goldsmiths' Hall in London, as denoted by the leopard's head crowned. Other Halls, at York, Newcastle, Lincoln, Norwich, Bristol, Salisbury, and Coventry, had also marks of their own to show the year; and have stamped gold and silver since the year 1423, perhaps earlier. Edinburgh, Glasgow, and Dublin have had the same privilege from a very early period: and, more recently, Chester, Birmingham, and Sheffield. Thus it will be seen that four marks or punches are used on gold and silver plate, independent of the makers' initials or symbol, viz.:

The Standard Mark. — For gold of the old standard of 22 carats, and silver of 11 oz. 2 dwts.:

A lion passant for England.
A thistle for Edinburgh.
A lion rampant for Glasgow.
A harp crowned for Ireland.

For gold of 18 carats:

A crown, and the figures 18.

For silver of 11 oz. 10 dwts.:

A lion's head erased, and Britannia.

The Hall Mark. —
A leopard's head crowned for London.
A castle for Edinburgh.
Hibernia for Dublin.
Five lions and a cross for York.
A castle for Exeter.
Three wheatsheaves and a dagger for Chester.
Three castles for Newcastle.
An anchor for Birmingham.
A crown for Sheffield.
A tree and fish for Glasgow.

The Duty Mark. — The head of the sovereign, to indicate that the duty has been paid: this mark is not placed on watch-cases, &c.

The Date Mark, or variable letter, denoting the year as fixed by each Hall.

W. CHAFFERS, Jun.

Old Bond Street.

The table inquired for by MR. LIVETT, with a most interesting historical paper on the subject, was published in the last *Archæological Journal*, October, 1852. H. T. ELLACOMBE.

EDITIONS OF THE PRAYER-BOOK PRIOR TO 1662.

(Vol. vi., pp. 435. 564.; Vol. vii., p. 18.)

Since the publication of the professedly imperfect list of various editions of the Prayer-Book, at page 564. of your last volume, which list was compiled chiefly from liturgical works in my own possession, I have had occasion to consult the *Catalogue* of the British Museum, from which I have gleaned materials for a more full and correct enumeration. All the editions in the following list are in the library of the British Museum; and in order to increase its value and utility, I have appended to each article the press-mark by which it is now designated. In some of these press-marks a numeral is subscript, thus:

$$\frac{\text{C. 25. h. 7.}}{1}$$

In order to save space I have represented this in the following list thus, (C. 25. h. 7.) 1., putting the subscript numeral outside the parenthesis.

1552. (?) 4to. B. L. N. Hyll for A. Veale. (3406. c.)
1573. (?) fol. R. Jugge. (C. 24. m. 5.) 1.
1580. (?) 8vo. Portion of Prayer-Book. (3406. a.)
1584. 4to. Portion of Prayer-Book. (1274. b. 9.)
1595. fol. Deputies of Ch. Barker. (C. 25. m. 5.) 2.
1596. 4to. (C. 25. h. 7.) 1.
1598. fol. (C. 25. l. 10.) 1.
1603. (?) 4to. Imperfect. (1275. b. 11.) 1.
1611. 4to. (1276. e. 4.) 1.
1612. 8vo. (3406. a.)
1613. 4to. (3406. c.)

1614. 4to. Portion of Prayer-Book. (3406. c.) 1.
1615. Fol. (3406. e.) 1.
4to. (1276. e. 8.) 1.
1616. Fol. (1276. k. 3.) 1.
Fol. (1276. k. 4.) 1.
1618. 4to. Portion of Prayer-Book. (3407. c.)
1619. Fol. (3406. e.) 1.
1628. 8vo. (3050. a.) 1.
1629. 4to. (1276. f. 3.) 1.
1630–29. Fol. (3406. e.) 1.
1631. 4to. (1276. f. 1.) 1.
1633. 12mo. (3405. a.) 1.
8vo. (1276. b. 14.) 1.
1633–34. Fol. (3406. f.) (With the "Form of Healing," two leaves.)
1634. 8vo. (3406. b.) 1.
1636. 4to. (1276. f. 4.) 2.
1639. 8vo. (3050. b.) 1.
8vo. (1274. a. 14.) 1.
1642 (?) 8vo. (1276. c. 2.) 3.
1642. 12mo. (3405. a.)
1660. 12mo. (3406. b.) 1.

In Latin we have an early copy in addition to those already noted, viz.:

1560. Reg. Wolfe. 4to. (3406. c.)

Of which the British Museum possesses two copies of the same press-mark, one of which is enriched with MS. notes and sixteen cancelled leaves. Besides the above we have also

1689. 8vo. London. In French.
1599. 4to. London. Deputies of Ch. Barker. In Welsh.

Allow me to take this opportunity of thanking Archdeacon Cotton for his very valuable communication. I trust that he and others of your many learned readers will lend a helping hand to the correction of this list, and its ultimate completion: the notice of the editions of 1551 and 1617 (Vol. vii., p. 18.) is as interesting as it is important. It will be perceived that editions of the Prayer-Book referred to in former lists are not enumerated in the present one.

W. Sparrow Simpson, B.A.

PHOTOGRAPHIC NOTES AND QUERIES.

Originator of the Collodion Process.—All those who take any interest in photography must agree with your correspondent G. C. that M. Le Gray is a talented man, and has done much for photography. G. C. has given a very good translation of M. Le Gray's *last published work*, p. 89., which work I have: but I must take leave to observe, that it is no contradiction whatever to my statement. The translations to which M. Le Gray alludes, of 1850, appeared in Willat's publication, from which I gave him the credit of having first suggested the use of collodion in photography. The subject is there dismissed in three or four lines.

M. Le Gray gave no directions whatever for its application to glass in his work published in July 1851, wherein he alludes to it only as an "encallage" for paper, classing it with amidou, the resins, &c., which he recommends in a similar manner.

I had, four months previous to this, published the process in detail in the *Chemist*. I never asserted that he had not tried experiments with collodion in 1849; but he did not give the public the advantage of following him: and I again repeat that the first time M. Le Gray published the collodion process was in September, 1852,—a year and a half after my publication, and when it had become much used.

It is obvious that if M. Le Gray had been in possession of any detailed process with collodion on glass in 1850, he would not have omitted to publish it in his work dated July, 1851.

F. Scott Archer.

105. Great Russell Street, Bloomsbury.

G. C., claiming for Le Gray the merit of the first use of collodion upon glass, states that a pamphlet upon the subject was published in 1850, and which was *translated into English at the same time*. Will he oblige me by stating who published this pamphlet, or where it may be obtained? I have heard this statement before, and have used every endeavour to obtain a sight of the publication, but without success. Were the facts as stated by your correspondent, it would deprive Mr. Archer undoubtedly of the merit which he claims; but from all I have been able to learn, Le Gray mentioned collodion as a mere agent for obtaining a smooth surface to paper, or other substance, having no idea of making it the sole sensitive substance to be employed. I have been informed that in Vienna, early in 1850, collodion was tried upon glass by being first immersed in a bath of iodide of potassium; and it was afterwards placed in a second bath of nitrate of silver. These experiments had *very limited* success, and were never published, and certainly were unknown to Mr. Archer.

H. W. D.

Mr. Weld Taylor's Process.—In your 167th Number (Vol. vii., p. 48.) is a communication from Weld Taylor on photographic manipulation, which, in its present form, is perfectly unintelligible. At p. 48. he says: "Twenty grains of nitrate of silver in half an ounce of water is to have half an ounce of solution of iodide of potassium of fifty grains to the ounce added." Now this is unnecessarily mystifying. Why not say: "Take equal quantities of a forty-grain solution of nitrate of silver, and of a fifty-grain solution of iodide of potassium;" though, in fact, an *equal* strength would do as well, and be quite as, if not more, economical.

In the next place, he directs that cyanide of potassium should be added *drop by drop*, &c. It

is to be presumed that he means a *solution* of this salt, which is a solid substance as usually sold.

What follows is so exceedingly droll, that I can do nothing more than *guess* at the meaning. How one *solution* is to be floated on another, and then, *after* a bath of nitrate of silver, is to be *ready for the camera*, surpasses my comprehension.

Also, further on, he alludes to *iodizing* with the *ammonio-nitrate* (I presume of silver). What does he mean? GEO. SHADBOLT.

Dr. Diamond's Services to Photography. — SIR, We, the undersigned amateurs of Photography in the city of Norwich, shall be obliged if you will (privately, or otherwise, at your own discretion) convey to DR. DIAMOND our grateful thanks for the frankness and liberality with which he has published the valuable results of his experiments in the pages of "N. & Q." We have profited largely by DR. DIAMOND's instructions, and beg to express our conviction that he is entitled to the gratitude of every lover of the Art.

We are, Sir,

Your obedient servants,

T. LAWSON SISSON, Clk., (Edingthorpe Rectory).
THOS. D. EATON.
JOHN CROSSE KOOPE.
JAMES HOWES.
T. G. BAYFIELD.
G. BROWNFIELD.
HENRY PULLEY.
W. BRANSBY FRANCIS.
J. BLOWERS (Cossey).
BENJ. RUSSELL.

[Agreeing, as we do most entirely, with the Photographers of Norwich in their estimate of the skill and perseverance exhibited by DR. DIAMOND in simplifying the collodion and paper processes, and of his liberality in making known the results of his experiments, we have great pleasure in giving publicity to this recognition of the services rendered by DR. DIAMOND to this important Art.]

Simplification of the Wax-paper Process. — At a late meeting of the Chemical Discussion Society, Mr. J. How read the following paper on this subject: —

"The easiest way of waxing the paper is to take an iron (those termed 'box-irons' are the cleanest and best for the purpose) moderately hot, in the one hand, and to pass it over the paper from side to side, following closely after it with a piece of white wax, held in the other hand, until the whole surface has been covered. By thus heating the paper, it readily imbibes the wax, and becomes rapidly saturated with it. The first sheet being finished, I place two more sheets of plain paper upon it, and repeat the operation upon the top one (the intermediate piece serving to absorb any excess of wax that may remain), and so on, sheet after sheet, until the number required is waxed.

"The sheets, which now form a compact mass, are separated by passing the iron, moderately heated, over them; then placed between folds of bibulous paper, and submitted to a further application of heat by the means just described, so as to remove all the superfluous wax from the surface, and render them perfectly transparent — most essential points to be attended to in order to obtain fine negative proofs.

"I will now endeavour to describe the method of preparing the iodizing solution.

"Instead of being at the trouble of boiling rice, preparing isinglass, adding sugar of milk and the whites of eggs, &c., I simply take some milk quite fresh, say that milked the same day, and add to it, drop by drop, glacial acetic acid, in about the proportion of one, or one and a half drachm, fluid measure, to the quart, which will separate the caseine, keeping the mixture well stirred with a glass rod all the time; I then boil it in a porcelain vessel to throw down the remaining caseine not previously coagulated, and also to drive off as much as possible of the superfluous acid it may contain. Of course any other acid would precipitate the caseine; still I give the preference to the acetic from the fact that it does not affect the after-process of rendering the paper sensitive, that acid entering into the composition of the sensitive solution.

"After boiling for five or ten minutes, the liquid should be allowed to cool, and then be strained through a hair sieve or a piece of muslin, to collect the caseine: when quite cold, the chemicals are to be added.

"The proportions I have found to yield the best results are those recommended by Vicomte Veguz, which I have somewhat modified, both as regard quantities and the number of chemicals employed. They are as follow:

385	grains	of iodide of potassium.
60	„	of bromide.
30	„	of cyanide.
20	„	of fluoride.
10	„	of chloride of sodium in crystals.
1½	„	of resublimed iodine.

"The above are dissolved in thirty-five ounces of the strained liquid, and, after filtration through white bibulous paper, the resulting fluid should be perfectly clear and of a bright lemon colour.

"The iodized solution is now ready for use, and may be preserved, in well-stopped bottles, for any length of time.

"The waxed paper is laid in the solution, in a flat porcelain or gutta percha tray, in the manner described by M. Le Gray and others, and allowed to remain there for from half an hour to an hour, according to the thickness of the paper. It is then taken out and hung up to dry, when it should be of a light brown colour. All these operations may be carried on in a light room, taking care only that, during the latter part of the process,

the paper be not exposed to the direct rays of the sun.

"The 'iodized paper,' which will keep for almost any length of time, should be placed in a portfolio, great care being taken to lay it perfectly flat, otherwise the wax is liable to crack, and thus spoil the beauty of the negative. The papers manufactured by Canson Frères and Lacroix are far preferable, for this process, to any of the English kinds, being much thinner and of a very even texture.

"To render the paper sensitive, use the following solution:

150 grains nitrate of silver crystals.
3 fluid drachms glacial acetic acid, crystallizable.
5 ounces distilled water.

"This solution is applied in the way described by Le Gray, the marked side of the paper being towards the exciting fluid. The paper is washed in distilled water and dried, as nearly as possible, between folds of bibulous paper. It should be kept, till required for the camera, in a portfolio, between sheets of stout blotting-paper, carefully protected from the slightest ray of light, and from the action of atmospheric air. If prepared with any degree of nicety, it will remain sensitive for two or three weeks: indeed I have seen some very beautiful results on paper which had been kept for a period of six weeks. At this time of year, an exposure in the camera of from ten to twenty minutes is requisite.

"The picture may be developed with gallic acid, immediately after its removal from the camera; or, if more convenient, that part of the process may be delayed for several days. Whilst at this section of my paper, I may, perhaps, be allowed to describe a method of preparing the solution of gallic acid, whereby it may be kept, in a good state of preservation, for several months. I have kept it myself for four months, and have found it, after the lapse of that period, infinitely superior to the newly-made solution. This process has, I am informed, been alluded to in photographic circles; but not having seen it in print, and presuming the fact to be one of great practical importance, I trust I shall be excused for introducing it here, should it not possess that degree of novelty I attribute to it.

"What is generally termed a saturated solution of gallic acid is, I am led to believe, nothing of the kind. In all the works on photography, the directions given run generally as follow: — 'Put an excess of gallic acid into distilled water, shake the mixture for about five minutes, allow it to deposit, and then pour off the supernatant fluid, which is found to be a saturated solution of the acid.'

"Now I have found by constant experiment, that by keeping an excess of acid in water for several days, the strength of the solution is greatly increased, and its action as a developing agent materially improved. The method I have adopted is to put half an ounce of crystallized gallic acid into a stoppered quart bottle, and then so to fill it up with water as that, when the stopper is inserted, a little of the water is displaced, and, consequently, every particle of air excluded.

"The solution thus prepared will keep for several months. When a portion of it is required, the bottle should be refilled with fresh distilled water, the same care being taken to exclude every portion of atmospheric air, — to the presence of which, I am led to believe, is due the decomposition of the ordinary solution of gallic acid.

"It will be needless to detain you further in explaining the after-processes, &c. to be found in any of the recent works on the Waxed-paper Process, the translation of the last edition of Le Gray being the one to which I give the preference."

THE BURIAL SERVICE SAID BY HEART.

(Vol. vii., p. 13.)

Southey has confounded two stories in conjecturing that the anecdote mentioned by Bp. Sprat related to Bull. It was the *baptismal* and not the *funeral* service that Bull repeated from memory.

I quote from his *Life* by Robert Nelson:

"A particular instance of this happened to him while he was minister of St. George's (near Bristol); which, because it showeth how valuable the Liturgy is in itself, and what unreasonable prejudices are sometimes taken up against it, the reader will not, I believe, think it unworthy to be related.

"He was sent for to baptize the child of a Dissenter in his parish; upon which occasion, he made use of the office of Baptism as prescribed by the Church of England, which he had got entirely by heart. And he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience was extremely affected with his performance; and, notwithstanding that he used the sign of the cross, yet they were so ignorant of the offices of the Church, that they did not thereby discover that it was the Common Prayer. But after that he had concluded that holy action, the father of the child returned him a great many thanks; intimating at the same time with how much greater edification they prayed who entirely depended upon the Spirit of God for his assistance in their *extempore* effusions, than those did who tied themselves up to premeditated forms; and that, if he had not made the sign of the cross, that badge of Popery, as he called it, nobody could have formed the least objection against his excellent Prayers. Upon which, Mr. Bull, hoping to recover him from his ill-grounded prejudices, showed him the office of Baptism in the Liturgy, wherein was contained every prayer that was offered up to God on that occasion; which, with farther arguments that he then urged, so effectually

wrought upon the good man and his whole family, that they always after that time frequented the parish-church; and never more absented themselves from Mr. Bull's communion." — Pp. 39—41., Lond. 1714, 8vo.

Some few dates will prove that Bull could not have been the person alluded to. Bp. Sprat's *Discourse to the Clergy of his Diocese* was delivered in the year 1695. And he speaks of the minister of the London parish as one who "was afterwards an eminent Bishop of our Church." We must therefore suppose him to have been *dead* at the time of Bp. Sprat's visitation. Now, in the first place (as J. K. remarks), "Bull never held a London cure." And, in the second place, he was not consecrated Bishop until the 29th of April, 1705 (ten years after Bp. Sprat's visitation), and did not die until Feb. 1709–10. (*Life*, pp. 410—474.)

Southey's conjecture is therefore fatally wrong. And now as regards Bp. Hacket. The omission of the anecdote from the *Life* prefixed to his *Sermons* must, I think, do away with his claims also, though he was restored to his parish of St. Andrew's, Holborn, and was not consecrated Bishop of Lichfield until December, 1661. Unfortunately, I have not always followed Captain Cuttle's advice, or I should now be able to contribute some more decisive information. I have my own suspicions on the matter, but am afraid to guess in print.

RT.

Warmington.

The prelate to whom your correspondent alludes was Dr. John Hacket, Rector of St. Andrews, Holborn, cons. to the see of Lichfield and Coventry on December 22, 1661. The anecdote was first related by Granger. (Chalmers's *Biog. Dict.*, vol. xvii. p. 7.)

Bishop Bull, while rector of St. George's near Bristol, said the Baptismal Office by heart on one occasion. (Nelson's *Life*, i. § ix. p. 34.; *Works*, Oxford, 1827.) MACKENZIE WALCOTT, M.A.

Replies to Minor Queries.

Mary Queen of Scots' Gold Cross (Vol. vi., p. 486.). —

"Would it not facilitate the identification of the Gold Cross of Mary Queen of Scotts, in the possession of Mr. Price of Glasgow, if a representation of it was sent to *The Illustrated London News*, as the publication of it by that Journal would lead antiquaries to the identification of a valuable historical relic?"

I hope you will insert the above in "N. & Q." in the hope it may meet the eye of MR. PRICE, and lead to a satisfactory result. W. H. C.

Jennings Family (Vol. vi., p. 362.).—This family is supposed to have continued for some time in Cornwall, after the Visitation of 1620; but the name is not now found there in any great respectability. William Jennings of Saltash was sheriff of Cornwall, 1678; but his arms differ from those of the Visitation: argent, a chevron gules between three mariners, plumets sable.

Francis Jennings, who recorded the pedigree of 1620, married the daughter of *Spoure* of Trebartha; and in a MS. book of that family, compiled about the latter part of the seventeenth century, the same arms, strange to say, are stated to be his, and not the lion rampant of the Jennings of Shropshire. This seems to support the hypothesis that William Jennings, the sheriff, was of the same family. The *Spoure* MSS. also mention "Ursula, sister of Sir William Walrond of Bradfield, Devon, who married first, William Jennings of *Plymouth* (query, the sheriff?), and afterwards the Rev. William Croker, Rector of Wolfrey (Wolfardisworthy?) Devon." PERCURIOSUS.

Adamson's "England's Defence" (Vol. vi., p. 580.) is well worth attention at the present time; as is also its synopsis before publication, annexed to *Stratisticos, by John Digges, Muster Master*, &c., 4to., 1590, and filling pp. 369. to 380. of that curious work, showing the wisdom of our ancestors on the subject of invasion by foreigners.

E. D.

Chief Justice Thomas Wood (Vol. vii., p. 14.).—In Berry's *Hampshire Visitation* (p. 71.), Thomas Wood is mentioned as having married a daughter of Sir Thomas de la More, and as having had a daughter named Elizabeth, who married Sir Thomas Stewkley of Aston, Devon, knight.

I am as anxious as N. C. L. to know something about Thomas Wood's lineage; and shall be obliged by his telling me where it is said that he built Hall O'Wood. EDWARD FOSS.

Aldiborontiphoscophornio (Vol. vii., p. 40.). — This euphonious and formidable name will be found in *The Most Tragical Tragedy that ever was Tragidized by any Company of Tragedians*, viz., *Chrononhotonthologos*, written by "Honest merry Harry Carey," who wrote also *The Dragon of Wantley*, a burlesque opera (founded on the old ballad of that name), *The Dragoness* (a sequel to *The Dragon*), &c. &c. While the public were applauding his dramatic drolleries and beautiful ballads (of which the most beautiful is "Sally in our Alley"), their unhappy author, in a fit of despondency, destroyed himself at his lodgings in Warner Street, Clerkenwell. There is an engraving by Faber, in 1729, of Harry Carey, from a painting by Worsdale (the celebrated Jemmy!); which is rare.

GEORGE DANIEL.

[We are indebted to several other correspondents for replies to the Query of F. R. S.]

Statue of St. Peter at Rome (Vol. vi., p. 604.).—This well-known bronze statue is falsely stated to be a Jupiter converted. It is very far from being true, though popularly it passes as truth, that the statue in question is the ancient statue of Jupiter Capitolinus, with certain alterations.

Another commonly-received opinion regarding this statue is, that it was cast for a St. Peter, *but of the metal of the statue of Jupiter Capitolinus.* But this can scarcely be true, for Martial informs us that in his own time the statue of the Capitoline Jupiter was not of bronze but of *gold.*

"Scriptus et æterno nunc primum Jupiter *auro.*"
Lib. xi. Ep. iv.

Undoubtedly the statue was cast for a St. Peter. It was cast in the time of St. Leo the Great (440—461), and belonged to the ancient church of St. Peter's. St. Peter has the nimbus on his head; the first two fingers of the right hand are raised in the act of benediction; the left hand holds the keys, and the right foot projects from the pedestal. The statue is seated on a pontifical chair of white marble. CEYREP.

Old Silver Ornament (Vol. vi., p. 602.).—This ornament is very probably what your correspondent infers it is,—a portion of some military accoutrement: if so, it may have appertained to some Scotch regiment. It represents precisely the badge worn by the baronets of Nova Scotia, the device upon which was the saltier of St. Andrew, with the royal arms of Scotland on an escutcheon in the centre; the whole surrounded by the motto, and ensigned with the royal crown. The insignia of the British orders of knighthood are frequently represented in the ornaments upon the military accoutrements of the present day. EBOR.

"*Plurima, pauca, nihil,*" (Vol. vi., p. 511.).—A correspondent asks for the first part of an epigram which ends with the words "plurima, pauca, nihil." He is referred to an epigram of Martial, which *I* cannot find. But I chance to remember two epigrams which were affixed to the statue of Pasquin at Rome, in the year 1820, upon two Cardinals who were candidates for the Popedom. They run as follows, and are smart enough to be worth preserving:

"PASQUINALIA.

"Sit bonus, et fortasse pius—sed semper ineptus—
Vult, meditatur, agit, *plurima, pauca, nihil.*"

"IN ALTERUM.

"Promittit, promissa negat, ploratque negata,
Hæc tria si junges, quis neget esse Petrum."

A BORDERER.

"*Pork-pisee*" *and* "*Wheale*" (Vol. vi., p. 579.).—Has not MR. WARDE, in his second quotation, copied the word wrongly—"pork-pisee" for *porpesse?* A porpoise is the creature alluded to; or *porpesse*, as some modern naturalists spell it. "Wheale" evidently means *whey:* the former expression is probably a provincialism. JAYDEE.

Did the Carians use Heraldic Devices? (Vol. vi., p. 556.).—Perhaps the following, from an heraldic work of Dr. Bernd, professor at the University of Bonn, may serve to answer the Queries of MR. BOOKER.

Herodotus ascribes the first use, or, as he expresses it, the invention of signs on shields, which we call arms, and of the supporter or handle of the shield, which till then had been suspended by straps from the neck, as well as of the tuft of feathers or horse-hair on the helmet, to the Carians; in which Strabo agrees with him, and, as far as regards the supporters and crest, Ælian also:

"Herodot schrieb den ersten Gebrauch, oder wie er sich ausdrückt, die Erfindung der Zeichen auf Schilden, die wir Wappen nennen, wie auch der Halter oder Handhaben an den Schilden, die bis dahin nur an Riemen um den Nacken getragen wurden, und die Büsche von Federn oder Rosshaaren auf den Helmen, den Cariern zu, worin ihm Strabo (*Geogr.* 14. 1. § 27.), und was die Handhaben und Helmbüsche betrifft, auch Ælian (*Hist. Animal.* 12. 30.), beistimmen."—Bernd's *Wappenwissen der Griechen und Römer*, p. 4. Bonn, 1841.

On Thucydides i. 8., where mention is made of Carians disinterred by the Athenians in the island of Delos, the scholiast, evidently referring to the passage cited by MR. BOOKER, says:

"Κᾶρες πρῶτοι εὗρον τοὺς ὀμφαλοὺς τῶν ἀσπίδων, καὶ τοὺς λόφους. τοῖς οὖν ἀποθνήσκουσι συνέθαπτον ἀσπιδίσκιον μικρὸν καὶ λόφον, σημεῖον τῆς εὑρέσεως."

From Plutarch's *Artaxerxes* (10.) may be inferred, that the Carian standard was a cock; for the king presented the Carian who slew Cyrus with a golden one, to be thenceforth carried at the head of the troop.

For full information on the heraldry of the ancients, your correspondent can scarcely do better than consult the above-quoted work of Dr. Bernd.

JOHN SCOTT.

Norwich.

Herbert Family (Vol. vi., p. 473.).—The celebrated picture of Lord Herbert of Cherbury by Isaac Oliver, at Penshurst, represents him with a small swarthy countenance, dark eyes, very dark black hair, and mustachios. All the Herberts whom I have seen are dark-complexioned and black-haired. This is the family badge, quite as much as the unmistakeable nose in the descendants of John of Gaunt. E. D.

Children crying at Baptism (Vol. vi., p. 601.).—I am inclined to suspect that the idea of its being lucky for a child to cry at baptism arose

from the custom of *exorcism*, which was retained in the Anglican Church in the First Prayer-Book of King Edward VI., and is still commonly observed in the baptismal services of the Church of Rome. When the devil was going out of the possessed person, he was supposed to do so with reluctance: "The spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead." (St. Mark, ix. 26.) The tears and struggles of the infant would therefore be a convincing proof that the Evil One had departed. In Ireland (as every clergyman knows) nurses will decide the matter by pinching the baby, rather than allow him to remain silent and unlachrymose. RT.

Warmington.

Americanisms (Vol. vi., p. 554.). — The word *bottom*, applied as your correspondent UNEDA remarks, is decidedly an English provincialism, of constant use now in the clothing districts of Gloucestershire, which are called "The Bottoms," whether mills are situated there or not. E. D.

Dutch Allegorical Picture (Vol. vi., p. 457.).— In the account I gave you of this picture I omitted one of the inscriptions, which I but just discovered; and as the picture appears to have excited some interest in Holland (my account of it having been translated into Dutch *, in the *Navorscher*), I send you this further supplemental notice.

I described a table standing under the window, on the left-hand side of the room, containing on the end nearest to the spectator, not two pewter flagons, as I at first thought, but one glass and one pewter flagon. On the end of this table, which is presented to the spectator, is an inscription, which, as I have said, had hitherto escaped my notice, having been partially concealed by the frame — a modern one, not originally intended for this picture, and partly obscured by dirt which had accumulated in the corner. I can now make out very distinctly the following words, with the date, which fixes beyond a question the age of the picture:

"Hier moet men gissen
Glasen te wasser
Daer in te pissen
En soú niet passen.
1659."

I may also mention, that the floor of the chamber represented in the picture is formed of large red and blue square tiles; and that the folio book standing on end, with another lying horizontally on the top of it, which I said in my former description to be standing on the end of the table, under the window, is, I now see, standing not on the table, but on the floor, next to the chair of the grave and studious figure who sits in the left-hand corner of the room.

These corrections of my first description have been in a great measure the result of a little soap and water applied with a sponge to the picture.

JAMES H. TODD, D.D.

Trin. Coll., Dublin.

* With some corrections in the reading of the inscriptions.

Myles Coverdale (Vol. vi., p. 552.). — I have a print before me which is intended to represent the exhumation of Coverdale's body. The following is engraved beneath:

"The Remains of Myles Coverdale, Bishop of Exeter, as they appeared in the Chancel of the Church of St. Bartholomew, near the Exchange. Buried Feb. 1569. Exhumed 23d Sept. 1840.
Chabot, Zinco., Skinner Street."

If I am not mistaken, his remains were carried to the church of St. Magnus, near London Bridge, and re-interred. W. P. STORER.

Olney, Bucks.

Miscellaneous.

NOTES ON BOOKS, ETC.

One of the most beautifully got up cheap publications which we have seen for a long time, is the new edition of Byron's *Poems*, just issued by Mr. Murray. It consists of eight half-crown volumes, which may be separately purchased, viz. Childe Harold, one volume; Tales and Poems, one volume; and the Dramas, Miscellanies, and Don Juan, &c., severally in two volumes. Mr. Murray has also made another important contribution to the cheap literature of the day in the republication, in a cheap and compendious form, of the various Journals of Sir Charles Fellows, during those visits to the East to which we owe the acquisition of the Xanthian Marbles. The present edition of his *Travels and Researches in Asia Minor, and more particularly in the Province of Lycia*, as it embraces the substance of all Sir Charles's various journals and pamphlets, and only omits the Greek and Lycian inscriptions, and lists of plants and coins, and such plates as were not capable of being introduced into the present volume, will, we have no doubt, be acceptable to a very numerous class of readers, and takes its place among the most interesting of the various popular narratives of Eastern travel.

Most of our readers will probably remember the memorable remark of Lord Chancellor King, that "if the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man." Yet notwithstanding this high eulogium on the character of the saintly Bishop Wilson, it is painful to find that his celebrated work, *Sacra Privata*, has hitherto been most unjustifiably treated and mutilated, as was noticed in our last volume, p. 414. But here we have before us, in a beautifully printed edition of this valuable work, the good bishop *himself*, what he thought, and

what he wrote, in his *Private Meditations, Devotions, and Prayers*, now for the first time printed from his original manuscripts preserved in the library of Sion College, London. Much praise is due to the editor for bringing this manuscript before the public, as well as for the careful superintendence of the press; and we sincerely hope he will continue his labours of research in Sion College as well as in other libraries.

There are doubtless many of our readers who echo Ben Jonson's wish that Shakspeare had blotted many a line, referring of course to those characteristic of the age, not of the man, which cannot be read aloud. To all such, the announcement that Messrs. Longman have commenced the publication in monthly volumes of a new edition of Bowdler's *Family Shakspeare, in which nothing is added to the original text, but those words and expressions are omitted which cannot with propriety be read in a family*, will be welcome intelligence. The work is handsomely printed in Five-Shilling Volumes, of which the first three are already published.

Books Received.—*Memoirs of James Logan, a distinguished Scholar and Christian Legislator, &c.*, by Wilson Armistead. An interesting biography of a friend of William Penn, and one of the most learned of the early emigrants to the American Continent.—*Yule-Tide Stories, a Collection of Scandinavian and North German Popular Tales and Traditions.* The name of the editor, Mr. Benjamin Thorpe, is a sufficient guarantee for the value of this new volume of Bohn's *Antiquarian Library*. In his *Philological Library*, Mr. Bohn has published a new and enlarged edition of Mr. Dawson W. Turner's *Notes on Herodotus:* while in his *Classical Library* he has given *The Pharsalia of Lucan literally translated into English Prose, with Copious Notes*, by H. T. Riley, B.A.; and has enriched his *Scientific Library* by the publication of Dr. Chalmers's *Bridgewater Treatise on the Power, Wisdom, and Goodness of God, as manifested in the Adaption of External Nature to the Moral and Intellectual Constitution of Man*, with the author's last corrections, and a Biographical Preface by Dr. Cumming.

Photographic Manipulation. The Wax-paper Process of Gustave Le Gray, translated from the French, published by Knight & Sons; and *Hennah's Directions for obtaining both Positive and Negative Pictures upon Glass by means of the Collodion Process, &c.*, published by Delatouche & Co., are two little pamphlets which will repay the photographer for perusal, but are deficient in that simplicity of process which is so much to be desired if Photography is to be made more popular.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Townsend's Parisian Costumes. 3 Vols. 4to. 1831—1839.
The Book of Adam.
The Testaments of the Twelve Patriarchs, the Sons of Jacob.
Massinger's Plays, by Gifford. Vol. IV. 8vo. Second Edition. 1813.
Spectator. Vols. V. and VII. 12mo. London, 1753.
Costerus (François) Cinquante Meditations de toute l'Histoire de la Passion de Nostre Seigneur. 8vo. Anvers, Christ. Plantin.
The World without a Sun.
Guardian. 12mo.
Two Discourses of Purgatory and Prayers for the Dead, by Wm. Wake. 1687.
What the Chartists are. A Letter to English Working Men, by a Fellow-Labourer. 12mo. London, 1848.
Letter of Church Rates, by Ralph Barnes. 8vo. London, 1837.
Colman's Translation of Horace De Arte Poetica. 4to. 1783.
Casaubon's Treatise on Greek and Roman Satire.
Boscawen's Treatise on Satire. London, 1797.
Johnson's Lives (Walker's Classics). Vol. I.
Titmarsh's Paris Sketch-book. Post 8vo. Vol. I. Macrone, 1840.
Fielding's Works. Vol. XI. (being second of "Amelia.") 12mo. 1808.
Holcroft's Lavater. Vol. I. 8vo. 1789.
Otway. Vols. I. and II. 8vo. 1768.
Edmondson's Heraldry. Vol. II. Folio, 1780.
Sermons and Tracts, by W. Adams, D.D.
The Gentleman's Magazine for January 1851.
Ben Jonson's Works. (London, 1716. 6 Vols.) Vol. II. wanted.
Rapin's History of England, 8vo. Vols. I., III. and V. of the Continuation by Tindal. 1744.
Sharpe's Prose Writers. Vol. IV. 21 Vols. 1819. Piccadilly.
Inchbald's British Theatre. Vol. XXIV. 25 Vols. Longman.
Meyrick's Ancient Armour, by Skelton. Part XVI.

*** *Correspondents sending Lists of Books Wanted are requested to send their names.*

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

Back Numbers. *Parties requiring Back Numbers are requested to make immediate application for them; as the stock will shortly be made up into Sets, and the sale of separate copies of the early Numbers will be discontinued.*

M. W. B.'s *Note to J. B. has been forwarded.*

A. T. F. (Bristol.) *Our Correspondent's kind offer is declined, with thanks.*

Sigma *is thanked: but he will see that we could not* now *alter the size of our volumes.*

W. C. H. D. *will find, in our* 6th Vol., pp. 312, 313., *his Query anticipated. The reading will be found in Knight's* Pictorial Shakspeare.

H. E., *who asks who, what, and when* Captain Cuttle *was? is informed that he is a relation of one of the most able writers of the day—Mr. Charles Dickens. He was formerly in the Mercantile Marine, and a Skipper in the service of the well-known house of* Dombey and Son.

Mistletoe on Oaks. O. S. R. *is referred to our* 4th Volume, pp. 192. 226. 396. 462., *for information upon this point.*

Mr. Sims *is thanked for his communication, which we will endeavour to make use of at some future time.*

Iota *is informed that the Chloride of Barium, used in about the same proportion as common salt, will give the tint he desires. His second Query has already been answered in our preceding Numbers. As to the mode of altering his camera, he must tax his own ingenuity as to the best mode of attaching to it the flexible sleeves, &c.*

We are unavoidably compelled to postpone until next week Mr. Lawrence *on the Albumen Process, and* Mr. Delamotte's *notice of a Portable Camera.*

Photographic Society. *Particulars of this newly-formed Society in our next.*

We again repeat that we cannot undertake to recommend any particular houses for the purchase of photographic instruments, chemicals, &c. We can only refer our Correspondents on such subjects to our advertising columns.

Our Sixth Volume, *strongly bound in cloth, with very copious Index, is now ready, price* 10s. 6d. *Arrangements are making for the publication of complete sets of* "Notes and Queries," *price Three Guineas for the Six Volumes.*

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ROBERTSON'S "INDEX OF CHARTERS."

This work, so often quoted, is familiar to every antiquary; but as the name of the intelligent and laborious editor does not appear in any of our biographical dictionaries, a short sketch may not be unacceptable to our readers.

William Robertson was born at Fordyce, in the county of Banff, in the year 1740. Having gone through the usual course of elementary instruction in reading and writing, he entered the Latin class at the grammar school of his native parish; a seminary then, as now, of great celebrity in the North of Scotland. Among his schoolfellows he contracted a particular intimacy with Mr. George Chalmers, afterwards Secretary of the Board of Trade; so well known by many elaborate and valuable commercial, historical, and biographical publications. The connexion between the schoolboys, originating in a similarity of taste and pursuits, was strengthened at a subsequent period of their lives by the contributions of the intelligent Deputy Keeper of the Records of Scotland to the local and historical information of the author of *Caledonia*, so honourably recorded in that national work. He completed his academical studies at King's College, Aberdeen, where he was particularly distinguished by his proficiency in the Greek language, under Professor Leslie. He was then apprenticed to Mr. Turner of Turnerhall, advocate in Aberdeen; but had been little more than a year in that situation, when Mr. Burnett of Monboddo applied to Professor Leslie to recommend to him as his second clerk a young man who had a competent knowledge of the Greek language, and properly qualified to aid him in his literary pursuits. The Professor immediately mentioned young Robertson; and Mr. Turner, in the most handsome manner, cancelled his articles of apprenticeship. During his connexion with Mr. Burnett, he accompanied him in several visits to France, on taking evidence as one of the counsel in the great Douglas cause. On his first visit there, he went with him to see the savage girl, who, at that time, was creating a great sensation in Paris; and, at his request, made a translation

of M. Condamines' account of her, to which Mr. Burnett wrote a preface. In the year 1766 he was appointed Chamberlain to James, Earl of Findlater and Seafield, on the recommendation of Lord Monboddo. In 1768 he published, at Edinburgh, *The History of Greece, from the Earliest Times till it became a Roman Province*, being a concise and particular account of the civil government, religion, literature, and military affairs of the states of Greece, for the use of seminaries of education, and the general reader, in 1 vol. 12mo. At this period, having caught a portion of the jealous nationality of the multitude, he published a political *jeu d'esprit* entitled *A North Briton Extraordinary*, by a young Scotsman in the Corsican service, 4to., 1769: designed to repel the illiberal invectives of Mr. Wilkes against the people of Scotland. Some of the popular objections to the Union reiterated by the young Scotsman having been found in the characteristic discussion between Lieutenant Lesmahagon and Matthew Bramble on the same subject, in *The Expedition of Humphrey Clinker*, the authorship was on that account erroneously attributed to Dr. Smollet, who had then discontinued an unsuccessful opposition to Mr. Wilkes in *The Briton*.

In 1773 Mr. Robertson married Miss Donald, only child of Captain Alexander Donald, of the 89th, or Gordon Highlanders. In the year 1777 he received his commission from Lord Frederick Campbell, the Lord Clerk Register of Scotland, as colleague of his brother, Mr. Alexander Robertson, who had been appointed one of the Deputy Keepers of the Records of Scotland some years before. He was now in a situation completely suited to his wishes, and entered on the duties of his office with the utmost enthusiasm. It very early occurred to him, that many ancient records of Scotland, which had been removed by Edward I., might still be recovered; and he suggested to Lord Frederick Campbell, who was as enthusiastic as himself in everything tending to throw light on the early history of Scotland, that searches ought to be made in the State Paper Office in London for the purpose of ascertaining whether some of the earlier records might yet be found. Lord Frederick Campbell entered warmly into his views, and the success with which the search was made may be ascertained by consulting the Preface to the *Index of Charters*.

The Reports to the Parliamentary Commissioners appointed to inquire into the state of the records, with the suggestions made by him, and which have been so ably followed up since his death by the late Thomas Thomson, Esq., Deputy Clerk Register, were considered of such importance as to merit a vote of thanks of the Select Committee, which was transmitted to him along with a very friendly letter from Mr. Abbot, then Speaker of the House of Commons, afterwards Lord Colchester. He commenced the laborious work of printing *The Records of the Parliament of Scotland*, in which he made considerable progress, having, previous to his death, completed one very large folio volume.

Between the years 1780 and 1790, in consequence of a strict investigation into the validity of the claims of several persons to peerages in Scotland, Mr. Robertson was much employed in inquiring into the state of the peerage, both by those who made and those who rejected such claims. This circumstance naturally led him to a minute acquaintance with the subject; and induced him to publish, in 1794, a quarto volume, entitled *Proceedings relative to the Peerage of Scotland from 16th January, 1707, to 20th April, 1788*: a work which has been found of the greatest service in conducting the elections of the representative peers of Scotland.

In 1798, at the request of Lord Frederick Campbell, he published an —

"Index, drawn up in the Year 1629, of many Records of Charters granted by the different Sovereigns of Scotland, between 1309 and 1413 (which had been discovered by Mr. Astle in the British Museum), most of which Records have been long missing; with an Introduction, giving a State, founded upon Authentic Documents still preserved, of the Ancient Records of Scotland, which were in that Kingdom in 1292."

The object of this publication was to endeavour to recover many ancient records, which there was much reason to believe were still in existence. The labour which he underwent in preparing this volume for the press, and in transcribing a very ancient quarto manuscript, written on vellum, which was found in the State Paper Office, was very great. Every word of this ancient vellum MS. he copied with his own hand, and it is printed along with the volume of the *Records of the Parliament of Scotland*. The preface, introduction, notes, and appendix to the *Index of Charters*, show, not only the great labour which this work required from him, but the extensive information also, on the subject of the ancient history of Scotland, which he possessed.

At a general meeting of the Royal Society of Edinburgh, held Jan. 28, 1799, he was elected a member, and placed in the literary class of the Society. He died March 4, 1803, at his house, St. Andrew's Square, Edinburgh, in the sixty-third year of his age. ELGINENSIS.

COWPER, OR COOPER.

In the midsummer holidays of 1799, being on a visit to an old and opulent family of the name of Deverell, in Dereham, Norfolk, I was taken to the house of an ancient lady (a member of the aforesaid family), to pay my respects to her, and to drink

tea. Two visitors were *particularly* expected. They soon arrived. The first, if I remember rightly (for my whole attention was singularly riveted to the *second*), was a pleasant-looking, lively young man — very talkative and entertaining; his companion was above the middle height, broadly made, but not stout, and advanced in years. His countenance had a peculiar charm, that I could not resist. It alternately exhibited a deep sadness, a thoughtful repose, a fearful and an intellectual fire, that surprised and held me captive. His manner was embarrassed and reserved. He spoke but little. Yet *once* he was roused to animation; then his voice was full and clear. I have a faint recollection that I saw his face lighted up with a momentary smile. His hostess kindly welcomed him as "Mr. Cooper." After tea, we walked for a while in the garden. I kept close to his side, and once he addressed me as "My little master." I returned to school; but that variable, expressive, and interesting countenance I did not forget. In after years, standing, as was my wont, before the shop windows of the London booksellers (I have not *quite* left off this old habit!), reading the title-pages of tomes that I intensely longed, but had not then the money, to purchase, I recognised at a shop in St. Paul's Churchyard that well-remembered face, prefixed to a volume of poems, "written by William Cowper, of the Inner Temple, Esq." The *cap* (for when I saw "Mr. Cooper" he wore a wig, or his hair, for his age, was unusually luxuriant) was the only thing that puzzled me. To make "assurance doubly sure," I hastened to the house of a near relation hard by, and I soon learnt that "Mr. Cooper" was William Cowper. The welcome present of a few shillings put me in *immediate* possession of the coveted volumes. I will only just add, that I read, and re-read them; that the man whom, in my early boyhood, I had so mysteriously reverenced, in my youth I deeply and devotedly admired and loved! Many, many years have since passed away: but that reverence, that admiration, and that love have experienced neither diminution nor change.

It was something, said Washington Irving, to have seen even the *dust* of Shakspeare. It is something too, good Mr. Editor, to have beheld the face and to have heard the voice of Cowper.

GEORGE DANIEL.

YANKEE, ITS ORIGIN AND MEANING.

The meaning of the term *Yankee*, which our transatlantic brethren now willingly adopt as their collective name, has acquired more notoriety than it deserved from the unlucky and far-fetched derivations which it has received in so many different publications. The term is of Anglo-Saxon origin, and of home-growth. We all know, from the veritable Diedricht Knickerbocker's *History of New York*, that its earliest settlers were exclusively Dutchmen, who naturally named it, though from anything but similarity in local situation, New Amsterdam. We may, of course, suppose that in the multitude of these Dutch settlers the names they carried over would be pretty nearly in the same proportion as at home. Both then and now the Dutch *Jan* (the *a* sounded very broad and long), abbreviated from the German *Johann*, our *John*, was the prevailing Christian appellative; and it even furnished, in *Jansen*, &c. (like our *Johnson*), frequent patronymics, particularly with the favourite diminutive *che*, *Janche*: and so common does it still remain as such, that it would be difficult to open the Directory of any decent-sized Dutch or Northern German town without finding numerous instances, as *Janche*, *Jaanche*, *Jahncke*, &c., according as custom has settled the orthography in each family. It is scarcely necessary to say that the soft *J* is frequently rendered by *Y* in our English reading and speaking foreign words (as the Scandinavian and German *Jule* becomes our *Yule*), to show how easily and naturally the above names were transformed into *Yahnkee*. So much for the name as an appellative; now for its appropriation as a generic. The prominent names of individuals are frequently seized upon by the vulgar as a designation of the people or party in which it most prevails. We have *Paddies* for Irishmen, *Taffies* for Welshmen, and *Sawnies* (abbreviated *Alexander*) for our Scotch brethren: so, therefore, when English interests gained the upper hand, and the name of *New Amsterdam* succumbed to that of *New York*, the fresh comers, the English settlers, seized upon the most prominent name by which to designate its former masters, which extended to the whole of North America, as far as Canada: and the addition of *doodle*, twin brother to *noodle*, was intended to mark more strongly the contempt and mockery by the dominant party; just as a *Sawney* is, in most of the northern counties, a term next door to a fool. It is, however, to the credit of our transatlantic brethren, and the best sign of their practical good sense, that they have turned the tables on the innuendo, and by adopting, carried the term into repute by sheer resolution and determinate perseverance.

The term *slave* is only the misappropriation, by malevolent neighbours, of the Slavonic term *slaus* or *laus*, so frequent in the proper names of that people; *Ladislaus*, *Stanislaus*, *Wratislaus*, &c., meaning, in their vernacular tongue, glory or praise, like the Latin *laus*, with which it is no doubt cognate: and so *servi* and *servants* is but a derivative from the *Serbs*, *Sorbs*, or *Servians*, whose glorious feats in arms against their Turkish oppressors have proved that there is nothing *servile* in their character.

WILLIAM BELL, Phil. Dr.

17. Gower Place, Euston Square.

SHAKSPEARE'S BEDSIDE, OR THE DOCTORS ENUMERATED.—A NEW BALLAD.

On looking over a collection of MSS. which has lain untouched for many years, I have lighted on the accompanying ballad. Of its source I know nothing; nor do I recollect how it fell into my hands. I have never seen it in print. The author, fancifully enough, imagines the various editions of Shakspeare brought in succession to the sick-bed of the immortal bard, and has curiously detailed the result of their several prescriptions.

If you do me the favour of giving it insertion in your valuable "N. & Q." I shall feel obliged; and I think that your numerous Shakspeare correspondents, to some of whom it may be unknown, will not be displeased at seeing it in the columns of your interesting journal. The editorial period to which the ballad is brought down will tolerably fix its date:

Old Shakspeare was sick—for a doctor he sent—
  But 'twas long before any one came;
Yet at length his assistance Nic Row did present;
  Sure all men have heard of his name.

As he found that the poet had tumbled his bed;
  He smooth'd it as well as he could;
He gave him an anodyne, comb'd out his head,
  But did his complaint little good.

Doctor Pope to incision at once did proceed,
  And the Bard for the simples he cut;
For his regular practice was always to bleed,
  Ere the fees in his pocket he put.

Next Theobald advanced, who at best was a quack,
  And dealt but in old women's stuff;
Yet he caused the physician of Twick'nam to pack,
  And the patient grew cheerful enough.

Next Hanmer, who fees ne'er descended to crave,
  In gloves lily-white did advance;
To the Poet the gentlest of purges he gave,
  And, for exercise, taught him to dance.

One Warburton, then, tho' allied to the Church,
  Produced his alterative stores;
But his med'cines the case so oft left in the lurch
  That Edwards* kick'd him out of doors.

Next Johnson arrived to the patient's relief,
  And ten years he had him in hand;
But, tired of his task, 'tis the gen'ral belief,
  He left him before he could stand.

Now Capel drew near, not a Quaker more prim,
  And number'd each hair in his pate;
By styptics, call'd stops, he contracted each limb,
  And crippled for ever his gait.

From Gopsal then strutted a formal old goose,
  And he'd cure him by inches, he swore;
But when the poor Poet had taken one dose,
  He vow'd he would swallow no more.

But Johnson, determined to save him or kill,
  A second prescription display'd;
And, that none might find fault with his drop or his pill,
  Fresh doctors he call'd to his aid.

First, Steevens came loaded with black-letter books,
  Of fame more desirous than pelf;
Such reading, observers might read in his looks,
  As no one e'er read but himself.

Then Warner, by Plautus and Glossary known,
  And Hawkins, historian of sound*;
Then Warton and Collins together came on,
  For Greek and potatoes renown'd.

With songs on his pontificalibus pinn'd,
  Next, Percy the Great did appear;
And Farmer, who twice in a pamphlet had sinn'd,
  Brought up the empirical rear.

"The cooks the more num'rous the worse is the broth,"
  Says a proverb I well can believe;
And yet to condemn them untried I am loth,
  So at present shall laugh in my sleeve.

RIGDUM FUNNIDOS.

JAMES CORNISH.

Falmouth.

[This ballad originally appeared in the *Gentleman's May.* for 1797, p. 912.; and at p. 1108. of the same volume will be found the following reply:

"ANSWER TO SHAKSPEARE'S BED-SIDE; OR, THE DOCTORS ENUMERATED.

How could you assert, when the Poet was sick,
  None hit off a method of cure;
When Montagu's pen, like a magical stick,
  His health did for ever ensure?"]

FOLK LORE.

Cures for the Hooping Cough (Rubus fruticosus).—The following is said to prevail in the counties of Warwick, Worcester, and Stafford, as a remedy for this harrowing disorder in children: that if a child is put to walk beneath a common bramble (*Rubus fruticosus*), having rooted in the ground at both extremities (which may be very commonly met with where they grow luxuriantly), a certain number of times, a perfect cure would be the result.

* One Edwards, an apothecary, who seems to have known [more] of the poet's case than some of the regular physicians who undertook to cure him.

* From the abilities and application of Sir J. Hawkins, the publick is now furnished with a compleat history of the science of musick.

Gryphea incurva.—In the course of conversation with an old man in the county of Warwick, relative to ancient customs, he related to me as a fact within his own knowledge, that the pretty round stone shell, as he termed it (picking one up at the same time), a specimen of the *Gryphea incurva*, or Devil's Thumb, as it is frequently called, which is found in considerable quantities in the gravel beds of that county, when prepared in a certain manner —calcined, I believe—is a certain specific for this complaint in its most obstinate form. Indeed, he related to me some very extraordinary cures which he had himself witnessed.

Donkey.—A certain number of hairs taken from the black cross on the shoulders of a donkey, and put into a small bag made of black silk, and worn round a child's neck afflicted with the complaint, is a never-failing remedy. T. B. WHITBORNE.

Minor Notes.

Epitaph in Tynemouth churchyard:

"Wha lies here?
Pate Watt, gin ye speer.
Poor Pate! is that thou?
Ay, by my soul, is 't;
But I's dead now."

J. MN.

Epitaph composed by an old gardener at Ilderton, Northumberland, for his own tombstone:

"Under this stone lies Bobbity John,
Who, when alive, to the world was a wonder;
And would have been so yet, had not Death in a fit
Cut his soul and his body asunder."

J. MN.

Nostradamus on the Gold-diggings.—Nostradamus (physician to Henry II. of France) has the following among his prophecies (p. 33.):

"Las, qu'on verra grand peuple tourmenté
Et la loy sainte en totale ruine,
Par autres Loix toute la Christianité,
Quand d'or, d'argent trouve nouvelle mine."

Garencières translates thus:

"Alas! how a great people shall be tormented,
And the holy law in an utter ruin;
By other laws all christendom be troubled,
When new mines of gold and silver shall be found."

AGRICOLA DE MONTE.

Whimsical Bequest.—Is the following cutting from the *Ipswich Journal* of January 8th, 1853, worth preserving in your pages?

"WHIMSICAL BEQUEST.—On Saturday last, the unmarried of whatever age and sex, numbering between 800 and 900 residents in the parish of St. Leonard's, Colchester, received their new year's gift in the shape of 'a penny roll,' bequeathed to them in days of yore, under the following singular circumstances:—Many years ago, a piece of waste land, called 'Knave's Acre,' in the parish of St. Leonard's, was used as a playground by the boys of this and the adjacent parish of St. Mary Magdalen; but one day, the young gentlemen falling out, the affair ended in a regular 'fight;' and the result was that the boys of St. Leonard's vanquished their opponents, and ever after remained victors of the field. The ground was subsequently let for gardening purposes; but the owner, in perpetual remembrance of the juvenile victory, whimsically bequeathed its annual rent of 4*l.* to be appropriated in the manner above mentioned."

J. B. COLMAN.

The Orkneys in Pawn.—Dr. Clarke mentions a curious circumstance, which was related to him in Norway, by Bernard Auker, of Christiana. He stated that Great Britain had the Orkney Islands only in pawn. Looking over some old deeds and records, belonging to the Danish crown, at Copenhagen, Mr. Auker found that these islands were consigned to England, in lieu of a dowry for a Danish princess, married to one of our English kings, upon condition that these islands should be restored to Denmark whenever the debt for which they were pledged should be discharged. Therefore, as the price of land, and the value of money, have undergone such considerable alteration since this period, it is in the power of Denmark, for a very small sum, to claim possession of the Orkneys.

KIRKWALLENSIS.

Lord Duff's Toast.—Having made a considerable collection of old Scots almanacks, I find occasionally on the waste papers at the beginnings and ends some curious notes: they, however, chiefly refer to the weather, crops, fairs, and prices of corn, starting-hours of coaches, &c. I find the following toast noted on the *New Scots Almanack* for 1802: I send it to "N. & Q.," not knowing if it ever has been in print:

"LORD DUFF'S TOAST A.D. '45.

A. B. C. - - A Blessed Change.
D. E. F. - - Down Every Foreigner.
G. H. J. - - God Help James.
K. L. M. - - Keep Lord Marr.
N. O. P. - - Noble Ormond Preserve.
Q. R. S. - - Quickly Resolve Stewart.
T. U. V. W. - Truss Up Vile Whigs.
X. Y. Z. - - 'Xert Your Zeal."

S. WMSON.

Queries.

THE METEORIC STONE OF THE THRACIAN CHERSONESUS.

In the *Quarterly Review* just published, the reviewer, in the course of an interesting article on "Meteors, Aerolites, and Shooting Stars," makes a suggestion which, if admitted into "N. & Q.," may

meet the eye of some English resident or traveller in the East, who will give to it the attention it deserves.

A great degree of interest is attached to the recorded fall of aerolites in times past, and the most remarkable and authentic record of antiquity on this subject is that of the massive stone which fell in the 78th Olympiad (about the time of the birth of Socrates), at Ægospotamos (the goat's river), on the Hellespont,—the place soon afterwards the scene of that naval victory of Lysander, in the last year of the Peloponnesian war, which subjected Athens and Greece for a time to the Spartan power. The fall of this stone, says the reviewer, is expressly mentioned by Aristotle; by the author of the Parian Chronicle; by Diogenes of Apollonia; and most fully by Plutarch and Pliny, both of whom distinctly state it to be shown in their time—the sixth century after its fall. Pliny's description is well marked: "Qui lapis etiam nunc ostenditur, magnitudine vehis, colore adusto;" and he adds the fact that a burning comet (meteor) accompanied its descent. Plutarch explicitly states that it was still held in much veneration by the inhabitants of the Chersonesus. He also speaks of its vast size. If the mass remained visible, and of such magnitude as described, down to Pliny's time, it is far from impossible (remarks the reviewer) that it may even now be re-discovered, with the aid, perchance, of some stray tradition attached to the place, surviving, as often happens, the lapse of ages, the changes of human dominion, and even the change of race itself, upon the spot. The locality, indeed, is not further indicated than by the statement of its fall at Ægospotamos; but the invariable manner in which it is thus described defines tolerably well the district to be examined. We learn (he adds) from the old geographers, that there was a town called Ægospotami on the Thracian side of the Hellespont, and we may infer a stream from which its name was derived. The description of the naval fight, and the situation relatively to Lampsacus (the modern Lamsaki), further define the locality within certain limits. The reviewer then adds some practical suggestions of importance. The traveller devoting himself to this research should make his head-quarters at various places near the spot in question. He should render himself previously familiar with the aspect of meteoric stones, as now seen in European cabinets, and should study the character of rocks and fragmentary masses in the vicinity, to appreciate the differences of aspect. A small part only of the mass may now appear above the surface, and may even be wholly concealed by alluvial deposits, in which case the research would, of course, be in vain, unless happily aided by local tradition, which at the outset should be sedulously sought for. The research, if successful, would be of interest enough, both for history and science, to perpetuate a man's name. In the hope that some of the correspondents of "N. & Q.," now sojourning in, or likely to visit the locality, may be tempted to undertake it, I send you these suggestions, extracted from an article of no small scientific interest and value; and I will conclude with the Query, whether the "sacred black stone," which is mentioned by Colonel Williams (the British Commissioner for the settlement of the Turkish boundary question) to be regarded by the Seids inhabiting Despool as their palladium, has any legend of meteoric origin connected with its history?

WM. SIDNEY GIBSON.

Newcastle on Tyne.

BANBURY CAKES AND ZEAL.

The Tatler, No. 220., in describing his "Ecclesiastical Thermometer," which gave indication of the changes and revolutions in the Church, and of the different degrees of heat in religion throughout the country, says:

"To complete the experiment, I prevailed upon a friend of mine, who works under me in the occult sciences, to make a progress with my glass through the whole island of Great Britain; and, after his return, to present me with a register of his observations. I guessed beforehand at the temper of several places he passed through by the characters they have had time out of mind. Thus that facetious divine, Dr. Fuller, speaking of the town of Banbury near a hundred years ago, tells us, it was a place famous for cakes and zeal, which I find by my glass is true to this day as to the latter part of this description; though I must confess it is not in the same reputation for cakes that it was in the time of that learned author."

In Gough's *Camden*, vol. i. p. 298., there is rather an amusing account of the manner in which the town of Banbury gained a proverbial reputation for zeal; and the following note by Mr. Camden, in his MS. supplement to the *Britannia*, is added:

"Put out the word *zeale* in Banbury, where some think it a disgrace, when as *zeale* with knowledge is the greater grace among good Christians; for it was first foysted in by some compositor or pressman, neither, is it in my Latin copie, which I desire the reader to hold as authentic."

And Ray gives as a proverbial saying:

"Banbury veal, cheese, and cakes."

and refers to the mistake in Camden.* Now it is

[* The following note respecting this misprint is given in Gibson's *Camden*, vol. i. p. 296., edit. 1772:—"There is a credible story, that while Philemon Holland was carrying on his English edition of the *Britannia*, Mr. Camden came accidentally to the press, when this sheet was working off; and, looking on, he found, that to his own observation of Banbury being

possible, that Dr. Fuller derived his estimation of the town of Banbury from Camden; still, as we know that Banbury in the seventeenth century had a character for Puritanism, he may have intended by the word *zeal* to refer to the sectarian spirit of the inhabitants. But what I would ask is, whether any events occurred in Banbury in the eighteenth century, which justify *The Tatler* in classing it among those places which were hot in the cause of the Church; and giving to the words of the "facetious divine," whom he quotes, a signification entirely different to that which must have been intended?

Also, where is the first mention of Banbury cakes? Did their reputation decline in the eighteenth century, and revive again afterwards; or had they a celebrity in early days to which the present age can present no parallel? The Banbury people would hardly assent to *The Tatler's* disparaging remark. ERICA.

Warwick.

Minor Queries.

Richardson or Murphy.—I have in my collection a portrait, purporting to be that of "Joseph Richardson, Esq., Barrister, and Member for Newport in Cornwall," engraved in line by W. J. Newton, from a picture by the late president, M. A. Shee, Esq., R.A.; and another impression, from the *same* plate, inscribed "James Murphy, Esq., Architect." Will any of your readers be good enough to inform me which of those gentlemen was the real *Simon Pure*, and what induced the alteration of name, &c.?

I could cite numerous instances of the same kind of trick having been practised, and may trouble you with further inquiries on a future occasion. At present I am anxious to ascertain whether I have got a genuine or spurious portrait in my portfolio of artists. J. BURTON.

38. Avenham Lane, Preston.

Legend attached to Creeper in the Samoan Isles.—Walpole, in his *Four Years in the Pacific*, mentions a creeper of most singular toughness, to which the natives attach a legend, which makes it the material employed by some fabulous ancestor to bind the sun, and which they term *facehere*, or *Itu's cord*, affirming that it cannot be broken "even by the white man, clever as he is." Mr. Walpole certainly failed in his attempts to clear a way through it. Will any of your botanical readers give me the proper name of the plant? and also of the "Giant Arum," which the same people call the king or chief of plants? SELEUCUS.

Shearman Family.—Is there a family named either Shearman or Spearman in Yorkshire or in Wales? What are their arms? Is there any record of a member of this family settling in Ireland, county of Kilkenny, about the middle of the seventeenth century; his name, &c.? Are there any genealogical records concerning them?

JAMES GRAVES.

Kilkenny.

American Fisheries.—Almost from the first settlement of the colony of Massachusetts Bay, this has been a troublesome question; and now that it is under the consideration of the English and American governments, it is to be hoped that it may be finally settled.

In June, 1623, a vessel arrived at Plymouth, Cape Cod, commanded by Admiral West, who had been sent from England for the sole purpose of preventing all persons, whether subjects of Great Britain or foreigners, from fishing on the coast, unless they had previously obtained permission for that purpose from the Council of New England. The admiral meeting with much opposition, and finding he could not settle the question in an amicable manner, left Plymouth in disgust, and sailed for southern Virginia. The colonists then appealed to Parliament, and an act was passed that the fisheries *should be free*.

Query, In what year was this act passed, and has the permission then granted ever been annulled?

W. W.

Malta.

Grindle.—What is the true meaning of this word, and are any other parts of the kingdom called thus? The one I allude to is still called "The Grindle," close adjoining the town of Bury St. Edmund's; and consists of an encampment and earthworks, very similar to several mentioned before in "N. & Q." under the articles "Grimsdyke" (Vol. iv., pp. 152. 331. 454.; Vol. v., p. 43. &c.). A local guide to the town (Gillingwater, p. 5.) gives the word *Grim*, a fortress = *Grinneal*, depths in the ground.

Can any reader of your valuable Notes give any further explanation of the word, or of its origin at Bury? C. G.

A Gentleman executed for whipping a Slave to Death.—In the first volume of *Eastern Europe*, published in London by T. C. Newby, in 1846, it is thus recorded:

"During the administration of Spencer Perceval, on the 8th of May, 1811, the Honourable A. W. Hodge, a member of his Britannic Majesty's council at Tortola, was executed for the murder of one of his negroes by excessive flogging."

famous for cheese, the translator had added cakes and ale. But Mr. Camden, thinking it too light an expression, changed the word *ale* into *zeal*; and so it passed, to the great indignation of the Puritans, who abounded in this town."—ED.]

Might I ask if there is any other instance known of a gentleman's having suffered a similar punishment for the same crime, during the period the West India islands were held as slave colonies of England? W. W.

Malta.

Brydone.—A. J. C. would be glad to be informed of the birthplace of Mr. Brydone, the tourist and author. The biographies state that he was the son of a clergyman, and born in Scotland; but do not give the exact *locus in quo.*

"*Clear the Decks for Bognie's Carriage.*"—The announcement, in *Punch*, that the Lords of the Admiralty had ordered a large supply of arm-chairs (of course on castors) for the use of our veteran commanders, has recalled to my recollection the above, which used to pass current in Banffshire, as a call for a clear stage. Can any of your readers tell us who was "Bognie;" what was his "carriage," and what the connexion between it and "decks?"

FROM THE NEIGHBOURHOOD OF BOGNIE BRAE.

London Queries. — Answers to the following Queries would very much oblige me.

The date when chains and bars were first erected for levying toll into the City of London.

The date of the erection of the first Temple Bar, its architect's name, and when pulled down or destroyed, and if burnt during the Great Fire.

The authority for the present gate having been built after designs of Sir Christopher Wren.

J. N. G. G.

Scarf worn by Clergymen.—By what authority do clergymen, who are neither chaplains to any member of the royal family, or to any peer or peeress, or have not taken the degree of D.D., wear a *scarf* either over the surplice or the black gown? C— J. T. P.

W—— Rectory.

Life of Queen Anne.—Who is the author of

"The History of the Life and Reign of her late Majesty Queen Anne: wherein all the Transactions of that Memorable Reign are faithfully compiled from the best authorities, and impartially related. Illustrated with a regular Series of all the Medals that were struck to commemorate the great Events of this Reign; with a Variety of other useful and ornamental Plates. London, printed and sold by the Booksellers in Town and Country. 1740."

The size is small folio. E. S. JACKSON.

Erasmus Smith. — The undersigned is much interested in learning something of the life and history of Erasmus Smith, the founder of the numerous schools in Ireland that still go under his name, and are governed by a chartered incorporation. If it was a great act to found and endow so many schools, assuredly Erasmus Smith gives additional authority to the dictum, that "The world knows nothing of its greatest men." D. C. L.

Croxton or Crostin of Lancashire.—Can any of the readers of "N. & Q." furnish me with any particulars of this family; whether they bore arms, and what they were? They are, I believe, of Lancashire origin,—the name frequently occurring in the history of that county. Where is also the ancient (and formerly very extensive) parish of Crostin? W. H. COLLES.

Grub Street Journal.— Can any of your readers give me information as to the parties by whom this journal was conducted; or who formed the Grub Street Society, shortly before, and for a few years after 1730; or what this society was: or refer me to the best sources of information on the subject? My reason for asking the question is, that I have lately found a manuscript book—a common thickish square account-book in a vellum back—containing at one end, as it seems, the minutes of the meetings of the Grub Street Society, signed by the members at each meeting: at the other end, the accounts of the funds of the association. If it should prove that the entries are genuine, and they should prove to be of any interest, I should send you some extracts from the book. REGINENSIS.

Chaplain to the Princess Elizabeth. — What was the surname of the person who officiated as chaplain to the Princess Elizabeth during her imprisonment at Woodstock in 1554? His Christian name was William. C. R. M.

"*The Snow-flake.*"—In a comparatively obscure poem, *The Snow-flake*, not very long published, occurs the line:

"When Kola's mild blue eyes shall weep."

Pray, to what is allusion made? A. S. T.

Minor Queries with Answers.

Leamhuil or Lahoel.— Can you, or any of your readers, give me a description of the place, abbey, or other ancient building, called *Leamhuil* or *Lahoel*, or refer me to some work where I may find the history of the same? In Lewis's *Topographical Dictionary* it is said to be somewhere in Queen's County, Ireland. Also, inform me whether there has been any family of that name?

FREDERICK KENNETH.

Clonea.

[Leamchuill is in the barony of Portnehinch, Queen's County. Archdale, in his *Monasticon Hibernicum*, p. 595., states, that "St. Fintan-Chorach was abbot here towards the close of the sixth century. By some writers he is said to have been interred here; and from

others we learn that Cluainednach, or Clonfert Brendan, was the place of his sepulture. St. Mochonna was abbot or bishop here, but at what period is unknown." Stevens, however, says this abbey was in Leinster. "St. Fintan, otherwise called St. Munnu, in the sixth century, founded the abbey of Cluian Ædnach; those of Achad-Arglass, Achad-Finglass, and *Lanchoil* in *Leinster*, and those of Dumbleske and Ross-Coerach in Munster." (*Monasticon Hibernicum*, p. 377., edit. 1722.) Consult also the authorities quoted in Butler's *Lives of the Saints*, art. St. Fintan, October 22nd.]

Orte's Maps, Edition of 1570.—I have in my possession a quarto volume of fifty-three coloured maps, by Abraham Orte, and printed at Antwerp in 1570.

Almost all the maps are ornamented with some miniature paintings, representing the ships or galleys used in the country which the map describes. On many of these there are also the figures of whales and flat-fish. On the map of Russia, in one part, there are three large tents, with three men, clothed in coloured garments, at the entrance of them; and near by some camels are grazing. In another part is seen a cluster of trees, and seated in the branches of the first and largest there is the figure of a saint, to whom it would appear five men, or priests, are kneeling and praying, with their heads uplifted and hands outstretched. On the branches of the trees in the background several persons are hanging.

On the twenty-eighth map there is a large town represented at the foot of a hill, and above it these words: "Urbis Salis Burgensis genuina Descriptio." Can any of your correspondents inform me if there is another copy of this work known to be extant; and, if so, whether the maps are like those I have briefly described? In a catalogue of rare books, I have seen no mention made of this edition of 1570, though reference is made to one of twenty years a later date. W. W.

Malta.

[This edition is in the British Museum, and agrees in every respect with the one possessed by our correspondent, except that it is in folio. It appears extremely rare.]

Prayer for the Recovery of George III.—In 1815, when I first went to school, one of my schoolfellows had (I think in manuscript in the fly-leaf of his Prayer-Book) a prayer for the king's recovery, of which I remember only two detached portions:—"Restore, we implore Thee, our beloved sovereign to his family and his people"—"and whether it shall seem fit to Thine unerring wisdom, presently to remove from us this great calamity, or still to suspend it over us, dispose us, under every dispensation of Thy Providence, patiently to adore Thine inscrutable goodness." The rest I forget. Can any of your correspondents supply the remainder of the prayer; or tell me where it is to be found, or who was the author?

LAICUS.

[This prayer was composed by Dr. Sutton, Archbishop of Canterbury, and will be found in the *Gentleman's Magazine* of November 1810, p. 484.]

Replies.

MRS. MACKEY'S POEMS.

(Vol. vi., p. 578.)

Mrs. Mary Mackey was "a real person," and the widow of a conveyancer in good practice. Of him she says (*Scraps of Nature*, p. 362.):

"The husband of poor Nature was a gentleman and an honest man, made a fortune and spent it nearly, in which his wife had no share, for that he governed and ruled the roast is well known to many: he had a noble and generous soul, but always kept poor Nature's talents under a bushel, where they shall never go again. He was old enough to be her father, and ever treated her like a child."

He left only enough to purchase for her a small annuity. She was uneducated, as she says, p. 274.:

"I never learned to write or spell,
Although I read and write so well;"

but laboured under the illusion that she was a poetess. She sought an interview with Hewson Clarke by inviting him to meet a lady who admired his writings in White Conduit Fields. He went, and was somewhat mortified to find a matron of about forty-five, who placed her MS. in his hand, and requested his candid opinion on a future day. She was lady-like and sensible upon all matters except her own poems. Of course his opinion was easily formed; but he assured her that, though the poems were very good, they would not suit the public taste, and that she would be rash in publishing. She took his advice, but unfortunately happened to know Peter Pindar, who had been one of her husband's friends. She devotes a "scrap" to a kiss which he gave her (p. 215.). He was blind, but on hearing some of her poems read, he exclaimed, "Oh, my God, madam, there is nothing like this in Shakspeare!" Such a compliment turned her head; she sold her annuity to publish her book, and was reduced to extreme distress and misery. This is stated in a notice of the book in *The British Stage*, Sept. 1817, p. 210. The article, which is signed K., was written by the editor, Mr. James Broughton of the India House, a friend of Hewson Clarke, and once editor of *The Theatrical Inquisitor*.

I agree with G. C. that the "scraps" are *niaiseries;* as literature nothing can be worse; but they are curious and, I think, deeply interesting as genuine expressions of feeling. Mary Mackey was vain and weak, but true-hearted,

generous, and affectionate; she conceals nothing, and lays bare her poverty and her wish to marry again. She advertises herself under the form of a pony for sale:

"For since she has been free by the death of her
Late owner, the poor thing has been a scamperer,
And has often known the want of a good meal;
For she was highly fed in her old master's lifetime.
But he, alas! sleeps in peace, and peace be to his soul.
He was a good master and a real gentleman,
And left his little trotter to a merciless world:
She is gentle by Nature; *but the poor thing's heart*
Is now breaking; yet by kind treatment she might
Be made one of the most valuable and amusing
Things in Nature. She is a little foundered, but not to hurt
Or retard her movements; she is of some mettle and
High spirit, notwithstanding her hard fate,
She will even kick if roughly handled,
Nor would she suffer a dirty hand to touch her."
P. 105.

Again, she says:

"I wish I had an only friend,
To shield me from the winter's blast,
For should I live to see another,
He may cut keener than the last;
And I shall never wish to feel
A keener winter than the past."
P. 288.

She complains of a refusal from one to whom she wrote "to beg or solicit some bacon," and says:

"To him she has given, *she never did lend,*
For her plan is to give to the foe or the friend."
P. 180.

Some one, probably Clarke, wrote an anonymous letter to dissuade her from publishing. This she answers indignantly in prose, concluding:

"Should he be tempted to write again, let him sign his name, or where a letter may find the kind-hearted creature, who has such a love for Nature. His stinging advice was to run down the widow's soul's delight, her dear scraps, which not a block in Nature can suppress."— P. 366.

Throughout the silliness run veins of feeling, respect for her husband, gratitude for the smallest acts of kindness, and cheerfulness under want. In some lines to a cat, apparently written during her husband's sickness, she says:

"Now Grimalkin each day on her throne takes a seat,
With a smile on her face when her master can eat;
But, alas! he eats little." — P. 309.

Truly Mary Mackey must have been a good wife and friend, and I hope I may claim some credit for extracting evidence thereof from perhaps the weakest verses ever written. Her own opinion was different, and is thus expressed in her

"Preface or no Preface. — No preface can be to the Scraps of Nature, for God gave none when He formed creation, nor was there ever a book sent into the world like the volume of Nature, since the creation of the world, nor ever so bold an undertaking. It has never been seen by any eye, nor corrected by any hand, but the eye and hand of the writer. No volume has more humour," &c.

G. C.'s copy is defective. Mine has a portrait of Mrs. Mary Mackey, which indicates considerable beauty, despite of very poor drawing and engraving, and the execrable thin curls and short waist of 1809. The "falling tear is visible;" but, had not the authoress told us what it was, it might be taken for a mole or a wart. As the face is perfectly cheerful, and the "scrap" is headed "Compliment to the Engraver," I hazard the conjecture that he was instructed to add the tear to a miniature painted before she had been compelled to shed tears on her own account. H. B. C.

U. U. Club.

MAP OF CEYLON.

(Vol. vii., p. 65.)

Your correspondent Ajax asks information of me as to the best, or even a tolerable, map of Ceylon. I am not surprised at the inquiry, as no satisfactory map of that island exists to my knowledge. It may illustrate this assertion to mention, that in 1849 I travelled through the vast and interesting district of Neura Kalawa, to the north of the Kandyan range; and I carried with me the map of "India and Ceylon," then published, and since reprinted in 1852, by the Society for the Diffusion of Useful Knowledge. In that map the country I was passing through appears as a large blank, with the words "Unknown mountainous region." But I found it abounding in prosperous villages, and tracts of land cultivated both for rice and dry grain. So far from being "unknown," its forests have a numerous though scattered population; and as to its being "mountainous," there is scarcely a hill in the entire "region." There is a meagre map of Ceylon, drawn by George Atkinson, who was civil engineer and surveyor-general of the colony, and published by Wylde in 1836. It is more correct than others, but sadly deficient in information.

Mr. Arrowsmith, of Soho Square, published in 1845 an admirable map of what is called the Kandy Zone, being the central province of the island, prepared by the Deputy Quarter-Master-General, Colonel Frazer; assisted by Captain Gallwey and Major Skinner, of the Ceylon Civil Service. Col. Frazer has since placed in Mr. Arrowsmith's hands a map of the entire island: it has not yet appeared; but when published it will be found to be as nearly perfect in its details as any map can be.

In reply to the inquiry of Ajax as to the publication of my own work on the history and topo-

graphy of Ceylon, it is still in hand; but the pressure of official and parliamentary duties has sadly retarded its preparation for the press.

J. EMERSON TENNENT.

66. Warwick Square, Belgravia.

"AM, HAVE, AND WILL BE:" HENRY VIII., ACT III. SC. 2.

(Vol. vii., p. 5.)

Independently of the obvious probability that Shakspeare, in these three words, intended to embody the present, the past, and the future, there is another reason why we can by no means part with *have*, or suffer it to be changed into any other word; and that is, because it is open to one of those parallel analogies which I have so often upheld as sure guides to the true reading. Only a few lines before, in a previous speech of Wolsey's, he makes use of a precisely similar elliptical coupling together of the verbs *have* and *be*:

> "My loyalty,
> Which ever *has*, and ever *shall be*, growing."

Here we have, in "has and shall be," the identical combination which, in the case of "have and will be," has given rise to so much doubt; so that we have only to understand the one phrase as we do the other, and make the slight addition of the personal pronoun I (not before, but after *am*), to render Wolsey's exclamation not only intelligible, but full of emphasis and meaning.

But in the first place the King's speech to Wolsey might be more intelligibly pointed if the words "your bond of duty" were made a parenthetical explanation of *that*. The "bond of duty" is the mere matter-of-course duty to be expected from every subject; but the King says that, over and above *that*, Wolsey ought, "as 'twere in loves particular," to be *more!* Thereupon Wolsey exclaims —

> "I do profess
> That for your highness' good I ever labour'd
> More than mine own."

Here he pauses, and then immediately continues his protestation in the fine passage, the meaning of which has been so much disputed; suddenly reverting to what the King had just said he *ought* to be, he exclaims:

> "*That*, am I, have, and will be,
> Though all the world should crack their duty to you,
> And throw it from their soul," &c.

Still less can it be permitted to change "crack their duty" into "lack their duty." Setting aside all consideration of the comparative force of the two words, and the circumstance that *crack* is frequently used by Shakspeare in the sense of *sever by violence*—the adoption of *lack* would be to attribute to Shakspeare an absolute blunder, for how could "all the world" *throw from their soul* that which they *lacked?*

With reference to another alteration ("capable" into "palpable," in *As You Like It*, Act III. Sc. 5.), notwithstanding that it seems so obvious, and has been declared so self-evident, "*as to be lauded needs but to be seen*," I, for one, enter my protest against it, being of opinion that the conservation of *capable* is absolutely essential to the context.

Capable may be, and has been, defended upon various grounds; but there is one consideration which, with me, is all-sufficient, viz., it is necessary for the explanation and defence of the accompanying word "*cicatrice*." *Capable* is *concave*, and has reference to the *lipped* shape of the impression, and *cicatrice* is a *lipped* scar; therefore one word supports and explains the other. And it is not a little singular that *cicatrice* should, in its turn, have been condemned as an improper expression by the very critic (Dr. Johnson) who, without perceiving this very cogent reason for so doing, nevertheless explains "capable impressure" as *a hollow mark*.

A. E. B.

Leeds.

SIR HENRY WOTTON'S LETTER TO MILTON.

(Vol. vi., p. 5.; Vol. vii., p. 7.)

I desire to speak with the greatest deference to MR. BOLTON CORNEY'S superior judgment, but still I cannot help saying that Thomas Warton's remarks upon "our common friend Mr. R." and "the late R.'s poems" do not seem to be supported by facts. Randolph's poems were printed at Oxford in 1638, but in what month we are not told. The first question then is this, Were they printed before or after the 13th of April, when Wotton's letter was written? If *after* the 13th, or even the 6th of April, when Milton's presentation copy of *Comus* was forwarded, of course the matter is decided. But, allowing for the present that they were printed *before* the 13th of April in the year 1638, I must ask, in the second place, Could Sir H. Wotton predicate of any volume printed in that year before that date (or rather of *Comus* stitched up with that volume), that he had viewed it *some long time before* with singular delight? I certainly think not, but shall be very happy to have my objections overruled.

Then, again, if we admit MR. BOLTON CORNEY'S "novel conjecture" (which I freely allow to be a great improvement upon that of Thomas Warton), how comes it that Sir H. Wotton knew nothing of "the true artificer" of *Comus* until he was let into the secret by Milton himself? If Robert Randolph was the "common friend" of Wotton and Milton, was he not likely to have

known something of the authorship of *Comus*, and to have enlightened Sir Henry thereon? My principal objection remains. Thomas Randolph was far too popular a poet to have been contemptuously alluded to by Wotton or any one else in that age, and, making all due allowance for laudation and compliment, Wotton does disparage the poems to which Milton's *Masque* was appended.

I think that quaint old Winstanley gives the general opinion of Randolph. He says:

"He was one of such a pregnant wit that the Muses may seem not only to have smiled, but to have been tickled at his nativity, such the festivity of his poems of all sorts."—*Lives of English Poets*, p. 142., Lond. 1687.

We must therefore, perhaps, look out for some more obscure and worthless poet, whose "principal" Milton's "accessory" was to "help out."

When writing on this subject before, I said that Samuel Hartlib had not settled in England at the time of Sir H. Wotton's letter to Milton (Vol. vi., p. 5.). I am indebted to Warton for that mistake. He fixes the date of his coming hither to "about the year 1640." (*Illustrations of Milton's Minor Poems*, p. 596.: Lond. 1775.)

Samuel Hartlib figures amongst the correspondents of Joseph Mede in March, 1634, and even then dated from London. (Mede's *Works*, vol. ii. lib. iv. p. 1058.: Lond. 1664, fol.)

Amongst the *Letters and Despatches* of Lord Strafforde are two letters from Sir Henry Wotton, which do not appear in the *Reliquiæ* (vide vol. i. pp. 45—48.: Dublin, 1740, fol.), though some sentences in the former of the two may be found at p. 373. of said work. I often find it a pleasant employment to fill up the gaps and trace out the allusions in Wotton's correspondence.

May I give a short specimen of one of his letters filled up? It was written, I suppose, to Nicholas Pey:

"My dear Nic,

"More than a voluntary motion doth now carry me towards Suffolk, especially that I may confer by the way with an excellent physician at B., whom I brought myself from Venice."—*Reliquiæ*, p. 359.

By "B." is meant St. Edmund's Bury, and by the "excellent physician" no less than *Gaspero Despotine*, who, together with Mark Anthony de Dominis, accompanied Sir H. Wotton and his chaplain Bedell from Italy.

However, he was very unlike the archbishop of whom Dr. Crakanthorp used to say, that he was well called "De Dominis in the plural, for he could serve two masters, or twenty if they would all pay him wages." (Hacket's *Life of Williams*, part i. p. 103.: Lond. 1693, fol.) Despotine left Italy that he might at the same time leave the communion of the Church of Rome, and when Bedell was appointed to the living of St. Edmund's Bury, he accompanied him thither. One of Wotton's very interesting letters announces the event. (*Reliquiæ*, p. 400.) Under the fostering care of the saintly Bedell, Despotine rose to eminence in his profession at St. Edmund's Bury, and kept up a kind correspondence with his guide and patron after his promotion to the Provostship of Trinity College, Dublin, and the sees of Ardagh and Kilmore. (Burnet's *Life of Bishop Bedell*, ad init.)

In another letter (*Reliquiæ*, p. 356.) Wotton speaks of having given also to Michael Brainthwaite and the young Lord Scudamore the advice of Alberto Scipioni to himself, to "keep his eyes open and his mouth shut," which Milton sadly disregarded. RT.

Warmington.

SKULL-CAPS VERSUS SKULL-CUPS.

(Vol. vi., pp. 441. 565.)

Your correspondent JAMES GRAVES seems to consider cooking in a skull impossible. I certainly have never tried it, nor do I wish to express an opinion as to the taste of the Irish or their invaders, A.D. 1315, though methinks those who relished the "flesh" need not have demurred to the pot. But as to the possibility, in Ewbank on *Hydraulic Machines*, book i. cap. 3., I find the following mention of

"PRIMITIVE BOILERS. — The gourd is probably the original vessel for heating water, &c. &c., its exterior being kept moistened by water while on the fire, as still practised by some people, while others apply a coating of clay to protect it from the effects of flame."

He then quotes Kotzebue as finding "the Radack Islanders boiling something in cocoa-shells." A primitive Sumatran vessel for boiling rice is the bamboo, which is still used; by the time the rice is dressed the vessel is nearly destroyed by the fire. This destructibility needs hardly to be considered an objection to the "starving fugitives," as plenty of the same kind must have been at hand, and even an Irishman's skull is probably as little inflammable as gourds, cocoa-shells, or bamboos. J. P. O.

Should the following extract not be considered as bearing on the question, we must admit that it is a remarkable bit of folk lore.

The quotation is second-hand, being taken from the Chronicles of London Bridge, *Family Library*, p. 436.; the authority is, however, there given. The passage refers to some parties engaged to refine the coinage, and who were taken ill, affected probably by the fumes of arsenic.

"——— the mooste of them in meltinge fell sycke to deathe, w^th^ the sauoure, so as they were advised to drynke in a dead man's skull for theyre recure.

"Whereupon he w^th others who had thovergyght of that worke, procured a warrant from the Counsaile to take of the heades vppon London Bridge and make cuppes thereof, whereof they dranke and founde some reliefe, althoughe the moost of them dyed."

This is supposed to have been about 1560 or 1561. THOMAS LAWRENCE.

Ashby-de-la-Zouch.

INEDITED POEM BY POPE.

(Vol. vii., p. 57.)

This, which is headed "Note," ought to have been headed *Query:* and it affords an instance of ignorance on the part of some of our correspondents; and of, I fear I must add, inattention on that of our worthy Editor, which I think it right to notice as a warning to all parties for the future: and I appeal to the candour of our Editor himself to give my protest a place.

The first step in this curious affair is to be found in "N. & Q.," Vol. ii., p. 7., where "*the Editor of Bishop Warburton's Literary Remains*" produced, as attributed to Mr. Charles Yorke, a kind of epitaph of sixteen lines, beginning —

"Stript to the naked soul, escaped from clay."

That the "editor of Bishop Warburton's *Literary Remains*," and his friend "an eminent critic," should have been at a loss to know where these well-known verses were to be found, and should have countenanced their having been Charles Yorke's, seems the more wonderful: for the verses are given in *Warburton's own letters* as *Pope's*, and were printed near a hundred years ago in Ruffhead's *Life of Pope, as Pope's;* and in the MS. copy furnished by Mr. Yorke, they are marked as "Mr. Pope's."

The next error is, that this mention of Mr. Yorke's name — though his MS. bore the name of *Pope* — seems to have given rise to the idea that *he* was the author, which Lord Campbell has so fully adopted as to have reprinted, in his *Lives of the Chancellors* (vol. v. p. 428.), the verses as the composition of *Charles Yorke*.

We next find in "N. & Q.," Vol. iii., p. 43., a reply of W. S. to the Query of Warburton's editor, stating "that the verses were by *Pope*," and *lately* republished in a miscellany by James Tayler, with a statement that they *were not inserted in any edition of Pope's works*. The fact being, that they have been inserted in Warton's edition, 1797; and in Bowles', and in all subsequent editions that I have seen: and it seems strange that W. S. did not take the trouble of verifying, by a reference to *any* edition of Pope, the statement that he quoted.

Next we have, in the same (3rd) volume of "N. & Q.," a communication from MR. CROSSLEY, which states correctly all the foregoing circumstances, with the addition, that the verses appeared as *Aaron Hill's* in an edition of his works as early as 1753. Thence arises another discussion; were they Pope's or Hill's? Roscoe thought they were Hill's; MR. CROSSLEY thinks they were Pope's. I think, both from external and internal evidence, that they were not Pope's. But that has little to do with my present object, which is to show how often the matter has been already discussed in "N. & Q." I must observe, however, that MR. CROSSLEY has fallen into a slight anachronism. He says that the verses were "transferred from Ruffhead into *Bowles'* edition;" whereas they, as I have stated, were transferred into *Warton's* many years earlier.

After all this disquisition comes a recent Number of "N. & Q.," of which a *column and a quarter* is wasted by a correspondent A. T. W., who confesses that he (or she) has *not a modern edition of Pope within reach*, and begs to know whether these verses (repeated *in extenso*) "have been yet introduced to the public?"

Surely "N. & Q." should beware of correspondents that write to inquire about Pope, without having an edition of his works; and I cannot but wonder that this *crambe*, which had been served up thrice before, and so fully by MR. CROSSLEY, should have been *recocta*, and introduced as a new theme, entitled to a special attention. C.

CIBBER'S "LIVES OF THE POETS."

(Vol. v., p. 161.)

Allow me to draw your attention to a *curious letter* which I transcribe, with reference to the above. It appears to have escaped the notice of MR. CROKER, although it corroborates his statements. It was written by the bookseller himself who published the *Lives*, and would seem to set the matter as to their authorship completely at rest. Griffiths appears to have been also the editor of the *Monthly Review;* and Cartwright, the inventor of the power-loom, to whom the letter is addressed, to have been one of his contributors.

"MR. GRIFFITH TO MR. CARTWRIGHT.

"Turnham Green, 16th June [1781?].

"Dear Sir,

"I have sent you a *feast!* Johnson's *new* volumes of the *Lives of the Poets*. You will observe that Savage's *Life* is one of the volumes. I suppose it is the same which he published about thirty years ago, and therefore you will not be obliged to notice it otherwise than in the course of enumeration. In the account of Hammond, my good friend Samuel has stumbled on a material circumstance in the publication of Cibber's *Lives of the Poets*. He intimates that Cibber never saw the work. This is a reflection on the bookseller, your humble servant. The bookseller

has now in his possession Theophilus Cibber's receipt for twenty guineas (Johnson says ten), in consideration of which he engaged to 'revise, correct, and improve the work, and also to affix his name in the title-page.' Mr. Cibber did accordingly very punctually revise every sheet; he made numerous corrections, and added many improvements: particularly in those lives which came down to his own times, and brought him within the circle of his own and his father's literary acquaintance, especially in the dramatic line. To the best of my recollection, he gave some entire lives, besides inserting abundance of paragraphs, of notes, anecdotes, and remarks, in those which were compiled by Shiells and other writers. I say *other*, because many of the best pieces of biography in that collection were not written by Shiells, but by superior hands. In short, the engagement of Cibber, or some other *Englishman*, to superintend what Shiells in particular should offer, was a measure absolutely necessary, not only to guard against his Scotticisms, and other defects of expression, but his virulent Jacobitism, which inclined him to abuse every Whig character that came in his way. This, indeed, he would have done; but Cibber (a stanch Williamite) opposed and prevented him, insomuch that a violent quarrel arose on the subject. By the way, it seems to me, that Shiell's Jacobitism has been the only circumstance that has procured him the regard of Mr. Johnson, and the favourable mention that he has made of Shiell's 'virtuous life and pious end'—expressions that must draw a smile from every one who knows, as I did, the real character of Robert Shiells. And now, what think you of noticing this matter in regard to truth, and the fair fame of the honest bookseller?"—*Memoir of the Life, Writings, and Mechanical Inventions of Edmund Cartwright, D.D., F.R.S.*: Saunders & Otley.

W. L. Nichols.

Lansdown Place, Bath.

ENGLISH COMEDIANS IN THE NETHERLANDS.

(Vol. ii., pp. 184. 459.; Vol. iii., p. 21.)

From the following extract from the *Thes. Rek.* (Treasury Accounts) of Utrecht, it appears that English actors performed there:

"Schenkelwyn, 31 July, 1597. Sekere Engelsche Comedianten, voor hore speelen op ten Stadhuyse, 8 q. Fransche wyns." — (To certain English Comedians, for their playing at the town-hall, eight quarts of French wine.)

In the *Gerechtsdagboecken* (Minutes of the Council) of Leyden appear several requests of English comedians to perform there in 1614; these I hope soon to have in hand. I can now give the decision of the Council on the request of the Englishman W. Pedel:

"Op te Requeste daerby den voorn. Willem Pedel, versochte aen die van de Gerechte der stadt Leyden omme te mogen speelen verscheyde fraeye ende eerlicke spelen mettet lichnem, sonder eenige woorden te gebruycken, stont geappostileert: Die van de Gerechte deser stadt Leyden hebben voor zoe veel in hem es, den thoonder toegelaten ende geconsenteert, laten toe ende consenteren mits desen binnen dezer stede inde Kercke vant Bagynhoff te mogen spelen voor de gemeente ende syne speelen verthoonen, mits dat hy hem daervan zalt onthouden geduyrende tdoen van de predicatien van Gods woorts, en dat de arme Weesen alhier zullen genieten de gerechte helfte van de incomende proffyten, en dat zulex int geheel zullen werden ontfangen en gecollecteert by een persoon daertoe bij Mren van de Arme Weesen te stellen ende committeeren.

"Aldus gedaen op ten xviij Nov. 1608."

(*Translation.*)

On the request by which the aforesaid W. Pedel petitioned the authorities of the city of Leyden to allow him to exhibit various beautiful and chaste performances with his body, without using any words, was determined: The authorities of this city of Leyden have consented and allowed the exhibitor to perform in the church of the Bagynhoff within this city, provided he cease during the preaching of God's word, and that the poor orphans here have half the profits, and that they be received and collected by a person appointed by the masters of the poor orphans.

Done on the 18th November, 1608.

In 1656 English comedians came to Dordrecht, but were soon obliged to withdraw. About 1600 some appeared in Germany, who considerably diminished the taste for biblical and moral pieces. See Dr. Schotel, *Blik in de Gesch. v. h. tooneel.*; Gervinus, *Neuere Geschichte der poetischen Nationalliteratur der Deutschen*, vol. iii. pp. 96—100. — *From the Navorscher.* W. D. V.

LA BRUYÈRE.

(Vol. vii., p. 38.)

I am unable to reply to Ursula's questions; but I would ask permission to solicit from such of your better-informed correspondents as may become votaries to Ursula, that they would extend the range of their genealogical pilgrimage so far as to pay a visit to the ruins of Tor Abbey. I should be glad to learn whether either William Lord *Briewere* or William de la *Bruere* (both of whom were connected with the foundation of that religious house) were of the same family as Thibault de la *Bruyère*, the Crusader, who is one of the subjects of Ursula's inquiry. Dr. Oliver (*Monast. Exon.*, note at p. 179.) thinks that these two William Brewers may have represented families originally distinct from each other:

"There is some doubt," he says, "whether the family *De Brueriâ* or *Bruerâ*, which was settled in Devon at the time of the Domesday, and then held some of the lands afterwards given by W. *Briwere* to Torr Abbey, was the same as that of the founder. In this cartulary the two names are spelt differently, and Briwere seems

to have been a purchaser of De Bruerâ. See, upon this subject, Dugdale's *Baronage*, vol. i. p. 700., and Lysons' *Devonshire*, vol. i. p. 106. The names of Brieguerre and De Bruera existed contemporaneously in Normandy. See *Rot. Scacc. Norm. Indices.*"

Whether these two William Brewers represented distinct families or not, it appears that they became closely allied by marriage. At fol. 81. of an "Abstract of the Tor Cartulary, at Trinity College, Dublin," given by Oliver, p. 187., the following grants occur; viz.:

"Grant from William Briewere to William de la Bruerîâ, of four librates of land in Wodeberi, with Engelesia his sister, *in liberum maritagium*, &c.

"Grant from said William de la Bruera, with the assent of Engelesia his wife, of all their land in Grendle to William Briewere, brother of the said Engelesia, &c.

"Confirmation thereof by said Engelesia."

Both families appear to have given the name of *Brewer* to their places of residence.

"The tything of *Teign Grace*," says Risdon, "anciently *Teign Brewer*, was in the time of King Henry the Second the land of Anthony de la Brewer, whom divers knights of that race succeeded. Sir William de la Brewer, the last of the male line, left this inheritance among co-heirs, Eva, wife of Thomas le *Grace*, and Isabel, &c. . . . . Concerning which lands these lines I found in the leger-book of the Abbey of Torr: '*Galfridus de Breweria dominus de Teigne pro salut. animæ Will. de Breweria & Argalesia uxor ejus conc. abbat. de Torr liberum transitum in Teigne.*'" — P. 135.

Buckland Brewer, on the other hand, derived its name (according to the same authority) from the family of which William Lord Brewer was the representative.

The Brewers appear to have founded other religious houses, and to have held possessions in other parts of England. It was from Welbeck Abbey, in Nottinghamshire, that William Lord Briwere obtained subjects for his abbey at Tor; and Bruern, or Temple Bruer, in Lincolnshire, belonging to the Hospital of St. John of Jerusalem, Clerkenwell (see Dugdale's *Monast.*, new edition, vol. vi. par. ii. p. 801.), would seem to owe its name to some connexion with the Brewer family, as did also, perhaps, Bruera in Chester, &c.

Mention is made of a William de la Bruera in the *History of Northamptonshire* (edit. Oxon., 1791, tom. i. p. 233.), in connexion with the township of Grafton, to which manor Joane, his wife, and her sister Bruna, appear to have been co-heirs, as daughters of Ralph de S. Samson, temp. Henry III.

William Brewer, Bishop of Exeter (*brother* of the William Lord Briewere already mentioned), was "put in trust" by King Henry III. "to conduct his sister, the Lady Isabella, into Germany, to her intended marriage with the Emperor Frederic." See Jenkins's *History of Exeter*, 1806, p. 252.

"This Bishop Brewer also went into the Holy Land (*transfretavit, cruce signat.*) the eleventh of Henry the Third."—Risdon, edit. Lond., 1811, p. 137.

There was another William Brewer, a *son* of William Lord Brewer; but he died without male issue.

I fear these few notices bear no very precise relation to URSULA's inquiries. Still I send them, in the hope of discovering, by the kindness of some of your erudite contributors, what is the difference (if any) between the names *La Bruyère*, *De la Bruere*, and *Briewere;* and also whether, *originally*, these names belonged to *two* or *three* distinct families, or only to so many different branches of the same family. J. SANSOM.

P. S.—The name *Bruere* is probably not yet extinct, either in France or in England. In the Bodleian Library there is a letter, addressed by *John Bruere* to the clergy of the diocese of Oxford, written within the last century, and bearing date "May 19, 1793," "Odington, near Islip," of which place the author was probably the rector. And in the British Museum *Catalogue*, under the name of (*M. de la*) *Bruere*, is mentioned *Histoire du Règne de Charlemagne*, 2 tom. 12°; Paris, 1745.

SOUTHEY'S CRITICISM UPON ST. MATHIAS' DAY IN LEAP-YEAR.

(Vol. vii., p. 58.)

MR. YARRUM'S *exposé* of Southey's singular blunder is perfectly just; but it does not include *the whole* truth, a consideration of which renders the lapsus even more notable and unaccountable than if it arose *only* from a want of acquaintance with the distribution of Roman Catholic Feriæ.

The allegation of error against the historians, because they had "fixed the appointed day on the eve of Mathias," would seem to imply that they might have fixed upon some other feast-day with more correctness; whereas there is no other in the calendar which could by any possibility be affected by leap-year: but the most extraordinary part of the mistake is, the ignorance it displays (scarcely credible in Southey) of the origin and etymology of the bissextile institution—the very subject he was criticising.

Because the name "bissextile," as every body knows, arose from the repetition in leap-year of the identical day in question: the sixth of the kalends of March; the 24th of February; the feast of the Regifugium amongst the Romans; and of its substitute, that of St. Mathias, amongst the Christians.

It is clear, that since the Regifugium was held upon the sixth day before the 1st of March (both inclusive), that day must, according to our reckon-

ing, be the 24th of February in common years, and the 25th in leap-years: therefore, the supernumerary or superfluous day, added on account of leap-year, was considered to be the 24th of February, and not the 25th; which latter, in those years, became the true "Sixth before the Kalends." Indeed, it is highly probable, although it cannot be supported by direct evidence, that the first day of the double sextile was distinguished from its name-fellow of the following day by having the word "bis" prefixed to *sextum;* so that, in leap-years, the 24th of February would be expressed as follows: "Ante diem *bis*-VI Calend. Martias;" while the following day, or the 25th of February (being considered the real Simon Pure), would retain the usual designation of "A.D. VI Calend. Mar." Such an hypothesis offers a reasonable explanation of the seeming reversal in terms of calling the day which *first* arrived *posterior*, and that which succeeded it *prior*.

Although the Church of England Calendar now places the feast of Saint Mathias invariably on the 24th of February in all years, yet the earlier copies of the Book of Common Prayer allocated it to "The Sixth of the Kalends of March," without any direction as to which of the two days, bearing that name in leap-years, it should be appropriated. The modern Reformed Church Calendar therefore repudiates the usage of the Romans themselves, rather than that of the Roman Catholics. A. E. B.

Leeds.

PHOTOGRAPHIC NOTES AND QUERIES.

Portable Camera for Travellers.—Your correspondent E. S. asks for a clear description of a camera that will supersede the necessity of a dark room. Mr. Stokes has invented one; and in the early part of the photographic exhibition at the Society of Arts it was exhibited. The weight of the camera is only nine pounds, including focussing-glass, lens, shutter, &c. The shutter is so arranged that it will contain from twelve to twenty pieces of prepared paper, each piece between separate sheets of blotting-paper. Light and air are completely excluded, by the paper being pressed by the front portion of the shutter. When required for use, the first piece of paper is placed at the back of the glass. By the assistance of a small hood, the impression is then taken; and, by removing the millboard, the paper will fall back into its place. At the same time another piece can be brought forward, ready for a second picture, before focussing, and so on to the end. The hood is made of India rubber cloth, and answers the purpose of a focussing cloth, without the trouble of removing it from the camera throughout the day. The size of the pictures that can be taken by it is 9½ by 12 inches. It has been tried during the latter part of the last year, and proved most successful. PHILIP H. DELAMOTTE.

Bayswater.

The Albumen Process.—I shall be greatly obliged to DR. DIAMOND, or any other photographer, by their kindly communicating through your medium their experience with albumenized glass. I have Thornthwaite's *Guide to Photography*.

I should like answers to the following Queries:

Must the albumen be poured off from the plate after it is spread over the surface, in the same manner as collodion?

Is the plate (while roasting, according to the process of Messrs. Thompson and Ross) nearly perpendicular in the process?

Will the iodized albumen, for giving the film, keep; and how long?

How long will the plate retain its sensitiveness after exciting?

May the same sensitive bath be used for a number of plates without renewing, in the same way as silver bath for collodion?

In conclusion, what is the average time with single achromatic lens, six or seven inch focus, to allow to get a good picture?

Will photographers who are chemists turn their attention to obtain sensitive dry glass plates? for I think there can scarcely be any doubt of the advantage of glass over paper for *small* pictures (weight, expense, &c., are perhaps drawbacks for pictures larger than 5×4 inches); but the desideratum is a sensitiveness nearly equal to collodion, and a plate that can be used dry.

THOS. LAWRENCE.

Ashby-de-la-Zouch.

Black Tints of French Photographers.—Can you inform me, through the medium of your valuable periodical, how those beautiful black tints, so much prized in the French prints from photographic negatives, are obtained? By so doing you will give great pleasure to several excellent amateur photographers, and especially your constant reader, PHILOPHOTOG.

Originator of the Collodion Process.—As some think the credit of the invention of the collodion process a matter of dispute, will you allow me to remind your correspondents that the truth will be much easier to discover if they will confine themselves to actual facts?

In No. 167., p. 47., G. C. first recklessly accuses MR. ARCHER of untruth, and then tests his own claim to truth by quoting from Le Gray's edition of 1852, to prove Le Gray's edition of 1850. Why did he not go back at once to the 1850 edition; and if that contains anything like an intelligible process, why is it altogether omitted from Le Gray's edition of 1851, which was the one MR. ARCHER spoke of, and correctly?

The history of collodion is (as far as I know) this. In September, 1850, DR. DIAMOND invited me to meet MR. ARCHER at his house, and for the first time MR. ARCHER produced some prepared collodion, a portion of which identical sample DR. DIAMOND now has in his possession.

MR. ARCHER had then been trying it some five or six weeks. His experiments then went on, and in March, 1851, he published it in the *Chemist* Let any of your readers procure that Number, and compare MR. ARCHER's claim with Le Gray's, who, in 1852, states that he published it in 1850, and gave "the best method that has been discovered up to the present time;" and yet, singularly enough, in his edition of 1851, leaves out *this best method* entirely. W. BROWN.

Ewell.

Developing Paper Pictures with Pyrogallic Acid, &c.—Have any of your photographic correspondents tried developing their paper negatives with pyrogallic acid? If so, perhaps he would favour the readers of "N. & Q." with the result of his experiments.

In DR. DIAMOND's process for paper negatives, he says the paper, after the iodizing solution has been applied, must be dried before soaking in water. I wish to ask whether it may be dried quickly by the fire, or must it be dried spontaneously by suspension, &c.? Again, how long must the paper remain on the sensitive mixture: must it be placed on the sensitive solution, and *immediately* taken off and blotted, or placed on the sensitive solution, and *after some time* (what time?) taken off and *immediately* blotted?

Have any of your readers substituted iodide of ammonium for iodide of potassium, in preparing paper, collodion, &c., and with what success? And have they substituted nitrate of zinc for glacial acetic acid, as recommended in a French work, with any success? R. J. F.

Replies to Minor Queries.

Waterloo (Vol. vii., p. 82.).—P. C. S. S. conceives that it may be interesting to PHILOBIBLION to learn that the greatest man in the world was not ignorant of the passage in Strada regarding *Waterloo*, to which PHILOBIBLION refers. From a diary kept for some years, it appears that on Saturday, the 30th of October, 1843, P. C. S. S., who was then on a visit at Walmer Castle, had the pleasure of directing the Duke of Wellington's attention to the passage in question, as translated by Du Ryer (Paris, 1665). He well remembers that the Duke seemed to be greatly struck with it; that he more than once referred to it, in subsequent conversations; and that on the following day he requested P. C. S. S. to furnish him with a transcript, which he doubts not might still be found among the Duke's papers. P. C. S. S.

Your correspondent PHILOBIBLION has been led into a double error by a similarity of name. The *pagus Waterloeus* mentioned by Strada is the French village of Wattrelo, in the modern Département du Nord, about six miles to the north-east of Lille. J. S.

Norwich.

Irish Peerages (Vol. vi., p. 604.).—The book alluded to by D. X. as professing to give pedigrees of ennobled Irish families, may be the contemptible *Letters to George IV.*, by Captain Rock, a miserable attempt at a continuation of Moore's *Memoirs* of that mystic personage. Some half of the former book contains libellous notices of the "low origin" of the Irish nobility. Can your correspondent refer me to the play in which there is some sneer that "the housemaid is cousin to an Irish peer?" H.

Martha Blount (Vol. vii., p. 38.).—An engraving of this lady, from "an original picture, in the collection of Michael Blount, Esq., at Maple-Darham," is prefixed to the tenth volume of Pope's *Works* by Bowles, 1806. W. A.

In reply to MR. A. F. WESTMACOTT (Vol. vii., p. 38.), I have, in my collection of engraved portraits, one of the subject of his inquiry, "Martha Blount." It is in *stipple*, by Picart, after a picture by Gardner. I have no idea the portrait is rare, and think your correspondent may easily procure it among the printsellers in London. J. BURTON.

Quotations wanted (Vol. vii., p. 40.).—Bacon, in his Essay "Of Studies," has this sentence:

"And if he read little, he had need have much cunning, to seem to know that he doth not."

which is perhaps the reference Miss Edgeworth intended.

"A world without a sun," is from Campbell's *Pleasures of Hope*, Part II. line 24.:

"And say, without our hopes, without our fears,
Without the home that plighted love endears,
Without the smile from partial beauty won,
Oh! what were man?—a world without a sun."

I beg to add a parallel from Burns:

"What is life, when wanting love?
Night without a morning:
Love's the cloudless summer sun,
Nature gay adorning."

See the song beginning:

"Thine am I, my faithful fair."

ARTHUR H. BATHER.

East Sheen, Surrey.

Pepys's Morena (Vol. vi., pp. 342. 373.). — In the note on this word in the last edition of the *Diary*, it is stated that it may be read either "Morma" or "Morena." There is little doubt but the latter is the correct reading. "Morena" is good Portuguese for a brunette, and may have been used by Pepys as a term of endearment for Miss Dickens, like the "Colleen dhas dhun" of the Irish, which has much the same meaning. The marriage of the king to Catherine of Braganza in the previous year would have caused her language to be more studied at this time, especially by persons about the court. Morma has no meaning whatever. J. S. WARDEN.

Goldsmiths' Year-marks (Vol. vi., p. 604.; Vol. vii., p. 90.). — I observe that, a few weeks ago, in the "N. & Q.," one of your correspondents made inquiries respecting the publication of my paper on plate-marks, which was read at the Bristol meeting of the Archæological Institute.

In reply, I beg to inform him that he will find, in the last two Numbers of the Journal of the Institute, the first and second parts of the paper, and that the concluding portion of it, and I hope also the table of annual letters, will appear in the forthcoming Number. Should it not be possible to get the table in a fit state for printing in that Number, it will appear in the next; and the whole subject of the assay marks of British plate will then be complete. OCTAVIUS MORGAN.

The Friars.

Turner's View of Lambeth Palace (Vol. vii., pp. 15. 89.). — In reply to your correspondent L. E. X., respecting Mr. Turner's picture of Lambeth Palace (which is in *water-colours*), I beg leave to say that it is in the possession of a lady residing in Bristol, to whose father *it* was given by the artist after its exhibition at Somerset House, and it has never been in any other hands. The same lady has also a small portrait of Mr. Turner, done by *himself* when visiting her family about the year 1791 or 1792: further particulars respecting these pictures (if desired) may be known by a line addressed to Miss N——, 8. St. James' Square, Bristol. ANON.

J. H. A., after referring to the exhibition at the Royal Academy in 1791, by Mr. Turner, of "King John's Palace, Eltham" (No. 494.), and "Sweakley, near Uxbridge" (No. 560.), adds:

"In the horizon of art (strange to say, and yet to be explained!) this luminary glows no more till 1808, when he had 'on the line' (?) several views of Fonthill, as well as 'The Tenth Plague of Egypt.'"

A reference to the catalogues of the Royal Academy exhibitions will prove that Mr. Turner's name appears as an exhibitor there every year between 1790 and 1850, excepting the years 1821, 1824, and 1848. Several views of Fonthill Abbey, and "The Fifth (not the Tenth) Plague of Egypt," were exhibited in 1800, and "The Tenth Plague of Egypt" in 1802. G. B.

"*For God will be your King to-day*" (Vol. vii., p. 67.). — In reply to your querist H. A. S. with respect to the above line, I believe that it belongs not to Somersetshire, but to Ireland; not to Monmouth's rebellion, but to the civil wars of 1690.

It is the closing couplet of a stanza in the popular ballad on the "Battle of the Boyne."

A very perfect copy of this ballad will be found in Wilde's *Beauties of the Boyne*, p. 271., beginning with —

"July the first, of a morning clear,
One thousand six hundred and ninety,
King William did his men prepare —
Of thousands he had thirty, —
To fight King James and all his host,
Encamp'd near the Boyne water," &c.

The passage from which the lines in question are taken is as follows:

"When that King William he observed,
The brave Duke Schomberg falling,
He rein'd his horse with a heavy heart,
On the Enniskilleners calling.

"'What will you do for me, brave boys?
See yonder men retreating;
Our enemies encouraged are,
And English drums are beating.'

"He says, 'My boys feel no dismay,
At the losing of one commander,
For God shall be our King this day,
And I'll be general under.'"

W. W. E. T.

66. Warwick Square, Belgravia.

The lines here referred to occur in the old ballad of *Boyne Water*, some fragments of which are given in Duffy's *Ballad Poetry of Ireland*, 5th edition, p. 248. They are supposed to have been spoken by William III. on the death of the Duke Schomberg.

"Both horse and foot they marched on, intending them to batter,
But the brave Duke Schomberg he was shot, as he crossed over the water.
When that King William he observed the brave Duke Schomberg falling,
He rein'd his horse, with a heavy heart, on the Enniskilleners calling:
'What will you do for me, brave boys? See yonder men retreating;
Our enemies encouraged are, and English drums are beating.'
He says, 'My boys, feel no dismay at the losing of one commander,
For God shall be our King this day, and I'll be general under.'"

The lines quoted by your correspondent also occur in the more modern song of *The Battle of the Boyne*, which may be found at p. 144. of Mr. Duffy's work. THOMPSON COOPER.

Cambridge.

[We are indebted to many other correspondents for similar Replies to this Query.]

Jennings Family (Vol. vii., p. 95.).—I am much obliged to PERCURIOSUS for his reply to my Query. The William Jennings, who was Sheriff of Cornwall in 1678, an admiral, and knighted by King James II. (see Le Neve's *Knights*, Harleian MS. 5801.), was most probably descended from the Yorkshire family of that name, his escutcheon being the same. The Francis who married Elizabeth, daughter of Henry Spoure of Trebartha, was descended from the Shropshire family, whose arms were—Ermine, a lion rampant, gules quartered with those of Jay, as recorded in the Visitation by Henry, the son of Francis. This Francis died about 1610–11. His will (the executor being Henry Spoure) was proved at Doctors' Commons in 1611. But what I particularly wanted to ascertain was, whether Rowland, who is the first that occurs in the Cornish Visitation, was the first who settled in Cornwall. I have inquired at the Heralds' College, but can gain no further information than that to be found in the Visitations of Salop and Cornwall in the British Museum. PERCURIOSUS would gratify my curiosity, if he would kindly inform me where the Spoure MSS. are to be seen. They are not to be found in the British Museum. I have always thought that they were in the hands of some member of the Rodd family, whose ancestor (a Life Guardsman) was about to be married to the heiress of all the Spoures, but she, dying before the marriage, left him all her estates, Trebartha among the rest which is in the possession of the family to this day.

S. JENNINGS-G.

P. S.—I inclose my card, in order that PERCURIOSUS (who evidently knows something of the family) may communicate personally or by letter. I think that I might possibly be able to give him some information in return for his kindness.

The Furze or Gorse in Scandinavia (Vol. vi., pp. 127. 377.). — Henfrey, in his *Vegetation of Europe*, states that the furze (*Ulex Europæus*) occurs, but not abundantly, in the south-western parts of the Scandinavian peninsula. It is well known that in Central Germany it is a greenhouse plant. SELEUCUS.

Mistletoe (Vol. ii., p. 418.; Vol. iii., pp. 192. 226. 396. 462.). — There is in the parish of Staveley, Derbyshire, a solitary mansion called the Hagg, erected by Sir Peter Frescheville, in what was at that time a park of considerable extent, for a hunting lodge, when age and infirmity prevented him from otherwise enjoying the pleasures of the chase. In one of Colepeper's MSS. at the British Museum, there is the following curious notice of this house:

"This is the Parke House which Sir Peter Frescheville, in his will, 16th March, 1632, calls my new Lodge in Staveley Parke. Heare my Lord Frescheville did live, and heare growes *the famous mistleto tree, the only oake in England that bears mistleto*, which florished at my deare Wife's birth, who was born heare."

I presume it is the same which is referred to in the following letter addressed by the Countess of Danby to Mrs. Colepeper; it is without date, but was written between 1663 and 1682:

"Dear Cosen.— Pray if you have any of the miselto of yo^r father's oke, oblidge me so far as to send sum of it to

Yo^r most affectionat servant, BRIDGET DANBY."

The oak tree still exists, and in 1803 it contained mistletoe, but there is none to be seen now. About a quarter of a mile from this locality I observed the mistletoe in a large crab-tree, and I recently found it in a venerable yew of many centuries' growth near Sheffield. W. S. (Sheffield.)

Inscription on a Dagger (Vol. vii., p. 40.). — These lines form a Dutch proverb, and, if thus written, rhyme:

"Die een peninck wint ende behovt
Die macht verteren als hi wort owt.
Had ick dat bedocht in min ionge dagen
Dorst ick het in min ovtheit niel beklagen."

Which being interpreted inform us that, He who gains a penny, and saves it, may live on it when he becomes old. Had I minded this in my youthful days, I should not have to complain in my old age. J. S.

Norwich.

Steevens (Vol. ii., p. 476.; Vol. iii., p. 230.; Vol. vi., pp. 412. 531.). — Steevens's will contains no mention of any portrait of himself, nor any other except his picture of "Mr. Garrick and Mrs. Cibber, in the characters of Jaffier and Belvidera, painted by Zottanij," which he bequeaths to George Keate, Esq. He gives to Miss Charlotte Collins of Graffham, near Midhurst, daughter of the late Christopher and Margaret Collins of Midhurst, 500*l.* To his cousin Mary Collinson (late Mary Steevens), wife of William Collinson of Narrow Street, Ratcliffe Cross, Middlesex, 300*l.* for a ring (so in my copy). The residue of his property he gives to his dearest cousin Elizabeth Steevens of Poplar, spinster, and appoints her sole executrix of his will. A copy of the will can be met with in the ninth volume of the *Monthly Mirror* for 1800. W. S. (Sheffield.)

"*Life is like a Game of Tables*," *&c.* (Vol. vii., p. 40.).—The sentiment is very possibly "*from* Jeremy Taylor," but it is not his own. It occurs in Terence's *Adelphi* and Plato's *Commonwealth*.

A. A. D.

Miscellaneous.

NOTES ON BOOKS, ETC.

The issue by the Shakspeare Society of an edition of the *Notes and Emendations to the Text of Shakspeare's Plays from early MS. Corrections in a Copy of the Folio* 1632, *in the Possession of J. Payne Collier, Esq.*, affords an opportunity, of which we gladly avail ourselves, to recall attention to a volume which is unquestionably the most important contribution to Shakspearian literature which has issued from the press for many years. Although we have no evidence of the authority upon which these *Notes and Emendations* were made, an examination of them must, we think, convince even the most sceptical, that they were made upon *authority*, and are not the result of clever criticism and happy conjecture. The readers of "N. & Q." know well what discussions have been raised upon such phrases as "Prenzie Angelo," "Whose mother was her painting," "Ribaudred nag," "Most busy, least when I do it," &c. The writer of the *Notes and Emendations*, now first published, has given in these, and hundreds of other difficult and disputed passages, corrections which are consistent with Shakspeare's character as the poet of common sense. He converts the "*prenzie* Angelo" into the "priestly," and the "*prenzie guards*" into "priestly garb." So that the passage now reads —

> "*Claud.* The priestly Angelo.
> *Isab.* O, 'tis the cunning livery of hell,
> The damned'st body to invest and cover
> In priestly garb."

In the passages to which we have referred above, "whose mother was her painting," is changed into "who smothers her with painting;" "ribraudred nag" into "ribald hag;" and the passage from *The Tempest* is made plain —

> "Most busy blest when I do it."

We think these examples are sufficient to make all lovers of Shakspeare anxious not only to examine the present volume, but to see the promised new edition of his works, in which Mr. Collier proposes to give the text as corrected by this great, although unknown authority.

The meeting for the establishment of the Photographic Society, held on Thursday week at the Society of Arts, was most numerously attended. The Society was formed, Sir Charles Eastlake elected president for the first year, Mr. Fenton honorary secretary, and Mr. Roslyn treasurer. The subscription was fixed at one guinea, with an admission fee of the same amount.

At a recent meeting of the *Surtees Society*, it was announced that the works in progress for this year are the *Pontifical of Egbert*, Archbishop of York (to be edited by the Rev. W. Greenwell), and a volume of *Wills and Inventories from the Registry at Richmond*, by Mr. Raine, Jun. The books for 1854 are to be the Northumbro-Saxon translation of *The Gospel of St. Matthew*, to be edited by the Rev. Joseph Stevenson, and the *Inventories and Account Rolls of the Monasteries of Monkwearmouth and Jarrow* until the Dissolution, which will appear under the editorship of the Rev. James Raine.

The Corporation of London Library is being thrown open to all literary men; the tickets of admission being accompanied by letters expressive of a wish that the holders should make frequent use of them. This is an act of becoming liberality, worthy of imitation in other quarters.

Books Received. — *History of England from the Peace of Utrecht to the Peace of Versailles*, 1713—1783, by Lord Mahon, vol. i. This is the first volume of a new and revised edition of this history of a most important period in our national annals, by the noble President of the Society of Antiquaries.—*The Ethnology of the British Islands*, by R. G. Latham, M.D. The value of all Dr. Latham's researches, whether into the history of our language, or of the races by which these islands have been successively inhabited, is so fully recognised, that we may content ourselves by merely calling attention to the publication of this able little volume.—*On the Lessons in Proverbs: Five Lectures, &c.*, by the Rev. R. C. Trench. Those who know the value of Mr. Trench's admirable lectures *On the Study of Words*, will find in this companion volume, in which he attempts to sound the depths and measure the real significance of National Proverbs, a book which will give them a pleasant hour's reading, and subjects for many pleasant hours' meditation.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Free Thoughts on the Brute Creation, by the Rev. John Hildrop. Lond. 1751.
De la Croix's Connubia Florum. Bathoniæ, 1791. 8vo.
Reid's Historical Botany. Windsor, 1826. 3 vols. 12mo.
Anthologia Borealis et Australis.
Florilegium Sanct. Aspirat.
Laderchii Annales Ecclesiastici, 3 tom. fol. Romæ, 1728—1737.
Townsend's Parisian Costumes. 3 Vols. 4to. 1831—1839.
The Book of Adam.
The Testaments of the Twelve Patriarchs, the Sons of Jacob.
Massinger's Plays, by Gifford. Vol. IV. 8vo. Second Edition. 1813.
Spectator. Vols. V. and VII. 12mo. London, 1753.
Costerus (François) Cinquante Meditations de toute l'Histoire de la Passion de Nostre Seigneur. 8vo. Anvers, Christ. Plantin.; or any of the works of Costerus in any language.
The World without a Sun.
Guardian. 12mo.
What the Chartists are. A Letter to English Working Men, by a Fellow-Labourer. 12mo. London, 1848.
Letter of Church Rates, by Ralph Barnes. 8vo. London, 1837.
Colman's Translation of Horace De Arte Poetica. 4to. 1783.
Casaubon's Treatise on Greek and Roman Satire.
Boscawen's Treatise on Satire. London, 1797.
Johnson's Lives (Walker's Classics). Vol. I.
Titmarsh's Paris Sketch-Book. Post 8vo. Vol. I. Macrone, 1840.
Fielding's Works. Vol. XI. (being second of "Amelia.") 12mo. 1808.
Holcroft's Lavater. Vol. I. 8vo. 1789.

OTWAY. Vols. I. and II. 8vo. 1768.
EDMONDSON'S HERALDRY. Vol. II. Folio, 1780.
SERMONS AND TRACTS, by W. ADAMS, D.D.
THE GENTLEMAN'S MAGAZINE for January 1851.
BEN JONSON'S WORKS. (London, 1716. 6 Vols.) Vol. II. wanted.
RAPIN'S HISTORY OF ENGLAND, 8vo. Vols. I., III. and V. of the CONTINUATION by TINDAL. 1744.

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Notices to Correspondents.

DICK THE TREBLE *will find the Gloucestershire Ballad* George Ridler's Oven *in our* 4th Volume, p. 311.

HOGMANAY. *Our Correspondent* J. BD., *who inquires the etymology of this word, is referred to Jamieson's* Scottish Dictionary *and Brand's* Popular Antiquities (ed. Bohn, 1849), vol. i. p. 460., *for the very numerous and contradictory derivations which the learned have given of it.*

W. W. (Stilton.) *The stone of which our Correspondent has forwarded an impression appears to be one of those gems called* Abraxas, *used by the Gnostic and Basilidian heretics. On it is a double serpent, and the seven vowels of the Greek alphabet,* AEHIOYΩ, *which constantly appear on their engraved stones, and to which they referred certain mystical ideas. These were worn as amulets: sometimes used as love charms; and our Correspondent will find some curious facts about them in an old Greek papyrus just published by Mr. Godwin, in the* Proceedings or Transactions of the Cambridge Antiquarian Society.

C. E. F. *is informed that Mr. Eaton's proportion of ten grains of salt to the pint is quite correct; and he will find it produce a most agreeable tint.*

G. S. "*The Cataract of Lodore*" *will be found in Longman's one-volume edition* (1850) *of Southey's* Poetical Works, *p.* 164.

RUBI. *We have several communications for this Correspondent. How may they be forwarded?*

ROSA, *who asks about* Men of Kent and Kentish Men, *is referred to our* 5th Vol., p. 322.

I. N. (Leicester.) *There must be something wrong in the preparation of your chemicals. Consult the directions given in our Nos.* 151, 152. *We have seen some glass negatives of landscapes taken by* DR. DIAMOND *during the past week, which have all the intensity which can be desired. The time of exposure in these cases has varied from fifteen to sixty seconds, the lens used being a single meniscus.*

AMBER VARNISH. *Our Correspondent* LITTLELENS *will find the directions for making this in* No. 153. p. 320. *It will be reprinted in the* Photographic Notes *announced in our advertising columns.*

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SIR W. NEWTON'S Calotype Process *in our next. His first communication was in type before the amended copy reached us.*

Errata. — P. 90. col. 1. for "immiscuerunt" read "immiscuerint." P. 86. col. 1. for "honour" read "humour." P. 84. col. 1. lines 46. and 48., for "Trajecteasem" read "Trajectensem."

We again repeat that we cannot undertake to recommend any particular houses for the purchase of photographic instruments, chemicals, &c. We can only refer our Correspondents on such subjects to our advertising columns.

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No. 171.] SATURDAY, FEBRUARY 5. 1853. { Price Fourpence. Stamped Edition, 5d.

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Notes.

JACOB GRIMM ON THE GENIUS AND VOCATION OF THE ENGLISH LANGUAGE.

I send you a very eloquent tribute to the genius and power of the English language by Jacob Grimm, extracted from a paper entitled "Ueber den Ursprung der Sprache," read before the Royal Academy of Berlin, January 9, 1851, and contained in the *Transactions* of that Society, "Section of Philology and History for 1851," p. 135.: Berlin, 4to., 1852: —

"Jacob Grimm *Ueber den Ursprung der Sprache.* Abhandlungen der K. Akademie der Wissenschaften zu Berlin, 1851.

"Keine, unter allen neueren Sprachen, hat gerade durch das Aufgeben und Zerrütten alter Lautgesetze, durch den Wegfall beinahe sämmtlicher Flexionen, eine grössere Kraft und Stärke empfangen, als die Englische, und von ihrer nicht einmal *lehrbaren*, nur *lernbaren* Fülle freier Mitteltöne ist eine wesentliche Gewalt des Ausdrucks abhängig geworden, wie sie vielleicht noch nie einer andern menschlichen Zunge zu Gebote stand. Ihre ganze überaus geistige, wunderbar geglückte Anlage und Durchbildung war hervorgegangen aus einer überraschenden Vermählung der beiden edelsten Sprachen des späteren Europas, der Germanischen und Romanischen, und bekannt ist, wie im Englischen sich beide zu einander verhalten, indem jene bei weitem die sinnliche Grundlage hergab, diese die geistigen Begriffe zuführte. Ja, die Englische Sprache, von der nicht umsonst auch der grösste und überlegenste Dichter der neuen Zeit im Gegensatz zur classischen alten Poesie, ich kann natürlich nur Shakespeare meinen, gezeugt und getragen worden ist, sie darf mit vollem Recht eine Weltsprache heissen, und scheint gleich dem Englischen Volke ausersehn künftig noch in höherem Masse an allen Enden der Erde zu walten. Denn an Reichthum, Vernunft und gedrängter Füge lässt sich keine aller noch lebenden Sprachen ihr an die Seite setzen, auch unsere Deutsche nicht, die zerrissen ist, wie wir selbst zerrissen sind, und erst manche Gebrechen von sich abschütteln müsste, ehe sie kühn mit in die Laufbahn träte."

(*Translation.*)

Of all modern languages, not one has acquired such great strength and vigour as the English. It has accomplished this by simply freeing itself from the ancient phonetic laws, and casting off almost all inflec-

tions; whilst, from its abundance of intermediate sounds [*Mitteltöne**], tones not even to be taught, but only to be learned, it has derived a characteristic power of expression such as perhaps was never yet the property of any other human tongue. Its highly spiritual genius, and wonderfully happy development, have proceeded from a surprisingly intimate alliance of the two oldest languages of modern Europe — the Germanic and Romanesque.† It is well known in what relation these stand to one another in the English language. The former supplies the material groundwork, the latter the higher mental conceptions. Indeed, the English language, which has not in vain produced and supported the greatest, the most prominent of all modern poets (I allude, of course, to Shakspeare), in contradistinction to the ancient classical poetry, may be called justly a LANGUAGE OF THE WORLD: and seems, like the English nation, to be destined to reign in future with still more extensive sway over all parts of the globe. For none of all the living languages can be compared with it as to richness, rationality, and close construction [Vernunft und gedrängter Füge], not even the German — which has many discrepancies like our nation, and from which it would be first obliged to free itself, before it could boldly enter the lists with the English.

I transmit the text, as many of your readers may prefer the extract—as most "foreign extracts" are preferred — "neat as imported:" although, owing to the kindness of a friend, it is fairly represented in the translation. It is however very difficult to find words which precisely express the meaning of German scientific terms. S. H.

PRESERVATION OF VALUABLE PAPERS FROM DAMP; DRYING CLOSETS.

The desiccative powers of lime are familiar to chemists, and, I believe, to many practical men; but I do not know of lime having been used for the above purpose.

A strong chest, in my possession, containing important papers (title-deeds, marriage certificates, &c.), gradually became damp, and subjected its contents to a slow process of decay. This arose, I found, from a defect in its construction, wood having been improperly introduced into the latter, and concealed; so that some singular chemical compounds would appear to have been formed. The papers were gradually injured to an extent enforcing attention; and the process continued in them after their removal into a well-constructed chest, giving me the impression of a process resembling the action of a ferment. Several attempts were made to dry them by fires, the rays of the sun, &c.; but the damp was always renewed.

They were thoroughly dried in a very few days, and permanently kept dry, by placing and keeping in the chest a box containing a little quicklime.

At a later period, a large closet, so damp as to render articles mouldy, was thoroughly dried, and kept dry, by a box containing lime.

The chest was about 2 feet 6 inches, by 2 feet 1 inch, and 1 foot 8 inches; and the box placed in it for several months was about 1 foot 2½ inches, by 8½ inches, and 3 inches. After about a year, although no very perceptible damp was discovered, yet, in consequence of the value of the papers, and the beauty of some of them as manuscripts, I introduced two such boxes. These proportions were selected to enable the boxes to stand conveniently on a shelf with account-books and packages of papers.

The closet is about 11 feet 4 inches, by 2, irregular dimensions, which I estimate at about 6 feet, and 2 feet 4 inches. The box used in this case is 1 foot 4 inches, by 11 inches, and 7 inches.

The lime should be in pieces of a suitable size. For the chest, I prefer pieces about the size of a large English walnut; for the closet, of an orange.

It is necessary either that the box should be strongly made, or be formed of tin, or other metal, on account of the lateral expansive force of the lime. Room for expansion upwards is not sufficient protection. The same expansion renders it necessary that the box should not be more than two-fifths filled with fresh lime.

I leave the tops open. If covered, they must be so disposed that the air within the boxes shall freely communicate with that of the chest or closet.

I have used these boxes several years, and only changed the lime once a year. B. H. C.

Philadelphia.

POSITION OF THE CLERGY IN THE SEVENTEENTH CENTURY.

The *Proceedings and Papers* of the Historic Society of Lancashire and Cheshire, Session IV., 1851–2, include a paper contributed by Thomas Dorning Hibbert, of the Middle Temple, Esq., being the second of a series of "Letters relating to Lancashire and Cheshire, temp. James I., Charles I., and Charles II."

One of these letters, written in or about the year 1605, by the Rev. William Batemanne, from Ludgarsall (Ludgar's Hall), "a parish which lies in the counties of Oxford and Bucks," and addressed "to his louinge father Ihon Batemanne, alderman at Maxfelde" (Macclesfield), contains, as the learned contributor remarks, "strong confirmation of Mr. Macaulay's controverted statement, that the country clergy occupied a very humble position in the sixteenth and seventeenth

---

* *Mitteltöne* are those sounds which stand between the three fundamental vowels, *a*, *i*, *u*, as pronounced by the continental nations.

† *Romanesque.* Those languages which have descended from the Latin, as the Spanish, Frank, or French, &c.

centuries." He adds, that "no clergyman could now be found who would think of sending his sister to an inn to learn household matters."

The Rev. William Batemanne, "who appears to have been educated at Oxford," writes thus:

". . . . My sister Katren is placed in a verie good house in Bissiter [Bicester], wher shea shall learne to doe all manner of thinges that belonge to a good huswyfe. It is a vitailinge house greatlie occupied. Shea shall not learne onelie to dresse meate and drinke excellent well, but allso bruinge, bakinge, winnowinge, with all other thinges theirunto appertaininge, for they are verie rich folkes, and verie sharpe and quicke both of them. The cause why my Ant received her not, as shea answered us, was because all this winter shea intendeth to have but one servant woman, and shea thought my sister was not able to doe all her worke, because shea imagined her to be verie raw in theire countrey worke, w^ch thinge trewlie shea that hath her now did thinke, and theirefore her wage is the slenderer, but xvj^s [16*s.*], w^ch in this place is counted nothinge in effecte for such a strong woman as shea is; but I bringinge her to Bissiter uppon Wednesday, beinng Michaelmas even, told her dame the wage was verie small, and said I trusted shea would mend it if shea proved a good girle, as I had good hope shea would. Quoth I, it will scarce bye her hose and shooes. Nay, saith shea, I will warrant her have so much given her before the yeare be expyred, and by God's helpe that w^ch wants I myselfe will fill upp as much as I am able. . . . ."

J. LEWELYN CURTIS.

GENERAL WOLFE.

I copy the following interesting Note from the *London Chronicle*, August 19, 1788:

"It is a circumstance not generally known, but believed by the army which served under General Wolfe, that his death-wound was not received by the common chance of war, but given by a deserter from his own regiment. The circumstances are thus related:—The General perceived one of the sergeants of his regiment strike a man under arms (an act against which he had given particular orders), and knowing the man to be a good soldier, reprehended the aggressor with much warmth, and threatened to reduce him to the ranks. This so far incensed the sergeant, that he took the first opportunity of deserting to the enemy, where he meditated the means of destroying the General, which he effected by being placed in the enemy's left wing, which was directly opposite the right of the British line, where Wolfe commanded in person, and where he was marked out by the miscreant, who was provided with a rifle piece, and, unfortunately for this country, effected his purpose. After the defeat of the French army, the deserters were all removed to Crown Point, which being afterwards suddenly invested and taken by the British army, the whole of the garrison fell into the hands of the captors; when the sergeant of whom we have been speaking was hanged for desertion, but before the execution of his sentence confessed the facts above recited."*

In Smith's *Marylebone*, p. 272., is a notice of Lieutenant M'Culloch, according to whose plan Wolfe attacked Quebec. M'Culloch became destitute, and died in Marylebone workhouse in 1793. A letter from Wolfe to Admiral Saunders is in the *Gentleman's Magazine* for 1801; and one addressed by him to Barré was sold by Puttick and Simpson about three years since.

A portrait of Wolfe by Sir Joshua Reynolds is in possession of Mr. Cole of Worcester.

Since my last notice, I have heard that Mr. Henry George, proprietor of the *Westerham Journal*, made some collections towards a life of Wolfe: if so, it is not improbable that Mr. Streatfield obtained them at his sale in 1844. In conclusion, I beg to inquire, whence come the lines quoted by the Marquis of Lansdowne?—

"Enough for him
That Chatham's language was his mother-tongue,
And Wolfe's great name compatriot with his own."

H. G. D.

Knightsbridge.

INSCRIPTIONS IN BOOKS.

It occurs to me that an interesting collection might be formed of the various forms and methods by which the ownership of books is sometimes found to be asserted on their fly-leaves. *Borrowers* are exhorted to faithful restitution; and consequences are threatened to those who misuse, or fail to return, or absolutely steal the valued literary treasure.

I forward a few such Notes as have fallen in my way, thinking they may interest your readers, and shall be obliged by any additions. The first is an admonition to borrowers, by no means a superfluous one, as I know to my cost. It is *printed* on a small paper, about the size of an ordinary book-plate, with blank for the owner's name, to be filled up in manuscript:

"THIS BOOK
Belongs to . . . . . .

"If thou art borrow'd by a friend,
Right welcome shall he be
To read, to study—not to lend,
But to return to me.

[* The incident related above has been preserved by Sir William Musgrave, in his *Biographical Adversaria* (Additional MSS., No. 5723., British Museum), who has added the following note:—"This account was had from a gentleman who heard the confession." For some further notices of Mrs. Henrietta Wolfe, the mother of the General, relative to her death and the disposal of her property, see the Addit. MSS., No. 5832., p. 78.—ED.]

"Not that imparted knowledge doth
Diminish learning's store;
But books, I find, if often lent,
Return to me no more.

"Give your attention as you read,
And frequent pauses take;
Think seriously; and take good heed
That you no *dog's-ears* make.

"Don't wet the fingers, as you turn
The pages, one by one.
Never *touch* prints, *observe*: and learn
Each idle gait to shun."

On the fly-leaf of a Bible I find the following, which, however, is taken from *The Weekly Pacquet of Advice from Rome*, vol. ii. p. 198. No. 15., dated Friday, Dec. 26, 1679:

"Sancte Liber! venerande Liber! Liber optime, salve!
O Animæ nostræ, Biblia dimidium!"

A very common formula, in works of a devotional nature, is as follows:

"This is Giles Wilkinson his book.
God give him grace therein to look."

We now come to some of a menacing description:

"Si quis hunc furto rapiet libellum,
Reddat:—aut collo dabitur capistrum,
Carnifex ejus tunicas habebit,
Terra cadaver."

And again:

"Si quis hunc librum rapiat scelestus,
Atque furtivis manibus prehendat,
Pergat ad tetras Acherontis undas
Non rediturus."

These last partake somewhat of the character of the diræ and anathemas which are sometimes found at the end of old MSS., and were prompted, doubtless, by the great scarcity and consequent value of books before the invention of printing.

BALLIOLENSIS.

FOLK LORE.

Baptismal Custom.—In many country parishes the child is invariably called by the name of the saint on whose day he happens to have been born.

I know one called *Valentine*, because he appeared in the world upon the 14th of February; and lately baptized a child myself by the name of Benjamin *Simon Jude*. Subsequently, on expressing some surprise at the strange conjunction, I was informed that he was born on the festival of SS. Simon and Jude, and that it was always *very unlucky to take the day from a child.* RT.

Warmington.

Subterranean Bells.—Hone, in his *Year-Book*, gives a letter from a correspondent in relation to a tradition in Raleigh, Nottinghamshire, which states that many centuries since the church and a whole village were swallowed up by an earthquake. Many villages and towns have certainly shared a similar fate, and we have never heard of them more.

"The times have been
When the brains were out the man would die,
That there an end."

But at Raleigh, they say, the old church-bells still ring at Christmas time, deep, deep in earth; and that it was a Christmas-morning custom for the people to go out into the valley, and put their ears to the ground to listen to the mysterious chimes of the subterranean temple. Is this a tradition peculiar to this locality? I fancy not, and seem to have a faint remembrance of a similar belief in other parts. Can any of your correspondents favour "N. & Q." with information hereon?

J. J. S.

Leicestershire Custom.—A custom exists in the town of Leicester, of rather a singular nature. The first time a new-born child pays a visit, it is presented with an egg, a pound of salt, and a bundle of matches. Can any of your correspondents explain this custom? W. A.

Hooping Cough: Hedera Helix.—In addition to my former communications on this subject, I beg to forward the following:—

Drinking-cups made from the wood of the common ivy, and used by children affected with this complaint, for taking therefrom all they require to drink, is current in the county of Salop as an infallible remedy; and I once knew an old gentleman (now no more) who being fond of turning as an amusement, was accustomed to supply his neighbours with them, and whose brother always supplied him with the wood, cut from his own plantations. It is necessary, in order to be effective, that the ivy from which the cups are made should be cut at some particular change of the moon, or hour of the night, &c., which I am now unable to ascertain: but perhaps some of your readers could give you the exact period. J. B. WHITBORNE.

Minor Notes.

The Aught and Forty Daugh.—The lordship of Strathbogie, now the property of his Grace the Duke of Richmond, was anciently known by this name. It is one of the toasts always drunk at the meetings of agricultural associations, the anniversary of his Grace's birthday, &c., in the district. The meaning has often puzzled newspaper readers at a distance. It was the original estate of the powerful family of Gordon in the north of Scotland. A *daugh*, or *davach*, contains 32 oxgates of 13 acres each, or 416 acres of arable land. At

this rate, the whole lordship was anciently estimated at 20,000 acres of arable land, and comprehends 120 square miles in whole.

KIRKWALLENSIS.

Alliterative Pasquinade.—The following alliterative pasquinade on Convocation, which I have cut from one of the newspapers, is, I think, sufficiently clever to deserve preservation in the pages of "N. & Q.:"

"The Earl of Shaftesbury has given notice that he will call the attention of the House to the subject of Convocation after the recess. The exact terms of his lordship's motion have not as yet been announced; but it is understood that it will be in the form of an abstract resolution, somewhat to the following effect:—

"'That this House, considering the consanguinity and concordant consociation of Gog and Magog to be concludent to, and confirmatory of, a consimilar connatural conjunction and concatenation between Convocation and Confession with its concomitant contaminations, and conceiving the congregating, confabulating, and consulting of Convocation to be conducive to controversy and contention, and consequent conflicts, confusion and convulsion, concurs in the conviction that to convene, and to continue Convocation, is a contumacious contravention of the Constitution, and a contrivance for constraint of conscience, and that the contemptible conspiracy, concocted for concerting the constituting and conserving of the continuous concorporal consession and conciliar conference of Convocation, is to be contumeliously conculcated by the consentient and condign condemnation of this House.'"

AGRIPPA.

The Names "Bonaparte" and "Napoleon."—Among the many fabulous tales that have been published respecting the origin of the name of *Bonaparte*, there is one which, from its ingeniousness and romantic character, seems deserving of notice.

It is said that the "Man in the Iron Mask" was no other than the twin (and elder) brother of Louis XIV.; that his keeper's name was *Bonpart;* that that keeper had a daughter, with whom the Man in the Mask fell in love, and to whom he was privately married; that their children received their mother's name, and were secretly conveyed to Corsica, where the name was converted into *Bonaparte* or *Buonaparte;* and that one of those children was the ancestor of Napoleon Bonaparte, who was thus entitled to be recognised not only as of French origin, but as the direct descendant of the rightful heir to the throne of France.

The Bonapartes are said to have adopted the name of *Napoleon* from Napoleon des Ursins, a distinguished character in Italian story, with one of whose descendants they became connected by marriage; and the first of the family to whom it was given was a brother of Joseph Bonaparte, the grandfather of Napoleon I. Many are the *jeux de mots* that have been made on this name; but the following, which I have just met with in *Littérature Française Contemporaine*, vol. ii. p. 266., is perhaps the most remarkable.

The word *Napoleon*, being written in Greek characters, will form seven different words, by dropping the first letter of each in succession, namely, Ναπολεων, Απολεων, Ρολεων, Ολεων, Λεων, Εων, Ων. These words make a complete sentence, and are thus translated into French: "Napoléon, étant le lion des peuples, allait détruisant les cités."

HENRY H. BREEN.

St. Lucia.

A Parish Kettle.—In the accounts of the churchwardens of Chudleigh in Devonshire, during a period extending from 1565 to 1651, occasional mention is made of "the church chyttel," "parish chettle," "parish chetell or furnace," "parish crock;" and charges are made for malt and hops for brewing ale; and the money received for ale sold is accounted for. There may also have been provided, for the use of the parish, a vessel of smaller dimensions than the crock, for in the year 1581 there is an entry of 1*s.* 2*d.* received "for the lone of the parish panne." As cyder must have been at that time, as it is now, the common drink of the working-classes, the parish "crock" must have been provided for the use of the occupiers of the land. I suppose that the term *crock*, for a pot made of brass or copper, had its origin in times when our cooking-vessels were made of crockeryware.

I have never seen, in the ancient accounts of churchwardens, any mention made of a "town plough," which GASTROS notices (Vol. vi., p. 462.).

S. S. S. (2.)

Pepys's Diary; Battle of St. Gothard.—LORD BRAYBROOKE, in a note on 9th August, 1664, on which day Pepys mentions a great battle fought in Hungary, observes, "This was the battle of St. Gothard, fought 1st August, so that the news reached England in eight days." This would scarcely be possible even in these days of railways. The difference of styles must have been overlooked, which would make the intelligence arrive in eighteen days, instead of eight. J. S. WARDEN.

First Folio Shakspeare.—It would be extremely desirable that every one who possesses, or knows of a copy of the *first folio*, would send to "N. & Q." a note of the existence of such copy; its present owner's name; date of acquisition; last owner's name; the price paid; its present condition; and any other circumstances peculiar to the copy. When the editor should receive an adequate number of replies to this suggestion, he might publish a list in some methodised form, and subsequent lists as occasion might require. I have examined the libraries of several great country-houses, and have never found a first folio; not even at Wilton,

where, of all the houses in England, we are most sure that it must have been. C.

An ancient Tombstone. — In the month of December, 1851, a tombstone was found at the quay of Aberdeen, near Weigh House Square, in excavating for a common sewer. On it is carved a cross, and a shield containing the initials "G. M.," a nameless instrument, or a couple of instruments, placed crosswise, and a heart with a cross in the centre. Round the edge is cut exquisitely, in Old English letters, with contractions such as we see in old MSS., the following inscription, "Hic jacet honorabilis Vir Georgius Manzs (Menzies?), civis de Abirden, cum uxore eius Anneta Scherar, qui obiit xxvii die mensis Septembris, anno D. N. I. MIIIIXX." In former times, the Menzieses, the Collisons, and the Rutherfords held ruling power in Aberdeen, as in more recent times did the Gibbons, Bannermans, and Hogarths.

KIRKWALLENSIS.

Queries.

EXCESSIVE RAINFALL.

The following quotation induces me to put a Query to the numerous scientific readers of your widely-circulated publication:

"It is a remarkable circumstance that an unprecedented quantity of rain has fallen during the last year (1852) all over the world,—England, Ireland, Europe generally, Africa, India, and even in Australia."

Query, Is it anywhere recorded that so widespread a rainfall has been previously noticed? It is said that excessive rainfall has been general all over the world; and it would appear to have been general over a great portion of the land. This, however, does not constitute the whole world. The area of our globe is composed of about four-fifths water to one-fifth land; so that an excess of rain might fall upon every square mile of land, and yet the *average* rainfall of the whole world not be exceeded. This is an important truth, and should be generally understood. Taking the surface of the whole world, there is probably, year by year, the same amount of sunshine and heat, the same quantity of evaporation, and the same volume of rainfall; but there is inequality of distribution. We find a dry summer in America, and a wet one in Europe; excessive wet in the south of Europe, with excessive drought in the north; with similar excesses over much more limited areas. This case holds good even for the extraordinary year of 1852. Excess of rain has fallen on most of the land over the earth's surface; but there has been a minimum on the great oceans; as see the accounts of the fine weather, light winds, and calms, experienced in the voyages to Australia.

The question of general equality and local excesses may now, through our commerce, have that attention given to it which has hitherto been impossible. It is well worthy of study.

ROBERT RAWLINSON.

BAPTIST VINCENT LAVALL.

I have in my possession a manuscript of about six hundred pages, entitled "Lavall's Tour across the American Continent, from the North Pacific to the Atlantic Ocean, in a more southern Latitude than any yet attempted: performed in the Years 1809 and 1810." A map of the route accompanies it.

The accounts of the country, and of the Indian tribes, correspond with what we learn from other sources; and gentlemen of information in Indian affairs believe the work to be the genuine production of a person who has been over the ground described.

According to this work, Lavall was a native of Philadelphia, and born in 1774. His father, who was a royalist, settled in Upper Canada, and engaged in the fur trade. In 1809 Baptist Vincent Lavall visited England to receive a legacy left him by a relation. Here he was persuaded to join a vessel fitting out for the purpose of trading in the North Pacific. It was a schooner of about two hundred tons, called the Sea Otter, commanded by Captain Niles. This vessel was lost upon the coast of Oregon, on the 15th of August, 1809, whilst Lavall and three of the crew were on shore hunting. They made their way across the continent to New Orleans.

Can any information be furnished from any custom-house in England as to the Sea Otter, Captain Niles? WILLIAM DUANE.

Philadelphia.

GRAVES OF MICKLETON, CO. GLOUCESTER.

There are three portraits engraved by Vertue, which give the pedigree of this family thus far:

John Graves of York, = born 1515, ob. 1616.

— Graves =

= Richard Graves of Mickleton, Esq., = ob. 1669.

— Graves =

Richard Graves of Mickleton, Esq. = ob. 1731.

The title engraved on the plate states that the first Richard Graves given above, was twice

married, and had *six* sons and *thirteen* daughters. It does not give the Christian names of any of the children, and leaves it uncertain whether the Richard Graves who died in 1731 was a child of the first or second marriage. This last-mentioned Richard was an antiquary of some note, and a correspondent of Hearne, who calls him "Gravesius noster."

Query 1. Is the full pedigree of this family anywhere to be had? 2. Is there a record of any of the six sons of the Richard who died in 1669 having settled in Ireland, as a soldier or otherwise, in the time of the Commonwealth? According to Mr. Editor's excellent arrangement, I transmit to him a stamped envelope, and shall feel much obliged to any correspondent of "N. & Q." who will give me the desired information. In the life of the Rev. Richard Graves, a younger son of Richard the antiquary (*Public Characters*, Dublin, 1800, p. 291.), it is stated that his collections for the History of the Vale of Gresham came, after his death, into the hands of James West, Esq., President of the Royal Society, at whose death they were purchased by the Earl of Shelburne, A.D. 1772. Query, Are they still in existence?

James Graves.

Kilkenny.

SEARSON'S POEMS.

The Query of G. C. (Vol. vi., p. 578.) relative to Mrs. Mackey's *Poems*, has induced me to trouble you with a similar one respecting the author of a volume in my possession. It is entitled *Mount Vernon*, a Poem, &c. &c., by John Searson, formerly of Philadelphia, Merchant; Philadelphia, printed for the author by Folwell. After the title-page (which is too long to be given *in extenso*) follows a dedication to General Washington, in which the author, after recording that he last returned to America from Ireland in 1796, and that having been established for several years at Philadelphia as a merchant, he had been subjected to unforeseen losses in trade and merchandize, proceeds as follows:

"Having a pretty good education in my youth, from an uncle, a clergyman of the Church of England, I published two poems in Ireland, was well received, and two publications since my last arrival in America, having disposed of the last copy of one thousand, *Art of Contentment*, and did myself the honour to visit your Excellency 15th May last [1799], so as to obtain an adequate idea of Mount Vernon, wishing to compose a poem on that beautiful seat, which I now most humbly dedicate to your Excellency, with your likeness," &c.

Next follows a "Preface to the readers of Mount Vernon, a Poem," in which he says:

"I published a rural, romantic, and descriptive poem of Down Hill, the seat of the Earl of Bristol, Bishop of Londonderry, in Ireland; for which the gentlemen of that country actually gave me a guinea per copy, and Sir George Hill, from Dublin, gave me five guineas in the city of Londonderry; more, I am assured, as feeling from my having seen better days, than from the intrinsic value of it."

Besides *Mount Vernon*, the book contains several other poems, &c., and extends to eighty-three pages, 8vo., with four pages subsequently inserted at the end. It is, I believe, a very scarce book in America, and the copy I possess is probably unique in this country. Like Mrs. Mackey's poems, it seems to have been written in earnest, and it is impossible within the limits of an article of this nature to give an adequate idea of the vein of self-complacency which pervades the book, or of the high estimation in which the author evidently held his own productions both in prose and verse.

A few quotations illustrative of his descriptive powers must suffice:

"Mount Vernon! I have often heard of thee,
And often wish'd thy beauties for to see."—P. 9.

"The house itself is elegant and neat,
And is two stories high, neat and complete."—P. 10.

"A thought now strikes my mind, of Mount Vernon,
That happiness may ever shine thereon;
For, Nature form'd it pleasing to the mind;
Therefore, true earthly bliss we here might find:
Or, in a cottage, if our God be there,
For He is omnipresent, everywhere.
A garden was the first habitation
Of our parents, and near relat'on," (*sic*) &c.—P. 14.

Of Alexandria he informs us that —

"The buildings here are generally neat,
The streets well pav'd, which makes walking complete.
I've seen their houses, where they preach and pray,
But th' congregation small on stormy day."—P. 38.

Of George Town he says:

"A pleasing rural prospect rises here,
To please th' enquiring mind as we draw near.
The building in George Town is very neat;
But paving of the streets not yet complete.
Some rural seats near to the town is fine,
Which please the fancy and amuse the mind."
P. 39.

And lastly, from his *Valedictory*, we learn that —

"Poets, like grasshoppers, sing till they die,
Yet, in this life, some laugh, some sing, some cry."
P. 83.

These extracts are not given as the *worst* specimens. Is anything more known of John Searson, and of his other valuable productions, either in Ireland or America? As I perceive you have correspondents at Philadelphia, they will perhaps kindly afford me some information on the subject.

Leicestriensis.

[Another work by this author may be found in some of our public libraries, entitled *Poems on various Sub-*

jects and different Occasions, chiefly adapted to Rural Entertainment in the United States of America. 8vo. 1797. The Preface to this work also gives some account of Searson's residence in Ireland, where, he says, "I lived happily for fifteen years, till another king (or agent) arose, who knew not Joseph, who, in the most inhuman, cruel, and tyrannical manner, made use of his interest to have me put out of my place." The work concludes with the following advertisement respecting himself:—"Being unemployed at present, should any of my kind subscribers know of any vacancy as tutor in some gentleman's family, a place in some public office, genteel compting-house, or vacancy for a schoolmaster, the author will be grateful for the favour of acquainting him of it. He may be heard of by applying to Mr. Mathew Carey, of Market Street, bookseller."]

Minor Queries.

Haberdon, or Habyrdon.—A manor now belonging to the school at Bury St. Edmund's bears this name. Can any meaning be given to the word?

The land formerly belonging to the Abbey of St. Edmund, several registers of that monastery, A.D. 1520 and 1533, let the said manor of Habyrdon, on condition the tenant should yearly find one white bull, &c. The leases all describe this manor of Habyrdon, and make it specially necessary to find a white bull. The land is contiguous to the town of Bury, and is called Haberdon at the present time, presents a hilly appearance, and remains of ancient intrenchments. I have not heard of any other place by this name. C. G.

Paddington.

Holles Family.—I am very desirous of obtaining any information that can be procured concerning the Holles family prior to the time of Sir William, who was Lord Mayor of London in 1540. I should also be obliged if any of your numerous correspondents can inform me, whether that member of the family who married a lady named Gelks, I think since 1700, left any posterity; from whom he was descended, and in what county he lived? Also, who the Gelkses were, and whether the family is represented now; and, if so, of what county they are?

The arms of the Holleses were—Ermine, two piles conjoining in the points sable. The crest was a boar's head erased, azure, langued gules, pierced with a pheon.

The Gelks bore—Ermine, three chevrons azure, charged with nine bezents inter nine annulets gules. M. T. P.

Reading.

"*To lie at the Catch*" (Vol. vi., p. 56.).—From accidental circumstances I have only lately seen the notice of my Query. Will you excuse my saying that I do not yet understand the meaning of the phrase "To lie at the catch," and that I shall be greatly obliged if you or any of your correspondents will explain it further, or, in other words, give me a paraphrase that will suit the two passages I have quoted. M. D.

Names of Planets—Spade.—Would any of your correspondents give me some information respecting the *names* of the different planets of our system, whether their titles are coeval with the apotheosis of the various denizens of Olympus whose names they bear; or whether such names were bestowed upon the heavenly bodies at some later date in honour of those divinities?

I should also like to hear explained, how the word *spade*, which from its affinities in other languages would appear to have originally meant *sword*, ever came to be transferred from a weapon of war to the useful and harmless implement it now designates. Ουδεν.

Arms in painted Glass.—The following arms have recently been found in some decorated windows of the early part of the fourteenth century. Information as to whom belonging would be esteemed a favour.

1. Gules, a chevron, or.
2. Quarterly, first and fourth gules, a mullet, or, second and third sable, a cross, or.
3. Argent, on a chevron, or, three bucks' heads caboshed, tincture indistinct, probably sable.

Quærens.

The Sign of "The Two Chances."—An inn, at Clun, in this county, bears the unusual sign of "The Two Chances." What can this mean? Mine host is also Registrar of Births and Deaths for the district. Does it refer to *these two chances?* George S. Master.

Welsh-Hampton, Salop.

Consecrators of English Bishops.—It may appear a waste of space to insert in your columns my Queries on this subject; but when you consider that I have been an exile in India for the last eleven years, and consequently unable to refer, in this country, to authorities, which are easily accessible at home, I venture to hope that you will not only give a place to this, but also that you, or some clerical reader of "N. & Q.," will afford me the required information.

I have continued Mr. Perceval's list of English consecrations, given in his able work, *An Apology for the Doctrine of Apostolical Succession*, 2nd edition of 1841, but have been unable to complete it with the names of the consecrators of the following prelates, the objects of my Query; viz. 1. Bishop Gilbert, of Chichester, on 27th February, 1842; 2. Bishop Field, of Newfoundland, 28th April, 1844; 3, 4, & 5. Bishops Turton of Ely, Medley of Fredericton, and Chapman of

Colombo, on 4th May, 1845; 6. Bishop Gobat, 5th July, 1846; 7 & 8. Bishops Smith of Victoria, and Anderson of Rupert's Land, on 29th May, 1849; 9. Bishop Fulford of Montreal, 25th July, 1850; and 10. Bishop Harding of Bombay, on 12th August, 1851. The dates are, I believe, correct, but if not, of course I should like the mistakes to be pointed out. I also desiderate the date of Bishop Binney's (of Nova Scotia) consecration, in March or April, 1851, with names of his consecrators; and finally, the place of Bishop Lonsdale's (of Lichfield) consecration, on 3rd December, 1843. If these data are supplied, the lacunæ in my supplemental list of English consecrations, from the Reformation to the present day, will be complete. A. S. A.

Punjaub.

A nunting Table. — What is it? The word occurs in a quotation from Dr. Newman in the *Irish Ecclesiastical Journal* for December, 1852, describing a modern English church. I suppose I shall be snubbed for not giving the passage; but my copy of the journal has vanished. A. A. D.

John Pictones. — Is anything known of John Pictones, or Pyctones, a person mentioned in a MS. as having taught languages to Queen Elizabeth when she was young? C. R. M.

Gospel Place. — In a definition of the boundaries of Bordesley Abbey, dated 1645, given in Nash's *Worcestershire*, there frequently occurs the term "Gospel place," thus:

"And so to a Cross or Gospel Place near to Brown's cottage, and from thence to a Gospel Place under a tree near to a mill . . . thence to the old Gospel Place oak that standeth on the common."

I have heard that at each one of these "Gospel places" there was kept up a mound on which it was usual to rest a corpse on its way to the churchyard, during which time some portion of the gospel was read. Can any of your correspondents say if such a practice was observed in any other part of the country, its origin, its intention, and the period of its discontinuance? And if not, can give any other explanation of the term? G R.

York Mint. — Can any of your correspondents inform me of the names of the officers of the local mint at York, instituted about 1696? O. O. O.

Chipchase of Chipchase.—I should be glad to learn if any pedigree exists of the ancient family of Chipchase, or De Chipches (as the name is spelt in pleadings and deeds of the fourteenth century). A family bearing that name appears to have occupied or dwelt near the "Turris de Chipches," co. Northumberland, so early as Edward I.; at which time the manor of Prudhoe, of which Chipchase is a member, was held by the Umfravilles. The fact of the principal charges in the armorial bearings of both families being similar, seems to have led to the suggestion that the Chipchases were cadets of the former; but this opinion is without sufficient foundation. A. G. W.

Newspapers. — Which is the oldest newspaper, town or country, daily or weekly, now published? The *Lincoln, Rutland, and Stamford Mercury* (weekly), published at Stamford, is the oldest paper I am acquainted with. The paper for the 21st January, 1853, is numbered "Vol. 158. No. 8231." This gives the year 1695 as the commencement of the paper. Perhaps other readers of "N. & Q." will follow up this interesting subject. Vide Vol. ii., p. 375., and Vol. iii., pp. 164. and 248. L. L. L.

On alleged historical Facts.—

"During the troubles in the reign of Charles I., a country girl came up to London in search of a place as a servant-maid; but not succeeding, she applied herself to carrying out beer from a brewhouse, and was one of those then called 'tub-women.' The brewer observing a well-looking girl in this low occupation, took her into his family as a servant, and, after a little while, she behaving herself with so much prudence and decorum, he married her; but he died when she was yet a young woman, and left her a large fortune. The business of the brewery was dropped, and the young woman was recommended to Mr. Hyde, as a gentleman of skill in the law, to settle her affairs. Hyde (who was afterwards the great Earl of Clarendon), finding the widow's fortune very considerable, married her. Of this marriage there was no other issue than a daughter, who was afterwards the wife of James II., and mother of Mary and Anne, queens of England." — *Newspaper Paragraph.*

What truth is there in the foregoing statement; and if in any degree true, what further is known of the fortunate "tub-woman?" Is her existence ignored in the Hyde pedigree? J. B.

Costume of Spanish Physicians. — I have been informed that the Spanish physicians for a very considerable period, and even until about forty years ago, wore a dress peculiar to their profession. Can any of your readers inform me where I can find a representation or a description of this dress; and also whether it would be the one worn by a Flemish physician residing in Spain about the middle of the sixteenth century? Z.

Genoveva.—Can any of your readers inform me what history or legend is illustrated by a fine engraving in line, by Felsing after Steinbrück (size 13×11 inches), which has no other clue to its subject than the word *Genoveva*, in the lower border. It represents a beautiful maiden, with a sleeping child in her lap, at the foot of a beech-tree in

a forest, and a hind or fawn in the background approaching from a cavern. It was published some years ago at Darmstadt, and is not common: but beyond a guess that it is meant for St. Genevieve, the printsellers can tell me nothing about it; and I do not find in *her* history, as given by Alban Butler, any such incident. SILURIAN.

Quotation. — In the Miscellaneous Writings of the celebrated Franklin (Chambers's People's Edition) I find the following anecdote, in an article on "The Art of procuring Pleasant Dreams." Franklin says:

"It is recorded of Methusalem, who, being the longest liver, may be supposed to have best preserved his health, that he slept always in the open air; for when he had lived five hundred years, an angel said to him, 'Arise, Methusalem, and build thee an house; for thou shalt live yet five hundred years longer.' But Methusalem answered and said, 'If I am to live but five hundred years longer, it is not worth while to build me an house: I will sleep in the open air as I have been used to do.'"

From what source did Franklin derive this information? CHRISTOPHOROS.

"*God and the World.*" — I shall be obliged by being informed from what poet are the following lines:

"God and the world we worship both together,
Draw not our laws to Him, but His to ours;
Untrue to both, so prosperous in neither,
Th' imperfect will brings forth but barren flowers;
Unwise as all distracted interests be,
Strangers to God, fools in humanity;
Too good for great things, and too great for good,
While still 'I dare not' waits upon 'I would.'"

W. H.

"*Solid Men of Boston.*" — Where are the verses to be found of which the following were part? I have an indistinct recollection that they were quoted in parliament during the American revolution:

"Solid men of Boston, make no long orations;
Solid men of Boston, drink no strong potations;
Solid men of Boston, go to bed at sundown,
Never lose your way like the loggerheads of London.
Bow, wow, wow.
"Sit down neighbours all, and I'll tell you a merry story,
About a disappointed Whig that wish'd to be a Tory,
I had it piping hot from Ebenezer Barber,
Who sail'd from Old England, and lies in Boston harbour.
Bow, wow, wow."

UNEDA.

Lost MS. by Alexander Pennecuik. — In the Advocates' Library, Edinburgh, is preserved a MS. in 4to., called *The whole Works of Alexander Pennecuik, Gent.*, vol. ii. It commences at p. 215. Upon the boards is written "Edinburgh, January 1759. Ex dono viduæ J. Graham, Bibliopegi, cum altero volumine." It is not known in what way the Faculty of Advocates became possessed of this volume. Query, Where is the first?

EDWARD F. RIMBAULT.

"*The Percy Anecdotes.*" — Who were the compilers of this excellent collection, published about thirty years ago? UNEDA.

Norman Song. — In the year 1198 there was a song current in Normandy, which ran that the arrow was being made in Limousin by which Richard Cœur de Lion was to be slain. Can any of the readers of "N. & Q." inform me where the ballad is to be found, or if MS., give me a copy? R. L.

God's Marks.—In Roper's *Life of More* there is an account of Margaret Roper's recovery from an attack of the sweating sickness. The belief of the writer was, that the recovery was miraculous; and to enforce that opinion he asserts, that the patient did not begin to recover until after "God's marks (an evident undoubted token of death) plainly appeared upon her." (Roper's *More*, p. 29., Singer's edition.) Pray what is meant by "God's marks?" JOHN BRUCE.

The Bronze Statue of Charles I., Charing Cross. — What is known of the life and history of John Rivers*, to whose loyalty the good people of London are now indebted for the preservation of this bust, which the Parliament in the time of Cromwell had ordered to be destroyed? That he was a brazier, and a handy workman, is all that I know of him. W. W.

Malta.

Minor Queries with Answers.

Hutter's Polyglott. — Can any one inform me whether the following work was ever completed, or give me any particulars respecting it? *Biblia Sacra, Ebraice, Chaldaice, Græce, Latine, Germanice, Saxonice; Studio et Labore* Eliæ Hutteri, Germani, Noribergæ, 1599. Of this work I have the first volume — a splendid book, which recently came from abroad; but I cannot hear of the other volumes: this includes the Pentateuch. A reply to this Query will be thankfully received. B. H. C.

[We have an edition before us, printed at Noribergæ, 1599, to the end of the Book of Ruth, but without the Sclavonic column. According to Ebert (*Bibliog. Dict.*) there is "a fourfold edition, differing only in the last column, and goes only as far as the Book of Ruth. Scarce, but of no value. The edition with the Sela-

[* John *Rivett*, a brazier living at the Dial, near Holborn Conduit. See Walpole's *Anecdotes of Painting* vol. ii. p. 319. — ED.]

vonic column is the most scarce." In 1600, Hutter published a Polyglott of the New Testament, in twelve languages, viz. the Syriac, Hebrew, Greek, Latin, German, Bohemian, Italian, Spanish, French, English, Danish, and Polish; which, in an edition printed in 1603, were reduced to the Hebrew, Greek, Latin, and German. He died at Nuremberg, about 1603.]

Ethnology of England.—Will any of your readers favour me with a reference to the best work or works which refer to the ethnology of this island, more particularly in reference to the craniology of the different races which have settled in it?

I beg to ask whether it is yet clearly settled that there are types of the heads of Ancient Britons, Saxons, Danes, and other races, to be referred to as standards or examples of the respective crania of those people? If so, will any of your readers be kind enough to direct me to any work which contains engraved outlines of such crania? ETHNOLOGICUS.

[ETHNOLOGICUS is referred to the works of Dr. Prichard and Dr. Latham; more especially to *The Ethnology of the British Islands*, by the last-named writer, noticed in our 170th Number, p. 120. That types of the heads of the Ancient Britons, Saxons, Danes, &c. are to be found, there can be no doubt, though they have never hitherto been brought together for comparison. To do this is the object of the projected *Crania Britannica*, about to be published by Dr. Thurnam of Devizes, and Mr. J. B. Davis, of which some particulars will be found at p. 497. of our Sixth Volume.]

Pitt of Pimperne.—Can any of your readers tell me what works of Mr. Pitt, formerly Rector of Pimperne, Dorset, and translator of Virgil's *Æneid*, &c., have been printed? W. BARNES.

Dorchester.

[In addition to the *Æneid*, Christopher Pitt translated Veda's *Art of Poetry*, about 1724; and subsequently published a volume of *Poems and Translations*, 8vo. 1727. His *Poems* will be found in the twelfth volume of Chalmers's Collection.]

"*The Bottle Department*" *of the Beer-trade* was evidently *terra incognita* in those days:

"He that buys land buys many stones;
He that buys flesh buys many bones;
He that buys eggs buys many shells;
But he that buys good ALE buys nothing else."

"A favourite proverbial rhyme among topers," quoth that most amusing of lexicographers, old N. Bailey, Φιλόλογος, who inserts it under the word "Buy," folio edition.

Query, What was his Christian name?

BALLIOLENSIS.

[Nathan Bailey. A short account of him will be found in Chalmers's *Biog. Dict.*]

Replies.

BISHOP PURSGLOVE (SUFFRAGAN) OF HULL.

(Vol. vii., p. 65.)

Some time since, when at Tideswell (which is in Derbyshire, not Devonshire), I made a rubbing from the brass of Bishop Pursglove, from which I have copied the inscription asked for by A. S. A., on a plate of brass underneath the figure.

"Under this stone as here doth ly, a corps sumtime of fame,
In Tiddeswall bred and born truely, ROBERT PURSGLOVE by name;
And there brought up by parents' care, at schoole and learning trad;
Till afterwards, by UNCLE dear, to London he was had,
Who, WILLIAM BRADSHAW hight by name, in pauls wch did him place,
And yr at schoole did him maintain full thrice three whole years' space;
And then into the Abberye was placed as I wish,
In Southwarke call'd, where it doth ly, Saint MARY OVERIS.
To Oxford then, who did him send, into that Colledge right,
And there fourteen years did him find wh. Corpus Christi hight;
From thence at length away he went, a Clerke of learning great,
To GISBURN ABBEY streight was sent, and plac'd in PRIOR'S seat.
BISHOP of HULL he was also, ARCHDEACON of NOTTINGHAM,
PROVOST of ROTHERAM COLLEDGE too, of YORK eak SUFFRAGAN.
TWO GRAMER Schooles he did ordain with LAND for to endure,
One HOSPITAL for to maintain twelve impotent and poor.
O GISBURNE, thou, with TIDDESWALL TOWN, lement and mourn for may,
For this said CLERK of great renoun lyeth here compact in clay.
Though cruell DEATH hath now down brought this body wc here doth ly,
Yet trump of Fame stay can he nought to sound his praise on high."

"Qui legis hunc versum crebro reliquum memoreris
Vile cadaver sum, tuque cadaver eris."

The inscription is in black letter, except the words which are in small capitals.

On a fillet round the slab, with the evangelistic symbols at the corners,—

"✠ Christ is to me as life on earth, and death to me is gaine,
Because I trust through Him alone saluation to obtaine;

So brittle is the state of man, so soon it doth decay,
So all the glory of this world must pas and fade away.

"This Robert Pursglove, sometyme Bishoppe of Hull, deceased the 2 day of Maii, in the year of our Lord God, 1579."

Wood says (*Ath. Oxon.*, edit. Bliss, ii. c. 820.), that about the beginning of Queen Mary's reign he was made Archdeacon of Nottingham, and suffragan Bishop of Hull; but Dr. Brett, in a letter printed in Drake's *Eboracum*, 1736, fol., p. 539., says he was appointed in 1552, the last year of the reign of Edward VI. JOHN I. DREDGE.

In Wharton's *List of Suffragan Bishops*, the following entry occurs:

"Robertus Silvester, *alias* Pursglove, epūs Hullensis, 1537, 38."

But this is probably a mistake, as, in a short account of his life by Anthony à Wood (vol. ii. col. 820., *Athen. Oxon.*, edited by Bliss), I find it stated, that "on the death of Rob. Sylvester about the beginning of Queen Mary's reign, he was made Archdeacon of Nottingham, and suffragan Bishop of Hull, under the Archbishop of York." Wood afterwards adds:

"After Queen Elizabeth had been settled in the throne for some time, the oath of supremacy was offered to him, but he denying to take it, was deprived of his archdeaconry and other spiritualities."

TYRO.

It appears, from Dugdale's *Warwickshire*, that Pursglove assented to the suppression of Gisburne in December, 1540, and became a commissioner for persuading other abbots and priors to do the same. It is doubtful at what time he was appointed to the see of Hull; whether in the last year of Edward VI., or in Queen Mary's reign, though it is certain, in 1559, he refused to take the oath of supremacy to Elizabeth.

The hospital and schools mentioned in the epitaph are Gisborough and Tideswell. R. J. SHAW.

THE GREGORIAN TONES.

(Vol. vi., pp. 99. 178.)

I have neither time nor inclination to expose all the errors and fallacies of MR. MATTHEW COOKE'S article on "Gregorian Tones;" but I cannot resist pointing out certain statements which are calculated to mislead the readers of "N. & Q." in no trifling degree. The writer says:

"The most ancient account we have is, that St. Ambrose of Milan knew of *four* tones in his day, and that he added *four* others to them; the former being those termed authentic, the latter the plagal modes."

Now the fact is, that St. Ambrose, Bishop of Milan (A.D. 374 to 397), chose from the ancient Greek modes four series or successions of notes, and called them simply the first, second, third, and fourth tones; laying completely aside the ancient heathen names of Doric, Phrygian, Lydian, Ionic, &c. St. Gregory the Great, who governed the Christian Church from A.D. 591 to 604, added the *four additional* tones. These eight ecclesiastical successions or scales, which still exist as such in the music of the Roman Liturgy, are called Gregorian after their founder. Thus the old Ambrosian chant is known at present only through the medium of the Gregorian.

The writer continues his statement in these words —

"Some years since, the renowned French theorist, Mons. Fetis, went to Milan for the express purpose of consulting the celebrated *Book of Offices*, written by St. Ambrose *in his own handwriting, which is there preserved* [the Italics are added]; and in his work, published in Belgium, he says that he collated them with those known and received amongst us; and that the variations were of the slightest possible character, the tones being ostensibly the same."

This extraordinary statement cannot be accepted without the title of M. Fetis' work, and the passage upon which it rests, *verbatim* in the author's own words. But I have no hesitation in saying that it is founded in error.

Thibaut (*Ueber der Reinheit der Tonkunst*, pp. 28—30.) speaks of a MS. of the Gregorian chants at St. Gall, in Switzerland, as old as the *ninth* century. This is believed, by all accredited modern writers upon music, to be the oldest MS. of the tones extant. EDWARD F. RIMBAULT.

LOVE'S LABOUR'S LOST, ACT V. SC. 2.

(Vol. vi., pp. 268. 296.)

Of this passage we might almost say *conclamatum est;* for really no good sense has yet been made of it, except by bold alterations. For my own part, I agree with A. E. B., that *no alteration is required* except in the punctuation, and not much even then. The text of the folios is given by MR. SINGER (Vol. vi., p. 268.), and I would read it thus:

"Nay, my good lord, let me o'errule you now.
That sport best pleases that doth least know how,
Where zeal strives to content, and the contents
Dies with the zeal of that which it presents.
Their form confounded makes most form in mirth,
When great things labouring perish in the birth."

The whole difficulty seems to lie in the word *dies* in the fourth line, and that I think may be removed by merely changing *i* into *y*, and reading *dyes*. The meaning then will be: That sport will yield most pleasure in which, though the actors are devoid of skill, they are zealous and anxious to give pleasure for their zeal in the endeavour,

dyes, or tinges (*i. e.* communicates its own hue to) the *contents* or satisfaction of the spectators (*i. e.* makes them sympathise with the actors). While on the other hand: My good lord, when, as in your late attempt, great things labouring perish in the birth, *their* confusion causes laughter and derision instead of pleasure, like the former simple effort.

I take, as will be seen, *contents*, in the third line, as the substantive of the preceding verb *content*, and not, with Mr. Knight and A. E. B., as "things contained." The poet put it in the plural evidently for the sake of the rhyme. In the next line, *zeal* may not be the word actually written by the poet, but it makes a very fair sense; and I know no word that could be substituted for it with certainty — we still use the phrase, *to dye in*. In understanding the last two lines of the remark of the king and his lords, I think I am justified by the remark of Byron:

"A right description of our sport, my Lord."

Perhaps it is needless to add, that *labouring* is i. q. *travailing*; and that *most form in mirth* means *the highest form in* (i. e. *the greatest degree of*) *mirth*.

In these, and any other remarks on Shakspeare with which I may happen to trouble you at any time, I beg to be regarded as a mere *guerilla* as compared with regularly trained and disciplined Shakspearians like Mr. Singer, Mr. Collier, and others. I have never read the folios of 1623 or 1632. I do not even possess a *variorum* edition of the poet; my only copy being Mr. Collier's excellent edition. Finally, my studies have lain most about the sunny shores of the Mediterranean; and I am most at home in the literature of its three peninsulas, and the coasts of Asia.

Thos. Keightley.

NIÁGARA, OR NIAGÁRA.

(Vol. vi., p. 552.; Vol. vii., p. 50.)

As I consider J. G.'s apology for the popular, though undoubtedly erroneous, pronunciation of this word to be far from satisfactory, may I trouble you with some evidence in favour of Niagára, which Mr. W. Fraser truly says is the Huron pronunciation? I also agree with him, that it is "unquestionably the most musical." For my own part, the sound of Niágara is painful to my ear; even Moore himself could not knock music out of it. Witness the following lines:

"Take, instead of a bowl, or a dagger, a
Desperate dash down the Falls of Niágara."*

How very different is the measured, solemn sound, which the word bears in the noble lines of Goldsmith, who, it is reasonable to suppose, was as well informed of its proper pronunciation as of its correct interpretation.

Travelling a few years since in Canada, I was assured by an old gentleman, who for many years held constant intercourse with the aborigines, that they invariably place the accent upon the penult. If this be true, as I doubt not, it is conclusive: and in order to testify to the correctness of the assertion, I could cite numberless aboriginal names of places in "The States," as well as in Canada: a few, however, will here suffice:

Stadacóna.	Alleghány.	Narragánset.
Hochelága.	Apalachicóla.	Oswégo.
Torónto.	Saratóga.	Canandáigua.
Mississíppi.	Ticonderóga.	Tuscalóosa.

Now, I am aware that there are other Indian words which would seem, at first sight, if not to contradict, to be at least exceptions to the rule, but upon investigation they, I conceive, rather strengthen my argument: for instance, Connécticut — the original of which is, Quonehtácut, the long river.

In conclusion, we should bear in mind that we have the prevalent pronunciation of such words through either of two channels, — the French or the American; consequently, in Canada, we find them Frenchified, and in "The States" Yankeefied.

I therefore hold that Niágara is a most inharmonious Yankeefication of the melodious aboriginal word Niagára.

Robert Wright.

40. Tavistock Street, Covent Garden.

* I quote these lines from memory. They occur, I believe, in the *Fudge Family*.

DRENGAGE.

(Vol. vii., p. 39.)

The tenure in *drengage* was common in, if it was not confined to, the territory which was comprised in the ancient kingdom of Northumbria. *Drenghs* are mentioned in Domesday on the lands between the Ribble and the Mersey, which then formed part of Northumbria. They occur in Yorkshire; and they are mentioned in the survey, called the *Boldon Book*, compiled in A.D. 1183, by order of Hugh Pudsey, the great Bishop of Durham, which may be termed the Domesday of the palatinate. Sir Henry Ellis, in his *General Introd. to Domesday*, says, "The *drenchs* or *drenghs* were of the description of allodial tenants . . . and from the few entries in which they occur, it certainly appears that the allotments of territory they possessed were held as manors." (*Domesd.*, tom. i. fo. 269.) But as menial services (to be rendered, nevertheless, by the villans of the tenant in *drengage*) were attached to the tenure, at all events in the county of Durham, it was inferior to military tenure; and the instance in the Pipe Rolls of Westmoreland, 25 Henry II., of the enfranchisement of *drenghs*, together with the particulars

given in records of the palatinate of Durham and the county of Northumberland, as to the services attached to *drengage*, show that it was far from being a free tenure. Yet Spelman (*Gloss.*, ed. 1687, p. 184.) speaks of *drenges* as "tenantes per servitium militare;" and Coke calls them "free tenants of a manor."* From the *Boldon Book* we learn, however, that the services of the *drengh* were to plough, sow, and harrow a portion of the bishop's land, to keep a dog and horse for the bishop's use, and a cart to convey his wine; to attend the chase with dogs and ropes; and perform certain "precaria," or harvest works. To take an example from the roll of Bishop de Bury in 1336:—We find Nicholas de Oxenhale held of the bishop in capite the manor of Oxenhale, performing, amongst other services, "the fourth part of a *drengage*; to wit, he was to plough four acres, and sow the land with seed of the bishop's, and harrow it, and do four days' work in autumn." And in the Pipe Roll for Westmoreland, already mentioned, we find eighteen *drenghs* in the honour held by Hugh de Morvill, who had not been enfranchised by him, and who remained paying a fine to be exempt from foreign service. In Northumberland the tenants in *drengage* paid a fixed money-rent, and were subject to tallage, heriots, merchet, &c. So, in the palatinate, in 25th Bishop Hatfield (A. D. 1369), John Warde, of Hoton, died seised in his demesne of a messuage and sixty acres which were held of the bishop in capite, by homage and fealty in *drengage*, rendering six bushels of oats and three bushels of barley, at the manor of Middleham. But the agricultural and menial services were lighter than those of the villan, and, as already stated, were not performed by the tenant in person, or by those of his household. This tenure existed in Tynedale at the close of the thirteenth century, as appears from *Rot. Orig.* 20 *Edw. I.*, vol. i. p. 70., where the "consuetudinem partium prædictarum" are mentioned. "A *drengage*," says Blount, in his *Fragmenta Antiquitatis*, "seems to have consisted of sixteen acres, to be ploughed, sown, and harrowed." The word *drengage* is derived, by the Rev. Wm. Greenwell, in the glossary to his recent valuable edition of *Boldon Book*, from the Anglo-Saxon *dreogan*, to do, work, bear; the root, according to Tooke, of our English word *drudge*. *Drengage* is, in Kelham's *Norman-French Dictionary*, explained to be "the tenure by which the *drenges* held their lands." In Lye's *Saxon Dictionary* I find "*Dreng*, miles, vir fortis."

WM. SIDNEY GIBSON.

Newcastle-upon-Tyne.

* Spelman says they were "E genere vassallorum non ignobilium," and such as, being at the Conquest put out of their estate, were afterwards restored.

CHATTERTON.

(Vol. vii., p. 14.)

The following account of the whole of the proceedings at the inquest which was held at the Three Crows, Brook Street, Holborn, on Friday, Aug. 27, 1770, before Swinson Carter, Esq., and ten jurymen, whose names are mentioned, is from a MS. copy in my possession.

I am not acquainted with any printed work which contains a report of the inquest. It is not in the large collection of Chatterton's *Works* and *Lives*, and the innumerable newspaper and magazine cuttings, which fill several volumes, and which belonged to Mr. Haslewood; nor is it in Barrett's *Bristol*, or Herbert Croft's *Love and Madness*.

"Account of the Inquest held on the body of THOMAS CHATTERTON, deceased, at the Three Crows, Brook Street, Holborn, on Friday, the 27th August, 1770, before Swinson Carter, Esq., and the following jury:—Charles Skinner, —— Meres, John Hollier, John Park, S. G. Doran, Henry Dugdale, G. J. Hillsley, C. Sheen, E. Manley, C. Moore, —— Nevett.

"MARY ANGELL, sack maker, of No. 17. Brook Street, Holborn, deposed, that the deceased came to lodge at her house about nine or ten weeks ago; he took the room below the garret; he always slept in the same room; he was always very exact in his payments to her; and at one time, when she knew that he had paid her all the money he had in the world, she offered him sixpence back, which he refused to take, saying: 'I have that here (pointing to his forehead) which will get me more.' He used to sit up nearly all night, and she frequently found his bed untouched in the morning, when she went to make it. She knew that he always bought his loaves—one of which lasted him for a week—as stale as possible, that they might last the longer: and, two days before his death, he came home in a great passion with the baker's wife, who had refused to let him have another loaf until he paid her 3*s.* 6*d.* which he owed her previously. He, the deceased, appeared unusually grave on the 28th August; and, on her asking him what ailed him, he answered pettishly: 'Nothing, nothing—why do you ask?' On the morning of the 24th August, he lay in bed longer than usual; got up about ten o'clock, and went out with a bundle of paper under his arm, which he said 'was a treasure to any one, but there were so many fools in the world that he would put them in a place of safety, lest they should meet with accident.' He returned about seven in the evening, looking very pale and dejected; and would not eat anything, but sat moping by the fire with his chin on his knees, and muttering rhymes in some old language to her. Witness saw him for the last time when

he got up to go to bed; he then kissed her (a thing he had never done in his life before), and then went upstairs, stamping on every stair as he went slowly up, as if he would break it. Witness stated that he did not come down next morning, but she was not alarmed, as he had lain longer than usual on the day before; but at eleven o'clock, Mrs. Wolfe, a neighbour's wife, coming in, they went and listened at the door, and tried to open it, but it was locked. At last, they got a man who was near to break it open; and they found him lying on the bed with his legs hanging over, quite dead: the bed had not been lain on. The floor was covered all over with little bits of paper; and on one piece the man read, in deceased's handwriting, 'I leave my soul to its Maker, my body to my mother and sister, and my curse to Bristol. If Mr. Ca . . .' The rest was torn off. The man then said he must have killed himself, which we did not think till then, not having seen the poison till an hour after. Deceased was very proud, but never unkind to any one. I do not think he was quite right in his mind lately. The man took away the paper, and I have not been able to find him out.

"FREDERICK ANGELL deposed to the fact of deceased lodging at their house; was from home when deceased was found. Always considered him something wonderful, and was sometimes afraid he would go out of his mind. Deceased often came home very melancholy: and, on his once asking him the reason, he said, 'Hamilton has deceived me;' but could get no more from him. Deceased was always writing to his mother or sister, of whom he appeared to be very fond. I never knew him in liquor, and never saw him drink anything but water.

"EDWIN CROSS, apothecary, Brook Street, Holborn. Knew the deceased well, from the time he came to live with Mrs. Angell in the same street. Deceased used generally to call on him every time he went by his door, which was usually two or three times in a day. Deceased used to talk a great deal about physic, and was very inquisitive about the nature of different poisons. I often asked him to take a meal with us, but he was so proud that I could never but once prevail on him, though I knew he was half-starving. One evening he did stay, when I unusually pressed him. He talked a great deal, but all at once became silent, and looked quite vacant. He used to go very often to Falcon Court, Fleet Street, to a Mr. Hamilton, who printed a magazine; but who, he said, was using him very badly. I once recommended him to return to Bristol, but he only heaved a deep sigh; and begged me, with tears in his eyes, never to mention the hated name again. He called on me on the 24th August about half-past eleven in the morning, and bought some arsenic, which he said was for an experiment. About the same time next day, Mrs. Wolfe ran in for me, saying deceased had killed himself. I went to his room, and found him quite dead. On his window was a bottle containing arsenic and water; some of the little bits of arsenic were between his teeth. I believe if he had not killed himself, he would soon have died of starvation; for he was too proud to ask of any one. Witness always considered deceased as an astonishing genius.

"ANNE WOLFE, of Brook Street. Witness lived three doors from Mrs. Angell's; knew the deceased well; always thought him very proud and haughty. She sometimes thought him crazed. She saw him one night walking up and down the street at twelve o'clock, talking loud, and occasionally stopping, as if to think on something. One day he came in to buy some curls, which he said he wanted to send to his sister; but he could not pay the price, and went away seemingly much mortified. On the 25th August, Mrs. Angell asked her to go upstairs with her to Thomas's room: they could make no one hear. And, at last, being frightened, they got a man who was going by to break open the door, when they found him dead on the bed. The floor was covered with little bits of paper, and the man who was with them picked up several and took away with him.

"*Verdict.*—Felo de se."

J. M. G.

Worcester.

LITERARY FRAUDS OF MODERN TIMES.

(Vol. vii., p. 86.)

It is not for P. C. S. S. to explain the grounds on which Cardinal Wiseman considers the *History of Formosa*, and the *Sicilian Code of Vella*, as the most celebrated literary frauds of modern times. But he thinks that before he penned the Query, MR. BREEN might have recollected the well-known name of *George Psalmanazar*, and the extraordinary imposture so successfully practised in 1704 by that good and learned person; a fraud scarcely redeemed by the virtue and merits of a man of whom Dr. Johnson said, that "he had never seen the close of the life of any one that he so much wished his own to resemble, as that of Psalmanazar, for its purity and devotion."

With respect to the *Sicilian Code of Vella*, MR. BREEN will find, on a very little inquiry, that the work to which the Cardinal adverts (entitled *Libro del Consiglio di Egitto, tradotto da Giuseppe Vella*) was printed at Palermo in 1793; that the book, from beginning to end, is an entire fiction of the learned canon; that the forgery was detected before the publication of the second part—which, consequently, never saw the light; that the detection was due to the celebrated orientalist Hager, whose account thereof (a masterpiece of

analytical reasoning) was published in 1799 by Palm, the bookseller of Erlang (murdered in 1806 by order of the uncle of the present French emperor). But this was not the only imposture of the kind of which Vella was the author, and which his profound knowledge of Arabic enabled him to execute in a way which it would scarcely have been possible for any other European to have accomplished. He had published, 1791, at the Royal Press at Palermo, under the name of Alfonso Airoldi, a fictitious *Codex Diplomaticus Siciliæ, sub Saracenorum Imperio*, to the discovery of which ingenious fraud we are also indebted to the acute Pyrrhonism of M. Hager. P. C. S. S.

SIR H. WOTTON'S LETTER TO MILTON.

(Vol. vi., p. 5.; Vol. vii., pp. 7. 111.)

I am obliged to apologise for having made Sir Henry Wotton use the words "some long time before," instead of "some good while before," and therefore take the opportunity of saying that I think Sir Henry's allusion to "the art of stationers," in binding a good and a bad book up together, almost proves "our common friend Mr. R." to have been a bookseller. Notwithstanding the very high authorities against me, I will then venture to insinuate, that instead of John Rouse, or Robert Randolph, plain Humphrey *Robinson* is meant, by whom *Comus* was printed in 1637, "at the signe of the Three Pidgeons, in Paul's Church-yard."

Once grant the probability of this being the case, and we have no further difficulty in understanding why *Comus* should be stitched up "with the late Rd. poems," or Wotton be left in ignorance of the author's name. Lawes tells us in the dedication to *Comus*, that it was "not openly acknowledged by the author;" and the publisher would naturally keep the secret: but why Rouse or Robert Randolph should do so, appears to me inexplicable. I hope soon to have access to some public libraries, and also to return to this very interesting question again. Meanwhile, may I beg the forbearance of your more learned correspondents? RT.

Warmington.

PHOTOGRAPHIC NOTES AND QUERIES.

Sir W. Newton's Process.—Having been requested by several friends to give them a statement of my mode of proceeding with reference to the calotypic art, and as I am of opinion that we ought to assist each other as much as possible in the pursuit of this important branch of photography, I beg therefore to offer the following for insertion in your "N. & Q.," if you should deem them worth your acceptance.

To iodize the Paper.—1st. Brush your paper over with muriate of barytes (half an ounce, dissolved in nearly a wine-bottle of distilled water): lay it flat to dry. 2nd. Dissolve sixty grains of nitrate of silver in about an ounce of distilled water. Ditto sixty grains of iodide of potassium in another bottle with the like quantity of water. Mix them together and shake well: let it subside: pour off the water, and then add *hot* water: shake it well: let subside: pour off the water, and then add three ounces of distilled water, and afterwards as much iodide of potassium as will redissolve the iodide of silver.

Brush your previously-prepared paper well with this, and let dry; then place them in water, one by one, for about one hour and a half or two hours, *constantly agitating the water*. As many as a dozen pieces may be put into the water, one after the other, taking care that there are no air-bubbles: take them out, and pin to the edge of a board at one corner.

When dry they will be ready for exciting for the camera by the following process:

(These are supposed to be in six 1-ounce bottles with glass stoppers.)

1.	2.	3.
1 drachm of No. 4., 6 drachms of distilled water.	20 min. of No. 3., 6 drachms of distilled water.	A saturated solution of gallic acid.
4.	**5.**	**6.**
25 grains of nitrate of silver to half an ounce of water. Add 45 minims of glacial acetic acid.	2 drachms of No. 4., 6 drs. of water.	Equal parts of Nos. 1. and 2. N.B.—This must be mixed just before using, and the bottle cleaned afterwards.

To excite for the Camera.—Mix equal parts of Nos. 1. and 2., and with a glass rod excite the iodized paper and blot off; and it may be put in the slide at once, or the number you require may be excited, and put into a blotting-paper book, one between each leaf, and allowed to remain until required to be placed in the slide.

Time of Exposure.—The time varies from three minutes to a quarter of an hour, according to the nature of the subject and the power of the sun; but five minutes is *generally* the proper time.

To bring out.—Bring out with No. 3., and when the subject begins to appear, add No. 5.; and when sufficiently developed hold it up, and pour water upon it; and then put it into hyposulphite of soda to fix it, for about half an hour

or more, and then into water: this is merely to fix it for the after process at your leisure.

To clean the Negative. — Get a zinc tray about three or four inches deep, with another tray to fit in at the top, about one inch deep; fill the lower tray with boiling water, so that the upper tray may touch the water; put your solution of hyposulphite of soda, not strong, in the upper tray, and then your negatives one by one, watching them with care until the iodine is removed; then put them in hot water, containing a small piece of common soda (the size of a nutmeg to about two quarts of water), for about ten minutes; pour off the dirty water, and then add more hot water, shaking them gently for a short time; pour off the water again, and then add fresh hot water, and let it remain until it is cold, after which take them out CAREFULLY one by one, and put them in clean cold water for an hour or two; then take them *all out together*, and hold up to drain for a short time, and then put them between three or four thicknesses of linen, and press as much of the water out as you can; then *carefully* (*for now all the size is removed*) lay them out flat upon linen to dry.

Mode of Waxing the Negatives. — Melt the pure white wax over a lamp of moderate heat, just merely to keep it in a liquid state; then fill the same deep tray as above described with boiling water, and with *another* similar to the upper one before described (*which must be kept for this purpose only*); put a clean piece of blotting-paper in this tray, and lay your negative *face downwards*, and with a soft *flat* hog's hair-brush, about an inch wide, dip it into the liquid wax, and brush the negative over, when it will be immediately transparent, and it can be done so that there is very little redundant wax, after which it may be put between two or three thicknesses of blotting-paper and ironed, if necessary, which, however, should not be *very* hot, when it is ready to take positives from.

Positives on Negative Paper. — Take one part of the iodide of silver before described, and add two parts of water; then add as much iodide of potassium as will redissolve it. Brush your paper with the foregoing, let dry, put into water, and proceed, in all respects, as above described for the negatives.

Excite for Positives. — Excite with No. 1.: blot off: lay it in your press, place the negative face downwards: expose to the light from ten seconds to half a minute, or more, according to the light (*not in the sun*), and bring out with No. 3.; and when it is nearly developed add No. 1.; then take it up and pour water upon it, and then place it in hyposulphite of soda (cold) until the iodine is removed; after which put it into allum water, about half a teaspoonful of powdered allum in two quarts of water; this will readily remove the hyposulphite, and also fix the positive more particularly; it will also take away any impurities which there may be in the paper, after which put it into clean cold water, and change two or three times.

I have been thus particular in describing the process which I have adopted, more especially for beginners; and with great cleanliness and care in each process, and especially in keeping all the bottles with the chemicals free from dirt of every kind, the foregoing will lead to favourable results.

W. J. NEWTON.

I have been making some experiments in preparing the iodized paper in the following manner, more especially in consideration of the present price of iodide of potassium: — 60 grains of nitrate of silver; 60 ditto of iodide of potassium, cleaned and prepared as before described, by the addition of three ounces of water, — that is 3 oz. altogether; 60 grains of cyanide of potassium; add a little of this at a time, and shake it up; and I generally find that this quantity is sufficient to redissolve the 60 grains of iodide of silver. Brush the paper over with the above, and when the wet surface disappears, dip it into cold water containing one drachm of dilute sulphuric acid to one quart of water; and then into water for half an hour, changing the water once: pin up to dry. I have not had an opportunity of trying this for negatives, but I have taken some good positives with the paper so prepared.

N.B. — I find that if the paper is allowed to dry with the cyanide of potassium, or that it is allowed to remain in the dilute sulphuric acid water too long, it weakens the paper so much as to be very absorbent. I would therefore wish to know from any of your correspondents whether this arises from taking away the size, or injuring the fibres of the paper? and, if so, whether a paper prepared with starch, instead of size, would be better? as it appears to me that this mode of iodizing might be an improvement. At all events, it is an enormous saving of iodide of potassium; as, for instance, to redissolve the 60 grains, it would take 1½ oz. of iodide of potassium (about four shillings); whereas 60 grains of cyanide would not cost more than one penny or twopence.

W. J. N.

Collodion Film on Copper Plates. — Would any of your correspondents kindly describe the manner in which the collodion film may be transferred to prepared copper plates?

It was noticed by your correspondent H. W. D. in Vol. vi., p. 470.

J. M. S.

Treatment of the Paper Positive after fixing. — 1. Is it absolutely necessary for the preservation of the picture, that the size should be wholly removed from the paper? It seems to me that the hot-water treatment materially injures the tone.

2. In re-sizing, what is the kind of size and degree of strength generally made use of, and mode of application? I have tried gelatine and isinglass size, of various degrees of strength, without satisfactory results.

3. Should the hot iron, used for improvement of tone, be applied previous to the picture being re-sized, or as a finishing operation? I find much difficulty from the liability of the paper to shrivel under it.

4. Is the glossy appearance, observed in finished photographs, attained solely by use of the burnisher?

5. What is albumenized paper? used, I believe, by some in printing; and the mode of its preparation? H. B. B.

P.S.—If I am not presuming too much upon your kindness, I should feel greatly indebted for information upon the above points, either privately or through the medium of "N. & Q.," according to the importance you may attach to them.

Replies to Minor Queries.

Essay for a New Translation of the Bible (Vol. vii., p. 40.).—This work was written by Charles Le Cene, a French Protestant minister, who, on the revocation of the edict of Nantes, sought refuge in England, and died at London in 1703. The translation was made by Hugh Ross, a Scotchman and sea-chaplain, but who was not sufficiently ingenuous to tell his readers that it was a translation. Orme says: "The essay contains a good deal of valuable information; points out many erroneous renderings of passages of Scripture; and suggests better meanings, and the means of correcting the modern translations generally."—*Bibliotheca Biblica*, p. 94. A short account of Le Cene will be found in Chalmers's *Biog. Dict.* See also Lewis's *Translations of the Bible*, 8vo. 1818, p. 338. JOHN I. DREDGE.

I have a copy of the *Essay for a New Translation of the Bible*, second edition, 1727 (not 1717), which your correspondent W. W. T. inquires about (Vol. vii., p. 40.). It is the translation of a work of the Huguenot refugee, Charles Le Cene, *Projet d'une nouvelle version françoise de la Bible.* H. R., who signs the dedication, was Hugh Ross, according to a note in my copy, which my father made on the authority of one of the clergy of Norwich about twenty years ago, I believe of Dr. Charles Sutton. I have been unable to ascertain anything about him, his name not appearing in any biographical dictionary I have seen, and the book not being in the Museum library. The *Biog. Universelle* charges Le Cene with a tendency to Pelagian or Socinian errors, both in his *Projet*, and in the *Version* he actually made, and which was printed at Amsterdam. This was a great curiosity in its way, the ancient Oriental titles, &c. being rendered in their corresponding modern analogues. B. B. WOODWARD.

Touchstone (Vol. vii., p. 82.).—I think your correspondent ALPHAGE is mistaken in alleging that the word *touchstone* is so called because it "gives a musical sound when touched with a stick."

The *touchstone* is the dark-coloured flinty slate or schistus (the *Lapis Lydius* of the ancients), which has been used from the remotest ages, down even to our own days, for testing gold. By touching the black stone with the metal, it leaves behind a clear mark, the colour of which indicates the distinction between the pure and alloyed. Pliny describes it (lib. xxxiii. cap. 43.):

"Auri argentique mentionem comitatur lapis, quem coticulam appellant, quondam non solitus inveniri, nisi in flumine Tmolo, ut auctor est Theophrastus: nunc vero passim; quem alii Heraclium, alii Lydium vocant. His coticulis periti, cum e vena ut lima rapuerint experimentum, protinus dicunt quantum auri sit in ea, quantum argenti vel æris, scripulari differentia, mirabili ratione, non fallente."

This is the substance referred to in the apothegms of Lord Bacon, that "gold is tried by the *touchstone*, and men by gold."

The French, from the same practice, know the same substance by the name of *Pierre de touche*. The use of the touchstone, at the present day, is thus described by Ure in his *Dictionary of Arts and Mines*, under the head of "Assay:"

"In such small work as cannot be assayed, by scraping off a part and cupelling it, the assayers endeavour to ascertain its fineness or quality by the touch. This is a method of comparing the colour and other properties of a minute portion of the metal, with those of small bars, the composition of which is known. These bars are called *touch needles*, and they are rubbed upon a smooth piece of black basaltes, or pottery, which *for this reason is called the touchstone.*"

W. W. E. T.

66. Warwick Square, Belgravia.

Early Edition of Solinus (Vol. vi., p. 435.).—"Solinus *de Situ et Memor. Orbis*, editio princeps, folio, Venet. 1473." My copy was described as above in the catalogue of the bookseller of whom I purchased it. It contains a very fine illuminated initial letter, red, blue, and gold. It has no pagination. At the end, in capitals:

"IVLII SOLINI DE SITV ORBIS ET MEMORABILIBVS QVAE MVNDI AMBITV CONTINENTVR LIBER IMPRESSVS VENETIIS PER NICOLAVM IENSON GALLICVM. M.CCCC.LXXIII."

Should any gentleman wish to see it, I shall be happy to oblige him. Mine is marked "6*s.*," and below this price, "sold 10*s.*" A. DUNKIN.

Dartford.

Straw Bail (Vol. vii., p. 85.).—Part of this Query may be answered by the following extract:

"For the bribery and perjury so painfully frequent in Attic testimony, the editor contents himself with quoting from an article in the *Quarterly Review* (vol. xxxiii. p. 344.), in which the Greek courts of justice are treated of.—'We have all heard of a race of men who used, in former days, to ply about our own courts of law, and who, from their manner of making known their occupation, were recognised by the name of *Straw-shoes*. An advocate, or lawyer, who wanted a *convenient* witness, knew by these signs where to find one, and the colloquy between the parties was brief. 'Don't you remember?' said the advocate—(the party looked at the fee and gave no sign; but the fee increased, and the powers of memory increased with it). 'To be sure I do.' 'Then come into the court and swear it.' And Straw-shoes went into the court and swore it. Athens abounded in Straw-shoes."

See Mitchell's *Wasps* of Aristophanes, note on line 945. C. FORBES.

Temple.

Doctor Young (Vol. vii., p. 14.).—J. H. will find an account of Mrs. Hallows, the lady meant as Young's housekeeper, in Boswell's *Johnson*, p. 351., ed. 1848; and I can add to Anderson's note, that in the Duchess of Portland's correspondence with Young, of which I have seen the originals, Mrs. Hallows is always mentioned by her Grace with civility and kindness. C.

Scarfs worn by Clergymen (Vol. vii., p. 108.).—Your correspondent will find the subject of his Query fully discussed in the *Quarterly Review* for June, 1851 (vol. lxxxix. p. 222.), the result being that the use of the scarf, except by chaplains of peers, dignitaries, &c., is a wholly unauthorised usurpation of very recent date. C.

Cibber's Lives of the Poets (Vol. v., p. 161.; Vol. vii., p. 113.).—MR. W. L. NICHOLS has transmitted to "N. & Q." what he calls a "curious letter which appears to have escaped the notice of MR. CROKER, though it corroborates his statement," relative to Dr. Johnson's mistake as to the authorship of those *Lives*. MR. NICHOLS is informed that he will find this "curious letter" *in extenso* in Mr. Croker's last edition of *Boswell*, p. 504., with the date of 1846; the letter itself having been published in 1843. It is again referred to in p. 818. as decisive of the question. C.

"*Letters on Prejudice*" (Vol. vii., p. 40.).—I have always understood from private and family sources, that *Letters on Prejudice*, inquired after by W. W. T., were written by a Miss Mary Kenny, an Irishwoman of great worth and ability. If I am right in this assertion, her brother, who was some time a fellow of the Irish University, and, if not lately dead, rector of one of the London churches, should be able to confirm it. A. B. R.

Belmont.

Statue of St. Peter (Vol. vi., p. 604.; Vol. vii., p. 96.).—On what authority does CEYREP rest the confident statement, that this statue was undoubtedly cast for a St. Peter "in the time of St. Leo the Great?" I have always understood that it was an ancient statue which had been found in the Tiber; but here is a distinct assertion as to the period of its origin, for which some good authority would be very acceptable. B. H. C.

Lord Goring (Vol. ii., pp. 22. 65.).—I see him mentioned (in the *Herstelde Leeuw*, fol. 122.) as having been present at the baptism of William III. in 1651. He escorted Madam van Dhona, by whom the young prince was carried to church.—*From the Navorscher*. W. D. V.

Revolutionary Calendar (Vol. vi., pp. 199. 305.).—The lines to which C. refers may be seen in Brady's *Clavis Calendaria*, vol. i. p. 38. He gives them as the lines of an English wit, thus:

"Autumn, wheezy, sneezy, freezy,
Winter, slippy, drippy, nippy;
Spring showery, flowery, bowery;
Summer hoppy, croppy, poppy."

THOMAS LAWRENCE.

Ashby-de-la-Zouch.

Scanderbags' Sword (Vol. vii., p. 35.).—This alludes to a proverb given by Fuller, "Scanderbags' sword must have Scanderbags' arm."

ZEUS.

Rhymes upon Places (Vol. vii., p. 24.).—Lincolnshire:

"Gosberton church is very high,
Surfleet church is all awry;
Pinchbeck church is in a hole,
And Spalding church is big with foal."

ZEUS.

Nicknames (Vol. vi., p. 198.).—If your correspondent will look at Mr. Bellenden Ker's *Archæology of Popular Phrases*, vol. i. p. 184., he will find an attempt to show the origin of nickname; but, whether we agree or not with Mr. Ker, the whole paragraph is worth reading for its comparative philology: it may, perhaps, bear out that the "nic" in "pic-nic" is also allied.

THOMAS LAWRENCE.

Ashby-de-la-Zouch.

Nugget (Vol. vi., pp. 171. 281.).—E. N. W. inquires the meaning of the word *nugget;* and W. S. replies that in Persian *nuqud* signifies "ready money." This may have satisfied E. N. W., but it reminds me of Jonathan Oldbuck and

A. D. L. L. I should have thought that any one who had the slightest skill in etymology would have seen at once that *a nugget* is nothing more than a Yankee (?) corruption of *an ingot*. As many may be in the case of E. N. W., you may as well, perhaps, give this a place in "N. & Q."

T. K.

Lawyers' Bags (Vol. vii., p. 85.). — I think the statement that "prior to the trial of Queen Caroline, the colour of the bags carried by barristers was *green*," will surprise some legal readers. I had been a barrister several years when that trial took place, and cannot think that I had ever seen (indeed that I have yet seen) a barrister or a barrister's clerk carrying a green bag. I suspect it is a mere blunder arising out of the talk about the "green bag" which was said to contain the charges against the Queen. That, however, I apprehend was not a lawyer's bag, whatever some lawyers might have to do with it. A Templar.

J. St. J. Y. may assure himself that Colonel Landman is mistaken. I have been an attendant upon the Courts for fifty years, and therefore long before the terrible green bag containing the charges against Queen Caroline was brought into the House of Commons; and I can confidently assert that I never saw a green bag borne by a barrister or solicitor during that time. The only colours that were ever paraded in my experience by those legal functionaries, were purple and crimson; and they have so continued till the present time — I will not say without interruption, because I have been grieved to see that tailors and small London pedlars have invaded the privilege. Causidicus.

Catherine Barton (Vol. iii., pp. 328. 434.).— My attention has been drawn to some questions in your early Numbers respecting this lady. She was the daughter of Robert Barton of Brigstock, Northamptonshire, and Hannah Smith, half-sister of Sir Isaac Newton. The Colonel Barton of whom she is said to be the widow, was her cousin, Colonel Noel Barton, who served with distinction under Marlborough, and died at the age of forty. He was son of Thomas, eldest son of Thomas Barton of Brigstock.

The Lieutenant Matthew Barton mentioned by De Camera was the son of Jeffery Barton, Rector of Rashden, Northamptonshire, afterwards Admiral Barton. Jeffery was the youngest son of Thomas Barton of Brigstock. O. O. O.

Bells and Storms (Vol. iv., p. 508.). — Wynkin de Worde, one of the earliest of the English printers, in *The Golden Legend*, observes:

"It is said, the evil spirytes that ben in the region of th' ayre, doubte moche when they here the belles ringen whan it thondreth, and when grete tempeste and rages of wether happen, to the ende that the feinds and wycked spirytes should ben abashed and flee, and cease of the movynge of tempeste."

We have, in Sir John Sinclair's statistical account of Scotland, an account given of a bell belonging to the old chapel of St. Fillan, in the parish of Killin, Perthshire, which usually lay on a gravestone in the churchyard. Mad people were brought hither to be dipped in the saint's pool; the maniac was then confined all night in the chapel, bound with ropes, and in the morning the bell was set on his head with great solemnity. This was the Highland cure for mania. It was the popular superstition of the district, that this bell would, if stolen, extricate itself out of the thief's hands, and return to its original place, ringing all the way. Russell Gole.

Latin Poem (Vol. vii., pp. 6, 7.). — Lord Braybrooke does not appear to be so correct as usual in his belief, that neither of the two Latin poems, which he quotes, have been previously in print. Crowe's beautiful monody will be found at p. 234. of his collected poems, published by Murray, 1827. The printed copy, however, which is headed

"Inscriptio in horto Auctoris apud Alton in Com. Wilt.

M. S.
Gulielmi Crowe,
Signif. Leg. iv.
Qui cecidit in acie,
8 die Jan. A.D. 1815. Æt. s. 21."

has the following differences: line 7., "respexit" for "ascripsit;" l. 9., "solvo" for "pono." L. 10. and the following lines stand thus:

"Quinetiam assidue hic veniam, lentæque senectæ,
De Te, dulce Caput, meditando, tempora ducam:
Sæpe Tuam recolens formam, moresque decentes,
Dictaque, tum sancto, et sapienti corde profecta,
Tum festiva quidem, et vario condita lepore.
Id mihi nunc solamen erit, dum vita manebit.
Tu verò, quicunque olim successoris Hæres,
Sedibus his oro, mœsti reverere parentis,"

and so on to the end, with one or two alterations; except in the penultimate line, "sit" for "stet;" and, in the last, "jucundi" for "dilecti."

C. W. Bingham.

[Lord Braybrooke was certainly not aware that Crowe's monody had been published with his Poems. Lord Braybrooke's version was copied, about thirty years ago, *verbatim et literatim*, from a manuscript in the handwriting of the late Lord Glastonbury, who died in 1825.] *Vol vii p 52*

Daubuz (Vol. vi., p. 527.). — An interesting notice of the Rev. Charles Daubuz occurs in Hunter's *Hallamshire*, p. 175. It is unnecessary to quote the whole, and I shall content myself with merely observing that if the dates in the

Hallamshire are to be depended upon, and I have almost invariably found them correct, there is a slight inaccuracy in the note copied from the commentary. Mr. Hunter writes —

"He (Daubuz) was a native of Guienne, but at twelve years of age was driven from his native country, with his only surviving parent Julia Daubuz, by the religious persecution of 1686. In 1689 he was admitted of Queen's College, Cambridge, and remained in college till 1696, when he accepted the situation of head master of the (Grammar) School of Sheffield. He left Sheffield in 1699 on being presented to the Vicarage of Brotherton near Ferry-Bridge, where he was much loved and respected. He died there on the 14th of June, 1717," &c.

W. S. (Sheffield.)

When the Levant Company surrendered their charter to the crown in the year 1826, Mr. J. T. Daubuz was treasurer to the Company. He was a highly respected merchant in the city of London, and had purchased the estate of Offington, near Worthing in Sussex, an estate formerly belonging to the Lords De la Warr. Mr. Daubuz still resides at Offington. J. B.

The Bride's Seat in Church (Vol. vi., p. 424.). — One of the sermons mentioned in Surtees' note, and inquired after by J. R. M., M.A., was written by William Whately, the learned and celebrated Puritan, who was vicar of Banbury in Oxfordshire. It is entitled

"A Bride Bush, or a Wedding Sermon, compendiously describing the duties of married persons. By performing whereof, marriage shall be to them a great helpe, which now find it a little hell. London, 1617. 4to. On Eph. v. 23."

I believe a copy of the sermon may be found in the Bodleian Library. Two propositions contained in this sermon led to Whately's being convened before the High Commission, when he acknowledged that he was unable to justify them, and recanted May 4, 1621. (See Wood's *Ath. Oxon.* by Bliss, vol. ii. col. 638.)

JOHN I. DREDGE.

Louis Napoleon, President of France (Vol. vi., p. 435.). — Modern history furnishes more than one instance of the anomaly adverted to by MR. RELTON. After the murder of Louis XVI., his son, though he never ascended the throne, was recognised by the legitimists of the day as Louis XVII.; and on the restoration of the family in 1815, the Comte d'Artois assumed the title of Louis XVIII. In this way the revolutionary chasm was, as it were, bridged over, and the dynasty of the elder Bourbons exhibited on an uninterrupted line.

So it is as regards the Napoleon dynasty. The Duke de Reichstadt, Napoleon's son, was in the same predicament as the son of Louis XVI. He received from the Bonapartists the title of Napoleon II.; and Louis Napoleon therefore becomes Napoleon III.

A similar case *might* have occurred to the House of Stuart, if the Pretender's son, who began by taking the title of Henry IX., had not extinguished the hopes and pretensions of his ill-fated race, by exchanging his "crown" for a cardinal's hat. And to-morrow (though that is perhaps a little too soon) the same thing may happen again to the elder branch of the Bourbons, should the Comte de Chambord (Henry V.) leave a son of that name to ascend the throne as Henry VI.

HENRY H. BREEN.

St. Lucia.

Chapel Plaster (Vol. vii., p. 37.). — For an explanation of the word *plaster*, on which your correspondent has offered so elaborate a commentary, I would beg to refer him to White's *Selborne* (vol. i. p. 5.; vol. ii. p. 340., 4to. edit.):

"In the centre of the village, and near the church, is a square piece of ground surrounded by houses, and vulgarly called *The Plestor*. In the midst of this spot stood, in old times, a vast oak . . . This venerable tree, surrounded with stone steps, and seats above them, was the delight of old and young, and a place of much resort in summer evenings; where the former sat in grave debate, while the latter frolicked and danced before them.

"This *Pleystow* (Saxon, Plegstow), *locus ludorum*, or play-place, continues still, as in old times, to be the scene of recreation for the youths and children of the neighbourhood."

Chapel Plaster is, I believe, an outlying hamlet belonging to the parish of Box; and the name imports merely what in Scotland would be called "the Kirk on the Green" — the chapel built on, or near to, the playground of the villagers.

The fascinating volumes above named will afford a reply to an unanswered Query in your second volume (Vol. ii., p. 266.), the meaning of the local word *Hanger*:

"The high part to the S.W. consists of a vast hill of chalk, rising 300 feet above the village; and is divided into a sheep down, the high wood, and *a long hanging wood*, called *The Hanger*."— Vol. i. p. 1.

W. L. NICHOLS.

Lansdown Place, Bath.

Passage in Thomson (Vol. vii., p. 67.). — *Steaming* is clearly the true reading, and means that the exhalations which *steam* from the waters are sent down again in the showers of spring. This will appear still clearer by reference to a similar passage in Milton's Morning Hymn, which Thomson was evidently copying:

"Ye mists and exhalations that now rise
From hill or *steaming* lake, dusky or grey," &c.

C.

Passage in Locksley Hall (Vol. vii., p. 25.).—If Tennyson really meant his readers to gather from the lines in question, that the curlew's *call gleams* about the moorland, he used a very bold figure of speech, yet one not uncommon in the vivid language of Greece. For example:

"Παιὰν δὲ λάμπει στόνοεσσά τε νῆρυς ὅμαυλος."

And again,

"Ἔλαμψε ..... ἀρτίως φανεῖσα φάμα." (Sophocles.)

So also,

"Βοὰ πρέπει." (Pindar and Æschylus.)

May it not, however, be just possible that Tennyson did not mean *anything?* A. A. D.

Miscellaneous.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Newman's Ferns. Large Edition.
Enigmatical Entertainer. Nos. I. and II. 1827 and 1828. Sherwood & Co.
Northumbrian Mirror. New Series. 1841, &c.
British Diary for 1794, by Cotes and Hall.
Heath's Palladium.
Reuben Burrow's Diarie, 1782—1788.
Marrat's Scientific Journal. New York.
Mathematical Correspondent (American).
Leeds Correspondent. Vol. V., Nos. 1, 2, and 3.
Mathematical Miscellany. 1735.
Turner's Mathematical Miscellany. 1750.
Whiting's Select Exercises, with Key.
Walton and Cotton's Angler, by Hawkins. Part II. 1784.
De la Croix's Connubia Florum. Bathoniæ, 1791. 8vo.
Reid's Historical Botany. Windsor, 1826. 3 vols. 12mo.
Anthologia Borealis et Australis.
Florilegium Sanctarum Aspirationum.
Laderchii Annales Ecclesiastici, 3 tom. fol. Romæ, 1728—1737.
Townsend's Parisian Costumes. 3 Vols. 4to. 1831—1839.
The Book of Adam.
The Testaments of the Twelve Patriarchs, the Sons of Jacob.
Massinger's Plays, by Gifford. Vol. IV. 8vo. Second Edition. 1813.
Spectator. Vols. V. and VII. 12mo. London, 1753.
Costerus (François) Cinquante Meditations de toute l'Histoire de la Passion de Nostre Seigneur. 8vo. Anvers, Christ. Plantin.; or any of the works of Costerus in any language.
Guardian. 12mo.
What the Chartists are. A Letter to English Working Men, by a Fellow-Labourer. 12mo. London, 1848.
Letter of Church Rates, by Ralph Barnes. 8vo. London, 1837.
Colman's Translation of Horace De Arte Poetica. 4to. 1783.
Casaubon's Treatise on Greek and Roman Satire.
Boscawen's Treatise on Satire. London, 1797.
Johnson's Lives (Walker's Classics). Vol. I.
Titmarsh's Paris Sketch-book. Post 8vo. Vol. I. Macrone, 1840.
Fielding's Works. Vol. XI. (being second of "Amelia.") 12mo. 1808.
Holcroft's Lavater. Vol. I. 8vo. 1789.
Otway. Vols. I. and II. 8vo. 1768.
Edmondson's Heraldry. Vol. II. Folio, 1780.
Sermons and Tracts, by W. Adams, D.D.
The Gentleman's Magazine for January 1851.
Ben Jonson's Works. (London, 1716. 6 Vols.) Vol. II. wanted.
Rapin's History of England, 8vo. Vols. I., III. and V. of the Continuation by Tindal. 1744.

*** *Correspondents sending Lists of Books Wanted are requested to send their names.*

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

Notes on Books, &c. *In consequence of the number of* Replies *waiting for insertion, we have thought it right this week to omit our usual* Notes on Books, *&c.*

J. L. (Islington). *The ordinary Spirits of Wine, sixty over proof, is that referred to. The Ether is to be common rectified Ether, and* not *the washed Ether.*

A Constant Reader *is informed that Stereoscopic views may be taken in any Camera. We must refer him for answers to his other Queries to any of the numerous dealers in such objects.*

Inquirer (Edinburgh)*'s Photographic difficulty shall be solved next week.*

H. H. H. (Ashburton). *It is only some specimens of Gutta Percha that can be acted upon by Collodion, which then takes up a very minute portion of a waxy substance which occurs in some Gutta Percha, and some other eastern products. The advantages derived from its use are very questionable.*

T. N. B.*'s offer is accepted with thanks.*

T. K. G. *The enigma*

"'Twas whisper'd in heaven"

was certainly written by Miss Catherine Fanshawe. Another enigma from her pen, "On the Letter I," will be found in our 5th Vol., p. 427.

W. H. L. *The line*

"To err is human, to forgive divine,"

is the 525*th of Pope's* Essay on Criticism.

H. G. D. *We should be glad to see the Notes referred to.*

Varro. *We have a letter on the subject of the Reprint of the First Folio Shakspeare for this Correspondent. Shall it be forwarded, or left at our Publisher's?*

Shakspeare. *We have in type, or in the printer's hands, two or three articles on the text of Shakspeare, to which we propose to give immediate insertion. After which we would suggest the propriety of our Correspondents suspending their labour on this subject until the appearance of* Mr. Collier*'s promised edition, which is to contain all the MS. emendations in his copy of the Folio of* 1632.

Prestoniensis. *A* Tandem *was so named from some University wag, because he drove his two horses not abreast, but* at length.

W. L. C. (Preston). *A common brass medal, of no pecuniary value.*

J. G. T. (near Eden Bridge). *The word* Quarantine *is from the Italian* Quaranto, *and refers to the forty days, after which it was supposed there was no further danger of infection. The hymn "Rock of Ages" was written by Toplady; and "Lo, he comes, in clouds descending!" by Oliver.*

T. F. (Taunton) *is thanked for his suggestions. The first and second shall have due consideration. As to the third, the taking of it is in no case intended to be compulsory.*

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcel, and deliver them to their Subscribers on the Saturday.*

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ITALIAN ENGLISH.

I have been favoured by a friend, who visited Italy last year, with the perusal of a small guide-book, which has afforded me much amusement, and from which I send you a few extracts for the gratification of your readers. The title runs thus:

"Description of the front and interior of the Cathedral of Milan the first edition corrected, and increased with interesting things Milan by the printer Luigi di Giacomo Pirola M.DCCC.XLVI."

The Preface is as follows:

"In presenting to the learned and intelligent Publick this new and brief Description of the Cathedral of Milan, i must apprise that i do not mean to emulate with the works already existing of infinite merit for the notions they contain, and the perspicuity with which they are exposed. My idea only was to make an extract of them, not forgetting the principal things of observation, with the names of the most distinguished artists, and not to deprive them of all the digressions and explanations required by the Scientificals, or those skilled in the art, so that it might be contained in a Pamphlet, and of little expence, to be offered to the amateurs of fine arts, who come to visit this unique and magnificent Edifice. Therefore i have not failed to include in it, all that has been done subsequently to the publishment of the above works, with some other little trifles worthy to be seen, and in them not mentioned. Such has been my sole design, no other pretention has induced me to it, and with a similar premise, i hope to be pardoned by the indulgent Reader for all the errors in which i might have involuntarily incurred. G. P."

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In describing the "fore-front" he gives a catalogue of the "bass-riliefs," from which a few extracts are made:

"1st. the Tobiolo assisted by the Angel in his jounrey to Rages, . . . the second is the Angel that expells Adam and Eve from the Eden, by Carlo Maria Giudici. The two in the second order are: Daniel in the lake of the lions by the above Carabelli, and Job on the dunghill, by the above Giudici. The two upper Statues that figure Saint Bartholomew and Saint James Junior, are works by Buzzi Donelli and Buzzi Giuseppe. The Bass-Riliefs that follow aside of the Pilaster is God appearing to Moses in the ardent-brambles. . . . . Over the great windout the Bass-Rilief representing Samuel while he oints Saul king of Israel is by Carlo Maria Giudici, and Angelo Pizzi a milanese, carved the vision of Jacob on the side of the following Pilaster. In sight of the same Moses who makes the water gush from the mountain is by Giuseppe Buzzi, and the other Bass-Rilief that is placed above, represents the prophet Elia presenting to the afflicted mother the resurrection of her Son, by Grazioso Rusca. By Canaillo Pacetti is the Statue of Saint James senior. . . . The Bass-Rilief over the great window represents the prophetess Debora providing captain Barach with arms. . . . Ornamented is the rest of the front with a great number of Statues managed with skill by intelligent Authors, and aside of the door are the Apostles Peter and Paul of ancient work and unknown Author . . . as also of unknown chisel is Saul who tempts to kill David. . . . The Angel who assures Sampson's Father that his Wife, believed to be sterile, will generate the strongest of Israel's sons. . . . On reaching the fourth door one perceives in the frontispiece the Bass-Rilief that adorns it, which is by Lasagni; representing Givele that with a nail kills captain Sisara. . . . Esaù renouncing the primogeniture to his brother Jacob. . . . Over the great window is painted Agar dying with thirst, with the son of Ismael in the desert, while an Angel appears indicating a fountain to her. . . . The first of the other four Bass-Riliefs in view figure Gedeone preparing to fight the Madianites, and the second Sampson suffocating the lion. . . . The Saints Philip and Thomas placed upwards are by the egregious Pompeo Marchesi. . . . the second is by Ribossi, representing Absatom suspended by his hair to a tree and pierced through by Jacob."

In describing the interior, "G. P." is rather more instructive, but not quite so entertaining: however, a number of the peculiar expressions already quoted are repeated with the same confiding simplicity. A few extracts will suffice for this portion:

"The ornaments of the five doors are the designment of Fabio Mangone, . . . the surprising vault a *chiaro-scuro*, drawn and painted in part by our milanese Felice Alberti, who in the year 1827 was ravished from the living by a fatal misfortune in the flower of his age. . . . in the inward columns on both sides are two very fine Statues sitting in a very melancholy action, which represent military Peace and Virtue. . . . under the tomb-stone is another small and genteel Bass-Rilief representing the Saviour afflicted, sustained by two little Angels. . . . The Altar of Santa Tecla, which is part of the left arm of the cross, or form of the Church, as is mentioned above, representing the Saint in a seraglio of wild beasts, is by the Sculptor Carlo Beretta."

Lest I should have exhausted your patience, as well as that of your readers, I will close with one more quotation, which displays what Mrs. Malaprop calls "a nice derangement of epitaphs:"

"The last altar that was seen not long since on this side was dedicated to the Blessed Virgin, whose image carved in wood dated a remote antiquity, but as to the remnant nothing was found to be appreciable in sort of art."

A. R. X.

Paisley.

ST. NICHOLAS CHURCH, BRIGHTON.

In matters touching the public weal, the Editor of "N. & Q." always finds space for his correspondents: a few lines are asked for the present subject, as being one on which his pages have already been earnestly devoted.

The rebuilding of Brighton old church has been announced, and those who have frequented the salubrious breezes of that unequalled marine residence have often enjoyed the commanding view of the town and noble sea, which is obtained from the hill on which this venerable fabric stands, and which is about to disappear and perhaps "leave not a wreck behind."

The church is literally lined and flagged with monuments of the dead, more or less noted; but all of whom have passed through the stage of this life away from their native localities, and many falling where they went to seek in vain renovated health.

The tombs in the churchyard, immediately adjoining the church, of Capt. Tettersell, who conveyed King Charles to France after the battle of Worcester; and Phœbe Hassell, who fought under the Duke of Cumberland at Fontenoy, are continually surveyed by the old visitors. In a few months it may be too late to suggest to your friends interested in the preservation of monumental remains, and their inscriptions, to prevent such a similar removal and destruction as has taken place at Lambeth, under the walls of the Archbishop's residence, by the rector, churchwardens, and architects of Lambeth new church.

A notice to those interested in the history of the county of Sussex may be the means of preserving at least the inscriptions, and calling attention of the amiable and respected vicar of Brighton to a consideration of the subject.

K. N.

KEY TO DIBDIN'S BIBLIOMANIA.

The following key to the characters in the *Bibliomania* (edit. 1811) has been collected with care, and will no doubt prove acceptable to some of the readers of "N. & Q.":

	Atticus	Richard Heber, Esq.
	Aurelius	George Chalmers, Esq.
	Alphonso	Horne Tooke?
	Archimedes	John Rennie, Esq.
	Bernardo	Joseph Haslewood, Esq.
	Boscardo	James Boswell, Esq.?
	Coriolanus	John Ph. Kemble, Esq.
	Crassus	Watson Taylor, Esq.
	Eumenius	J. D. Phelps, Esq.
(1.)	Gonzalo	John Dent, Esq.
	Hortensius	W. Bolland, Esq.
	Honorio	George Hibbert, Esq.
	Hippolyto	Samuel Weller Singer, Esq.
	Leontes	James Bindley, Esq.
	Lepidus	Dr. Gosset.
	Lysander	Rev. T. F. Dibdin.
	Lorenzo	Sir Mark Sykes.
	Lavinia's Husband	J. Harrison, Esq.
	Lisardo	R. Heathcote, Esq.
	Licius	Francis Freeling, Esq.
	Marcellus	Edmond Malone, Esq.
	Mustapha	W. Gardiner of Pall Mall.
	Menander	Tom. Warton.
	Malvolio	Payne Knight or Townley?
	Menalcas	Rev. Henry Drury.
	Mercurii (III.)	Mr. Henry Foss, Mr. Triphook, and Mr. Griffiths.
	Meliadus	R. Lang, Esq.
	Nicas	G. Shepherd, Esq.
	Narcottus	Rev. J. Jones.
	Orlando	Michael Woodhull, Esq.
	Prospero	Francis Douce, Esq.
	Philemon	J. Barwise, Esq.
(2.)	Phormio	Rev. H. Vernon.
	Portius	Mr. John Cuthill.
	Palmeria	Robert Southey, Esq.
	Philelphus	Geo. Henry Freeling, Esq.
	Palermo	John North, Esq.
	Pontevallo	Duke of Bridgewater?
	Quisquilius	George Baker, Esq.
	Rinaldo	J. Edwards, Esq.
	Rosicrusius	Rev. T. F. Dibdin.
	Sir Tristram	Walter Scott, Esq.
	Sycorax	Joseph Ritson.
	Ulpian	Edw. Vernon Utterson, Esq.
(1.)	Attributed to	Birt } In Sir Francis
(2.)	———	Churton } Freeling's copy.

Page 164.

Right-hand neighbour	Mr. George Nicol.
Left-hand ditto	Mr. R. H. Evans.
Opposite ditto	Mr. Thomas Payne.

Page 249.

Literary friend	Sir Henry Ellis.

W. P.

PARALLEL PASSAGES.*

1. "In a drear-nighted December,
Too happy, happy tree,
Thy branches ne'er remember
Their green felicity," &c.—*Keats.*

"What would be the heart of an old weather-beaten hollow stump, if the leaves and blossoms of its youth were suddenly to spring up out of the mould around it, and to remind it how bright and blissful summer was in the years of its prime?"—Hare's *Guesses at Truth*, 1st series, p. 244.

2. "Spake full well, in language quaint and olden,
One who dwelleth by the castled Rhine,
When he call'd the flowers, so blue and golden,
Stars that on earth's firmament do shine."
Longfellow, *Flowers.*

"And daisy-stars, whose firmament is green."
Hood, *Plea of the Midsummer Fairies*, xxxvi.

[And see the converse thought,—

"Stars are the daisies that begem
The blue fields of the sky."
D. M. Moir, quoted in *Dubl. Univ. Mag.*, Oct. 1852.]

3. "But she is vanish'd to her shady home
Under the deep, inscrutable; and there
Weeps in a *midnight* made of her own hair."
Hood, *Hero and Leander*, cxvi.

"Within the *midnight* of her hair,
Half-hidden in its deepest deeps," &c.
Barry Cornwall, *The Pearl Wearer.*

"But, rising up,
Robed in the long *night* of her deep hair, so
To the open window moved."
Tennyson, *Princess*, p. 89.

4. "He who for love hath undergone
The worst that can befall,
Is happier thousandfold than one
Who never loved at all."
M. Milnes, *To Myrzha, on returning.*

"I hold it true, whate'er befall,
I feel it when I sorrow most,—
'Tis better to have loved and lost,
Than never to have loved at all."
Tennyson, *In Memoriam*, xxvii.

5. Boileau, speaking of himself, when set in his youth to study the law, says that his family—

". . . . . Palit, et vit en frémissant
Dans la poudre du greffe un poëte naissant."

While Pope, in his *Epistle to Dr. Arbuthnot*, speaks of—

"Some clerk, foredoom'd his father's soul to cross,
Who pens a stanza when he should engross."

HARRY LEROY TEMPLE.

P.S.—At p. 123. of Vol. vi. are inserted some other parallels, noted by me in the course of my reading. For one of these so inserted, that relating

* Continued from Vol. iv., p. 435.; Vol. vi., p. 123.

to Sylla, I was taken to task (see Vol. vi., p. 208.) by P. C. S. S. Now, the parallel between the two passages ("*Parallel*, resemblance, conformity continued through many particulars, likeness," Johnson's *Dictionary*) is this: Both verses endeavour to picture the mingled red and white of the "human face divine" (one satirically, the other eulogistically), by comparing their combined effect to that of the red hue of fruit seen through a partially superfused white medium—meal over mulberries, cream over strawberries. If there is not sufficient "resemblance" or "likeness" in the two (in the opinion of P. C. S. S.) to justify me in placing them *alongside of one another* (παράλληλα), I really cannot help it.

I have now ascertained that the words

"Sylla's a mulberry sprinkled with meal"

are to be found in Langhorne's *Plutarch*, as a translation of the original Greek quoted by P. C. S. S.

ANTIQUITY OF THE POLKA: A NOTE FOR THE LADIES.

The description of the *lavolta* in Sir John Davies's poem on dancing, *The Orchestra* (1596), shows that it must have closely resembled the dance which we fondly boast of as one of the great inventions of the nineteenth century. It runs as follows:

"Yet is there one, the most delightful kind,
A lofty jumping, or a leaping round,
Where arm in arm two dancers are entwined,
And whirl themselves with strict embracements bound;
And still their feet an anapæst do sound;
An anapæst is all their music's song,
Whose first two feet are short, and third is long."

The "anapæst" is conclusive; it points exactly to the peculiar nature of the polka, the pause on the *third* step. Moreover, it appears, that as there is no especial figure for the polka, so there was none for the lavolta; for it is classed among those dances

"Wherein that dancer greatest praise has won,
Which, with best order, can all orders shun;
For everywhere he wantonly must range,
And turn and wind with unexpected change."

Who can doubt after that? The polka was certainly danced before Queen Elizabeth!

To this valuable historical parallel I may add that the galliard and coranto also were apparently danced *ad libitum* (observing only a particular measure), just as our waltz and galop also are:

"For more diverse and more pleasing show,
A swift, a *wandering* dance, he [Love] did invent,
With *passages uncertain* to and fro,
Yet with a certain answer and consent,
To the quick music of the instrument."

B. R. I.

SEVEN SCORE SUPERSTITIOUS SAYINGS.

My common-place books contain a goodly number of superstitious sayings, noted down as heard at different times and in various places, chiefly during the last ten or twelve years. I have made a selection from them, the greater portion of which will probably come under the printer's eye for the first time, should they be considered a fitting addition to the interesting records of Folk Lore in the pages of "N. & Q." I reserve my comment or attempted illustration for future opportunities.

First Score.

1. *Adder.* "Look under the deaf adder's belly, and you'll find marked, in mottled colours, these words:

'If I could hear as well as see,
No man of life [*sic*] should master me!'"

(This saying was related to me by a friend, a native of Lewes, Sussex, where it is common.)

2. *Adder-skin.* "It' ll bring you good luck to hang an ether-skin o'er the chimbly [chimney-piece]." (Heard in Leicestershire.)

3. *Beanfield.* "Sleep in a beanfield all night if you want to have awful dreams, or go crazy." (In Leicestershire.)

4. *Chime-hours.* "A child born in chime-hours will have the power to see spirits." (A Somerset friend.)

5. *Egg-shells.* "Always poke a hole through your egg-shell before you throw it away."—Why? "If you don't, the fairies will put to sea to wreck the ships." (Somerset. Query, For fairies, read witches?)

6. *Eyebrows.* "It's a good thing to have meeting eyebrows. You 'll never know trouble." (Various places.)

7. *Fern-root.* "Cut a fern-root slantwise, and you'll see a picture of an oak-tree: the more perfect, the luckier chance for you." (Croydon and elsewhere.)

8. *Flowering Myrtle.* "That's the luckiest plant to have in your window. Water it every morning, and be proud of it." (Somerset.)

9. *Harvest Spider.* "The *harvest-man* has got four things on its back,—the scythe, the rake, the sickle, and [Query the fourth?] It's most unlucky for the reaper to kill it on purpose." (From an Essex man.)

10. *Holly, Ivy, &c.* "All your *Christmas* should be burnt on Twelfth-day morning." (London, &c.)

11. *Lettuce.* "O'er-much lettuce in the garden will stop a young wife's bearing." (Richmond, Surrey.)

12. *May-baby.* "A May-baby's always sickly. You may try, but you'll never rear it." (Various.)

13. *May-kitten.* "You should drown a May-kitten. It's unlucky to keep it." (Somerset.)

14. *New Moon.* "You may see as many new moons at once through a silk handkerchief, as there are years before you will marry." (Leicestershire.)

15. *Onions.* "In buying onions always go in by one door of the shop, and come out by another. Select a shop with two doorways. These onions, placed under your pillow on St. Thomas's Eve, are sure to bring visions of your true-love, your future husband." (London, &c.)

16. *Parsley.* "Where parsley's grown in the garden, there'll be a death before the year's out. (London and Surrey.)

17. *Ring-finger.* "The ring-finger, stroked along any sore or wound, will soon heal it. All the other fingers are poisonous, especially the fore-finger." (Somerset.)

18. *Salt.* "Help to salt, help to sorrow." (Various.)

19. *Three Dogs.* "If three dogs chase a rabbit or a hare, they can't kill it." (Surrey.)

20. *White Cow.* "A child that sucks a white cow will thrive better." (Wilts.)

J. Westby Gibson.

12. Catherine Street, Strand.

Minor Notes.

Mormon Etymologies. — W. Richards, "Historian and General Church Recorder" of the Mormons, says:

"Mormon is the name of an ancient prophet, and signifies *more good.* 'Mormonism,' a new coined word by the enemy, signifies ALL TRUTH, PRESENT, PAST, AND FUTURE; and the 'Mormon's' creed is *the truth, the whole truth, and nothing but the truth.* And this creed is what the devil and all his imps are eternally fighting against, and not against the believers of that creed only, so far as the *truth influences their actions.*"—*Millenial Star*, 1850, p. 341.

This certainly displays the wisdom of the serpent, if not the meekness of wisdom. Pray preserve it in your cabinet of literary curiosities.

B. H. C.

Bandalore and Tommy Moore. —

"What this toy was, we have no means of knowing," &c. — *Fraser's Mag.*, January, p. 5.

Had our reviewer stepped in at Dunnett's toy-shop, instead of searching all his French dictionaries, he would have learned, I doubt not, that bandalore is still a living toy, just as it was when Moore was young.

At Tunbridge it is still made in their pretty ware; and sufficiently portable for any kind-hearted grandpapa to carry in his pocket. J. J. R.

Electric Clock. — It is said that the electric telegraph will annihilate time and space. Of the former we have visible proof. Look at the new clock in West Strand. The minute-hand moves only once in each minute, and then it jumps a whole minute at once, and occupies a second of time in doing so. Now, supposing the clock to indicate true time at the instant of each movement, it is obvious that it must indicate untrue time at every other instant: hence it only indicates true time during one second in each minute, twenty-four minutes in each day, and six days and two hours in the whole year, or less than two years in a century; whilst, during the remaining ninety-eight years and more, it is *annihilating* true time, by imposing upon an unwary public that which is false! J. J. R.

Desirable Reprints. — Will you allow me to commence a series of Notes, which your readers can easily amplify, viz. suggestions of old books deserving to be reprinted, with the authorities quoted recommending them.

1. Glanvil's *Scepis Scientifica.*

"Few books, I think, are more deserving of being reprinted." — Hallam's *Literature of Europe.*

J. M.

The Earldom of Oxford. — The following is so remarkable a coincidence, that I am sure many of your readers will be obliged to me for bringing it under their notice, particularly those who are interested in heraldry.

The same individual who has been for many years the nearest heir *male* to Aubery de Vere, twentieth and last earl of Oxford of that family, who died in 1702, has become, by the recent death of Alfred, sixth Earl of Oxford and Mortimer, the nearest heir *male* to that race also, which title is likewise extinct. An M. D.

Literary Attainments of the Scottish Clergy in the Seventeenth Century. — In a deed granted by Andro Andersone, minister of Loth, in Sutherlandshire, anno 1618, wherein he is designated "Ministro veriti Dei apud Loithe," the instrument is signed with his mark, after which is added, "Cannot wreitt myself." Kirkwallensis.

Queries.

QUERIES AS TO MR. COLLIER'S "NOTES AND EMENDATIONS."

Query 1. Does Mr. Collier claim a copyright in the *Emendations on the Text of Shakspeare* lately published by him, and derived from MS. corrections in his old copy of the folio of 1632? He seems to intimate as much in what he says at p. 13. of his Introduction, when he speaks of a certain phrase never being again seen in any edition of Shakspeare, "unless it be reproduced by some one who, *having no right to use the emendations of our folio* 1632, adheres *of necessity* to the anti-

quated blunder, and pertinaciously attempts to justify it."

I doubt much whether he is entitled to any such privilege. If the words as restored were really those of Shakspeare, as is alleged, I do not see how the writer of the MS. corrections could *himself* claim any property in them; and if *he* had none, much less can Mr. Collier have. It would be a pity were the public to be deprived of the benefit of the corrections by the use of them being exclusively confined to Mr. Collier's editions.

Query 2. Does the writer of the MS. corrections occasionally give reasons in support of the changes proposed? At p. 306., Mr. Collier says: "The manuscript corrector *assures us* that although the intention of the dramatist is evident, a decided misprint has crept into the line."

Again, at p. 305., Mr. Collier says: "For 'senseless obstinate,' the corrector of the folio 1632 *states that we must substitute* words," &c. Again, at p. 352.: "A *note* in the folio 1632, induces us to believe that Shakspeare did not use the term," &c. The MS. corrector is also sometimes made to tell us, that a certain error is the printer's; and another that of the copyist. Perhaps these are only rhetorical forms of expression, to intimate that certain corrections appeared on the margin of the folio 1632, and Mr. Collier's own opinion of their propriety. Scotus.

Edinburgh.

HONE'S "HISTORY OF PARODY."

A small collection of the political squibs and pamphlets published by Wm. Hone about 1820, has lately come into my possession. An advertisement in several of these announces that the large material collected for his defence had induced him to prepare, and "very speedily" to publish, *A complete History of Parody*, "with extensive graphic illustrations." This on March 20. Again, on October 2, same year, he says: "I take this opportunity of announcing that the work will appear in monthly parts, each containing at least five engravings, and that it will probably be completed in eight deliveries at 5*s.* each. I pledge myself that the First Part shall be published, without fail, on the 1st January next, and respectfully invite the names of subscribers. The money to be paid on the delivery of each Part."

Lastly, in an "Explanatory Address," appended to No. 1. of his *Every-Day Book*, dated 31st Dec., 1824, Hone says: "*The History of Parody*, with enlarged reports of my three trials, a royal 8vo. volume of 600 pages, handsomely printed, and illustrated by numerous engravings on copper and wood, plain and coloured, is in considerable forwardness. The price will be 2*l.* 2*s.*, in extra cloth boards," &c.

Thus, though advertised more than four years previously, this work had not yet come out, and indeed, if not mistaken, I think it never appeared at all. Will some of your bibliographical correspondents inform me if my surmise is correct? and if so, what has become of Hone's MSS., and the large collection he made on the subject of parody? James B. Murdoch.

162. Hope Street, Glasgow.

THE COUNTESS OF PEMBROKE'S LETTER TO SIR JOSEPH WILLIAMSON.

Sir Joseph Williamson, Secretary of State to Charles II., having presumed to recommend a candidate for her borough of Appleby, she wrote him the following spirited and well-known reply:

"I have been bullied by an usurper: I have been neglected by a court: but I will not be dictated to by a subject. Your man sha'n't stand.

"Anne Dorset, Pembroke, and Montgomery."

This statement is taken from *A Sermon preached at the Funeral of Anne, Countess of Pembroke, &c.*, by Bishop Rainbow; with *Biographical Memoirs* (1839), page of the *Memoir* xiii. In a note, it is observed that—

"Mr. Lodge questions the genuineness of this letter, which appears to have been first published in *The World* in 1753."

I concur with Mr. Lodge. The style of the letter is quite modern: the verb "bully" seems also quite a modern coinage and the signature varies from the usual setting forth and sequence of titles contained in the inscriptions which the Countess placed over the gateways of her castles, as she repaired them, and which ran thus, the peerages being placed in the order of their creation, viz.: "Countess Dowager of Pembroke, Dorset, and Montgomery." In support of the genuineness of the letter, it may be urged that Sir Joseph Williamson, from an early period after the Restoration until 1674, when he became Secretary of State, held various offices about the Court that might have thus brought him into collision with the Countess; that he was not a very scrupulous man; that he was the "son of a clergyman somewhere in *Cumberland*;" and that his highest promotion took place before the death of the Countess in 1675. (For some account of him, see Evelyn's *Memoirs*, Index.) To this it may be added, that the letter accords with her courageous spirit. Can no earlier authority be given for it than that of *The World* in 1753? J. K.

[Although this subject has been already briefly discussed in our columns (see Vol. i., pp. 28. 119. 154.), we think it of sufficient interest to be renewed, now that our increased circulation will bring it under the notice of so many more readers; among whom, per-

haps one may be found in a position to solve the mystery in which the authenticity of this oft-quoted letter is at present involved.]

Minor Queries.

Mediæval Parchment. — In what way did mediæval illuminators prepare their parchment? For our modern parchment is so ill prepared, that it gets crumpled as soon as wet chalk for gilding, or any colour, is laid on it; whilst the parchment in mediæval MSS. is quite smooth and level, as if it had not been moistened at all.

Should a full answer to this Query take up too much of your valuable space, I should be satisfied with the titles of any works on the art of "illumination," in which special mention is made of the way of preparing parchment. F. M. (A Maltese.)

"*Mater ait natæ.*" — Where can the following lines, thus "Englished by Hakewill," be found?

"Mater ait natæ, dic natæ, filiâ, natam
Ut moneat natæ piangere filiolam."

"The aged mother to her daughter spake,
Daughter, said she, arise;
Thy daughter to her daughter take,
Whose daughter's daughter cries."

My object in asking the above question is for the purpose of discovering if such a relationship ever existed. W. W.

Malta.

Fox of Whittlebury Forest. — In Mr. Jessie's *Life of Beau Brummel*, I met with a passage which spoke about the "well-known fox of Whittlebury Forest." Can any of your readers kindly inform me in what the celebrity of this animal consists, that Mr. Jessie takes for granted is so well known? A Fox Hunter.

Names and Numbers of British Regiments (Vol. iv., p. 368.; Vol. vi., p. 37.). — I feel disappointed that none of your numerous and well-informed readers have responded to my inquiries on this subject. Hoping, however, that answers may still be obtained, I venture to repeat the questions for the *third* time, viz.:

1. What was the origin of giving British regiments the *name* of a certain officer, instead of *numbering* them as at present?

2. If in honour of an officer commanding the corps, was the name changed when that officer died or removed to another regiment; or what was the rule?

3. *When* did the present mode of *numbering* regiments begin; and by whom was it introduced?

4. What was the rule or principle laid down in giving any regiment a certain *number?* Was it according to the length of time it had been embodied?

5. What is the guide now, in identifying a *named* with a *numbered* regiment? For example, at the battle of Culloden, in 1746, "Wolfe's," "Barrell's," and "Howard's Foot" were engaged. Now, what is the rule for ascertaining the *numbers* of these, and other old regiments, in the British army at the present day?

I shall feel greatly obliged by the above information. Z.

Glasgow.

Daughters of St. Mark. — How many were adopted as daughters of the Republic of St. Mark? Catherine Cornaro was one, and, I believe, Bianca Capello another. I think there were but one or two more: but who were they? Rosa.

Kentish Fire.—What is the origin of the term "Kentish fire," signifying energetic applause? Rosa.

Optical Phenomenon.—On the afternoon of the 20th January, at one o'clock, as I stood on the beach of Llandudno Bay, North Wales, I observed a rainbow, from the circumference of which passed a number of bright pencils of light, apparently converging to a point near the invisible centre of the rainbow. What is the explanation of this phenomenon? C. Mansfield Ingleby.

Birmingham.

Cardinal Bentivoglio's Description of England. — A MS. of this interesting work exists among Bishop Tanner's MSS. in the Bodleian Library. Has it ever been printed? The account is said to have been drawn up with great care and accuracy, and betrays no sinister views.

Did Cardinal Bentivoglio visit England in person, or how did he collect his information? Edward F. Rimbault.

Remarkable Signs. — Can any of the learned contributors of the "N. & Q." oblige a Constant Reader with the probable meanings or origins of the following signs, all of which are to be found in the London Directories:

Anti-Gallican (four taverns of this name).
Bombay Grab.
Essex Serpent.
Fortune of War (five).
George and Guy (two).
Moonrakers (two).
Grave Maurice (two).
Sun and Thirteen Cantons (two). J. E.

Fleet Street.

Old Fable. — There is a fable in the *Vicar of Wakefield* of two brothers, a dwarf and giant, going out to battle, and sharing the victory but not the wounds.

There is another, perhaps a sequel to it, which relates that the dwarf, "tot bellorum superstitem,"

was choked in the fraternal embrace, with the sorry consolation that it was "the giant's nature to squeeze hard."

Are these fables wholly modern or not? I have thought that some such are the key to Juvenal's meaning:

"Malim fraterculus esse gigantis;"

to the ordinary construing of which there are positive objections. J. E. G.

Tide Tables.—Can you, or any of your subscribers, give me a rule for ascertaining the heights of tides and times of high water, the establishment of the port, and rise of springs and neaps, being known? One divested of algebraic formulæ would be preferred: say—

Establishment - - - - -	10 h. 58 m.
Springs' rise - - - - - -	8½ feet.
Neaps' „ - - - - - -	2 feet.

R.

Lancaster.

Passage in Ovid.—In speaking of the rude and unscientific state of the early Romans, in the third book of his *Fasti*, Ovid has the following verses:

"Libera currebant, et inobservata per annum
Sidera: constabat sed tamen esse Deos.
Non illi cœlo labentia signa tenebant;
Sed sua: quæ magnum perdere crimen erat."
V. 111—114.

The idea expressed in this passage is that the primitive Romans cared more about war than astronomy. They did not observe the stars, though they believed them to be deities. The pun upon the word *signa*—constellations and military standards—is worthy of notice. But what is the meaning of *libera*, in the first verse? Is it nearly equivalent to *inobservata*, and does it denote the absence of the prying curiosity of men? It cannot be intended that the courses of the stars were less regular before they were the subjects of observation, than after the birth of astronomy. L.

Roger Pele, Abbot of Furness.—Is anything known of the antecedents of Roger Pele, last abbot of Furness, who, after years of trouble and persecution, was at length constrained to execute a deed, dated 5th April, 28 Hen. VIII., whereby he did "freely and hollie surrender, giff, and graunt unto the Kynges highnes and to his heyres and assignes for evermore . . . all his interest and titill in the said monasterie of ffurness, and of and in the landes, rentes, possessions, revenous, servyce, both spirituall and temporall," &c.? This deed is, I believe, given at length in the Cotton MSS., Cleopatra E. IV. fol. 244.

Roger Pele was elevated about 1532, and became rector of Dalton, a village near his old abbey, 9th Nov., 29 Hen. VIII. This rectory he held, I believe, during the remainder of his life, in spite of all the efforts made to dispossess him. (See Beck's *Annales Furnessienses*, p. 346. et seq.)

What was the origin and early history of this man, remarkable for the firmness and ability which so long baffled all the power and might of Henry, whose vengeance pursued him even into obscurity? Abbati.

Curtseys and Bows.—Why do ladies curtsey instead of bow? Is the distinction one which obtains generally; and what is the earliest mention of curtseys in any writer on English affairs?

E. S.

Hampton Court.

Historical Proverb.—I have frequently in youth heard the proverb, "You may change *Norman* for a worser (worse) horse." This sounds like the wise saying of some unpatriotic Saxon, when urged to revolt against the conquering invaders. If so, it is an interesting relic of the days when "Englishrie," though suppressed, yet became peacefully victorious in transmuting the intruders into its own excellent metal. J. R. P.

Bishop Patrick's "Parable of a Pilgrim."—Can any of your contributors inform me of any bibliographical notice of Bishop Patrick's *Parable of a Pilgrim?* Its singular title, and the suggested plagiarism of Bunyan, lately attracted my attention; but I incline to the belief that we may still regard the *Pilgrim's Progress* to be as original as it is extraordinary. Patrick's work appears to have been written in 1663, while Bunyan was not committed to prison until 1660, and was released in 1673: having written, or at least composed, his extraordinary work during the interval. Bunyan might therefore have seen and read Patrick's book; but, from a careful comparison of the two works, I am satisfied in my own mind that such a supposition is unnecessary, and probably erroneous. I may add that Patrick honestly confesses, that not even his own work is entirely original, but was suggested by an elder "Parable of the Pilgrim" in Baker's *Sancta Sophia*. George Wm. Bell.

Dr. Parr's Dedications.—Dr. Parr has dedicated the three parts of *Bellendences de Statu* respectively to Burke, Lord North, and Fox, subscribing each dedication with the letters A. E. A. O. Can any of your correspondents explain them?

Balliolensis.

"*Königl. Schwedischer in Teutschland geführter Krieg*, 1632—1648, von B. Ph. v. Chemnitz."—As is known, the first two parts of this important work were printed in 1648 and 1653. The continuation of the original manuscript exists now in the Swedish Record Office, with the exception, unfortunately, of the third part. The Curator of the Royal Library in Hanover, however, J. Dan,

Grueber, testifies, in his *Commercium Epistolare Leibnitianium*, Pars 1ma, p. 119., Hanoviæ, 1745, in 8vo., that the missing part was then in that library:

"Tertius tomus excusus non est, quippe imperfectus; Manuscriptum tamen quoad absolutus est, inter alia septentrionis cimelia nuper repertum, Bibliothecæ Regiæ vindicavimus."

But this manuscript is no longer to be found there. Is it possible it may have been removed to England, and still to be found in one of the public collections? An answer to any of the above questions would deeply oblige

G. E. Klemming,
Librarian in the Royal Library at Stockholm.

"*Officium Birgittinum Anglice.*"—

"Integrum Beatæ Virginis Officium quod à S. Birgitta concinnatum, monialibus sui ordinis in usu publico fecit, Anglice ab anonymo quodam conversum, Londini prodiit ante annum 1500 in folio, ex Caxtoni, uti videtur, prælo editum."

is the notice of the above translation occurring in an old Swedish author. Information is requested as to whether any more detailed account can be obtained of the book referred to.* For any such the Querist will be especially thankful: if it should be possible to procure a copy of the same, his boldest hopes would be exceeded. If no English translation of S. Birgitta's revelations, or of the prayers and prophecies extracted therefrom — the latter known under the name of *Onus Mundi*, should exist, either in print or in old manuscript, this, in consideration of the very general circulation which these writings obtained in the Middle Ages, would be a very peculiar exception. The book named at the head of this Query would appear to be a translation of the *Breviarium S. Birgittæ*.

G. E. Klemming,
Librarian in the Royal Library at Stockholm.

Campbell's Hymn on the Nativity.—The hymn, of which the following are the first two verses, is said to have been written by Campbell. Can any correspondent of "N. & Q." say which Campbell is the author, and when and where the hymn was first printed?

"When Jordan hush'd his waters still,
And silence slept on Zion's hill,
When Bethlehem's shepherds thro' the night
Watch'd o'er their flocks by starry light,

"Hark! from the midnight hills around,
A voice of more than mortal sound
In distant hallelujahs stole,
Wild murmuring o'er the raptur'd soul."

H. S. S.

[* See Wharton, in his Supplement to Usher, *De Scripturis et Sacris Vernaculis*, p. 447., edit. 1690.—Ed.]

Minor Queries with Answers.

When Our Lord falls in Our Lady's Lap.—Seeing that Good Friday in this year falls on Lady Day, may I beg to ask if any of your contributors could inform me where the following old saying is to be met with, viz.:

"When Good Friday falls in a Lady's lap,
To England will happen some mishap,"

or to whom the prophecy (I hope a false one) may be attributed? I have seen it some years since, and have lately been asked the origin of the saying.

J. N. C.

Hull.

[Our correspondent has not quoted this old proverb correctly. It is thus given by Fuller (*Worthies of England*, vol. i. p. 115. ed. 1840):

"When Our Lady falls in Our Lord's lap
Then let England beware a sad { clap / mishap,
alias
Then let the clergyman look to his cap."

But Fuller shows that it refers to Easter Day, not Good Friday, falling on the 25th March, when he remarks:—"I behold this proverbial prophecy, or this prophetical menace, to be not above six score years old, and of Popish extraction since the Reformation. It whispereth more than it dares speak out, and points at more than it dares whisper; and fain would intimate to credulous persons as if the Blessed Virgin, offended with the English for abolishing her adoration, watcheth an opportunity of revenge on this nation. And when her day (being the five-and-twentieth of March, and first of the Gregorian year) chanceth to fall on the day of Christ's resurrection, then being, as it were, fortified by her Son's assistance, some signal judgment is intended to our state, and churchmen especially."

He then gives a list of the years on which the coincidences had happened since the Conquest, to which, if our correspondent is curious on the subject, we must refer him. Can he, or any other of our readers, furnish any proof of the existence of this proverb before the Reformation, or the existence of a similar proverb on the Continent?]

Hobnail-counting in the Court of Exchequer.—I shall feel obliged by your informing me from what circumstance originates the yearly custom of the lord mayor of London counting six horse-shoes and sixty-one hobnails at the swearing in of the sheriff?

A Constant Reader.

Chertsey.

[The best explanation of this custom will be found in the *Gentleman's Magazine for* 1804, where we read: "The ceremony on this occasion in the Court of Exchequer, which vulgar error supposed to be an unmeaning farce, is solemn and impressive, nor have the new sheriffs the least connexion either with chopping of sticks, or counting of hobnails. The tenants of a manor in Shropshire are directed to come forth and do their suit and service; on which the senior alderman below

the chair steps forward and chops a single stick, in token of its having been customary for the tenants of that manor to supply their lord with fuel. The owners of a forge in the parish of St. Clement (which formerly belonged to the city, and stood in the high road from the Temple to Westminster, but now no longer exists) are then called forth to do their suit and service; when an officer of the court, in the presence of the senior alderman, produces six horse-shoes and sixty-one hob-nails, which he counts over in form before the cursitor baron, who on this particular occasion is the immediate representative of the sovereign."]

A Race for Canterbury. — I have just met with a little volume of sixteen pages entitled *A Race for Canterbury or Lambeth, Ho!* It is dated 1747, and was evidently written on the death of Archbishop Potter; and describes four aspirants to the see of Canterbury as four rowers on the Thames:

> "No sooner Death had seized the seer,
> Just in the middle of his prayer,
> But instantly on Thames appear'd
> Four wherries rowing very hard."
> &c. &c. &c.

The first is thus introduced:

> "Sh——, though old, has got the start,
> And vigorously plays his part."

The second:

> "H—— in order next advances,
> And full of hopes he strangely fancies,
> That he by dint of merit shall
> Get first to land by Lambeth wall."

The third:

> "M—s—n moves on a sober pace,
> And sits and rows with easy grace.
> No ruffling passion's in him seen,
> Indifferent if he lose or win."

The fourth:

> "Next Codex comes with lab'ring oar,
> And, envious, sees the three before;
> Yet luggs and tuggs with every joint,
> In hopes at length to gain the point."

Having no list of the bishops by me, of the above-mentioned date, to which I can refer, I should be glad if any of your correspondents can tell me who these four bishops are. May I ask likewise, if it is known who was the author of this not very refined or elegant composition?

JOHN BRANFILL HARRISON.

Maidstone.

[The four aspirants probably were, 1. Sherlock of Salisbury; 2. Herring of York, the next primate; 3. Mawson of Chichester; 4. Gibson of London.]

Nose of Wax. — In so famous a public document as the *Nottingham Declaration of the Nobles, Gentry, and Commons*, in November, 1688, against the Papistical inroads of the infatuated King James, I find in the Ninth Resolution that he is accused of "rendering the laws a *nose of wax*," in order to further arbitrary ends. I have often heard the phrase familiarly in my youthful days; may I ask of you to inform me of its origin? Its import is plain enough, — a silly bugbear, of none effect but to be laughed at. W. J.

[Nares explains it more correctly as a proverbial phrase for anything very mutable and accommodating; chiefly applied to flexibility of faith. He adds, "It should be noticed, however, that the similitude was originally borrowed from the Roman Catholic writers, who applied it to the Holy Scriptures, on account of their being liable to various interpretations."]

"*Praise from Sir Hubert Stanley!*" — I have somewhere heard or read this, or a very similar phrase, ironically expressive of surprise at approbation from an unexpected quarter. I would much like a clue to its source and correct shape.

W. T. M.

Hong Kong.

[This is from Morton's *Cure for the Heart Ache*, Act V. Sc. 2.: — "Approbation from Sir Hubert Stanley is praise indeed."]

Rosary. — What is the origin of the term *rosary?* Is it derived from the Latin *rogare?* G. C. C.

[Richardson derives it from Fr. *Rosaire;* Ital. and Sp. *Rosario;* Low Lat. *Rosarium, corona rosacea,* a garland or chaplet of roses. The definition of it by the Abbé Prevost is this: — "It consists," he says, "of fifteen tens, said to be in honour of the fifteen mysteries in which the Blessed Virgin bore a part. *Five* Joyous, viz. the annunciation, the visit to St. Elizabeth, the birth of our Saviour, the purification, and the disputation of Christ in the temple. *Five* Sorrowful: our Saviour's agony in the garden, his flagellation, crowning with thorns, bearing his cross, and crucifixion. *Five* Glorious: his resurrection, ascension, the descent of the Holy Ghost, his glorification in heaven, and the assumption of the Virgin herself."— *Manuel Lexique.* Nares, quoting this passage, adds, "This is good authority; but why each of the fives is multiplied by ten the Abbé does not explain; probably to make the chaplet of a sufficient length."]

Replies.

THE ROD: A POEM.

(Vol. vi., p. 493.)

My copy of this poem bears date 1754, and is not stated to be a second edition. It has "an advertisement" of three pages, deprecatory of the imputation of any personal allusions, or design to encourage school rebellions. It has also a frontispiece ("Jas. Green, sculp., Oxon."), representing two youths, one standing, the other sitting, on a form; and before them the figure of an ass, erect on his hind legs, clothed in a pallium. A birch, doctorial hat, and books, lettered Priscian and

Lycophron, form the base; and on a ribbon above is the legend, "An ass in the Greek pallium teaching." In other respects my copy agrees with MR. CROSSLEY'S description of his, except that the argument (p. 7.) commences, "*The great and good* King Alfred," &c.

Perhaps the following lines (though I doubt their having been written at the age of thirteen) may be received as germane to the subject:

THE BIRCH: A POEM.

Written by a Youth of thirteen.

Though the *Oak* be the prince and the pride of the grove,
The emblem of power and the fav'rite of Jove;
Though Phœbus his temples with *Laurel* has bound,
And with chaplets of *Poplar* Alcides is crown'd;
Though Pallas the *Olive* has graced with her choice,
And old mother Cybel in *Pines* may rejoice,
Yet the Muses declare, after diligent search,
That no tree can be found to compare with the *Birch*.

The Birch, they affirm, is the true tree of knowledge,
Revered at each school and remember'd at college.
Though Virgil's famed tree might produce, as its fruit,
A crop of vain dreams, and strange whims on each shoot,
Yet the Birch on each bough, on the top of each switch,
Bears the essence of grammar and eight parts of speech.
'Mongst the leaves are conceal'd more than mem'ry can mention,
All cases, all genders, all forms of declension.

Nine branches, when cropp'd by the hands of the Nine,
And duly arranged in a parallel line,
Tied up in nine folds of a mystical string,
And soak'd for nine days in cold Helicon spring,
Form a sceptre composed for a pedagogue's hand,
Like the Fasces of Rome, a true badge of command.
The sceptre thus finish'd, like Moses's rod,
From flints could draw tears, and give life to a clod.
Should darkness Egyptian, or ignorance, spread
Their clouds o'er the mind, or envelope the head,
The rod, thrice applied, puts the darkness to flight,
Disperses the clouds, and restores us to light.
Like the Virga Divina, 'twill find out the vein
Where lurks the rich metal, the ore of the brain.
Should Genius a captive in sloth be confined,
Or the witchcraft of Pleasure prevail o'er the mind,
This magical wand but apply—with a stroke
The spell is dissolved, the enchantment is broke.
Like Hermes' caduceus, these switches inspire
Rhetorical thunder, poetical fire:
And if Morpheus our temples in Lethe should steep,
Their touch will untie all the fetters of sleep.

Here dwells strong conviction—of Logic the glory,
When applied with precision *à posteriori*.
I've known a short lecture most strangely prevail,
When duly convey'd to the head through the tail;
Like an electrical shock, in an instant 'tis spread,
And flies with a jerk from the tail to the head;
Promotes circulation, and thrills through each vein,
The faculties quickens, and purges the brain.

By sympathy thus, and consent of the parts,
We are taught, *fundamentally*, classics and arts.

The Birch, *à priori*, applied to the palm,
Can settle disputes and a passion becalm.
Whatever disorders prevail in the blood
The birch can correct them, like guaiacum wood:
It sweetens the juices, corrects our ill humours,
Bad habits removes, and disperses foul tumours.
When applied to the hand it can cure with a switch,
Like the salve of old Molyneux, used in the itch!
As the famed rod of Circe to brutes could turn men,
So the twigs of the Birch can unbrute them again.
Like the wand of the Sybil, that branch of pure gold,
These sprays can the gates of Elysium unfold—
The Elysium of learning, where pleasures abound,
Those sweets that still flourish on classical ground.
Prometheus's rod, which, mythologists say,
Fetch'd fire from the sun to give life to his clay,
Was a rod well applied his men to inspire
With a taste for the arts, and their genius to fire.

This bundle of rods may suggest one reflection,
That the arts with each other maintain a connexion.
Another good moral this bundle of switches
Points out to our notice and silently teaches;
Of peace and good fellowship these are a token,
For the twigs, well united, can scarcely be broken.

Then, if such are its virtues, we'll bow to the tree,
And THE BIRCH, like the Muses, immortal shall be.

I copy from a MS. extract-book, and shall be glad of a reference to any place in which these lines have appeared in print. BALLIOLENSIS.

THE DUTCH EAST-INDIA COMPANY.

(Vol. vi., p. 316.)

These folio volumes appeared in 1646, without name or place of either author or printer, under the title—

"Begin ende Voortgang van de Vereenighde Nederlandsche Geoctroyeerde Oost-Indische Compagnie, vervattende de voornaemste Reysen, by de inwoonderen derselver provincien derwaerts gedaen, alles nevens de

beschryvinghen der Rycken, Eylanden, Hovenen, Rivieren, Stroomen, Rheden, winden, diepten, ondiepten, mitsgaders religien, manieren, aerdt, politie, ende regeeringhe der volckeren, oock mede haerder Specerÿen, drooghen, geldt ende andere koopmanschappen; met veele discoursen verryckt, nevens eenighe koopere platen verciert. Nut ende dienstig alle curieuse ende andere zee-varende. Met dry besondere tafels ofte registers; in twee Delen verdeelt, waer het eerste begrypt veerttien voyagien den meerendeelen voor desen noyt in 't licht geweest. Gedrukt in den jaere 1646."

(*Translation.*)

Commencement and progress of the United Dutch Chartered East-India Company, containing the principal travels made among the inhabitants of the provinces there, together with a description of the kingdoms, courts, islands, rivers, roadsteads, winds, deeps, shallows, as well as religions, manners, character, police, and governments of the people; also their spices, drugs, money, and other merchandise, enriched with many discourses, and adorned with copperplates. Useful and profitable to all curious and seafaring virtuosi. With three separate tables or registers; divided into two parts, of which the first contains fourteen voyages, the most part never before published. Printed in the year 1646.

The compiler, however, goes too far in asserting that the greatest part of these voyages had never been printed. The contrary appears when we open the folio catalogue of the Leyden Library, containing a fine collection of these early voyages of our ancestors.

These voyages were printed consecutively in small folio before 1646; as also the *Oost Indische en West Indische Voyagien*, Amsterdam, by Michel Colyn, boekverkooper (*East Indian and West Indian Voyages*, Amsterdam, by Michel Colyn, bookseller), anno 1619, one volume, in the same form and thickness as those of 1646: some of the plates also in this volume are similar to those of 1646.

This work was dedicated, 28th February, 1619, to the Heeren Gecommitteerde Raden ter Admiraliteit residerende te Amsterdam (Advising Committee to the Admiralty residing at Amsterdam), and begins with the *Reis naar Nova Sembla* (*Voyage to Nova Zembla*), printed at Enkhuizen in 1617, by Jacob Lenaertsz Meijn, at the Vergulde Schryfboek (Gilt Writing-book), so that it is not improbable that the whole work was printed at Enkhuizen. Michel Colyn also published other Dutch voyages in 1622.

Concerning Cornelis Claesz (*i. q.* son of Nicholas), printer at Amsterdam, I have to observe that he died before 1610, but that the late Lucas Jansz. Wagenaer had bought all his plates, maps, privileges, &c.

By a notarial act passed 16th August, 1610, at Enkhuizen, Tryn Haickesdr., widow of the above-named Wagenaer, declared that the widow of Cornelis Claesz might make over to Jacob Lenaertsz all the above-mentioned maps, privileges, &c. See a resolution of the States-General of 13th September, 1610, in Dodt's *Kerkelijk en Wereldlijk Archief*, p. 23. (*Ecclesiastical and Civil Archives*). — *From the Navorscher.* ELSEVIER.

Leyden.

J. A. de Chalmot, in his *Biographical Dictionary of the Netherlands*, vol. vii. p. 251., names as author, or rather as compiler of this work, Isaak Commelin, born at Amsterdam 19th October, 1598, died 3rd Jan. 1676, and quotes Kasp. Commelin's *Description of Amsterdam*, which I have not at hand to refer to. The work was printed at Amsterdam without printer's name: each *voyagie* or description is separately paged; some places have a French text. In the second volume is a *Generale beschryvinghe van Indien, &c.*, naer de copÿe ghedruckt tot Batavia in de druckerÿe van Gansenpen, anno 1638 (*General Description of India, &c.*, according to the copy printed at Batavia at the office of the *Goose Quill*). Whether any other pieces which Commelin compiled had been earlier printed, I have not been able to discover. — *From the Navorscher.* J. C. K.

"ITS."

(Vol. vi., p. 509.)

The following are earlier instances of the employment of *its* by the poets, than any that your correspondent seems to have met with:

> "How sometimes nature will betray *its* folly,
> *Its* tenderness, and makes itself a pastime
> To harder bosoms!
>
> *Winter's Tale*, Act I. Sc. 2.

> "Each following day
> Became the next day's master, till the last
> Made former wonders *its*."
>
> *Henry VIII.*, Act I. Sc. 1.

> "On the green banks which that fair stream in-bound,
> Flowers and odours sweetly smiled and smell'd,
> Which, reaching out *its* stretched arms around,
> All the large desert in *its* bosom held."
>
> Fairefax, *Godfrey of Bulloigne*, xviii. 20., 1600.

I doubt if there are any earlier instances among the poets. I have had no opportunity of examining the prose writers of the sixteenth century, but think they must have employed *its* earlier than the poets. As we may see in the version of the Bible, and other works of the time, the English, like the Anglo-Saxon, long continued to use the genitive *his* for neuters as well as for masculines; and *thereof* for our present *of it, its*.

Its leads me to reflect how ignorant people were of the old languages in the last century. If ever there was a palpable forgery, it is the Poems of Rowley: yet, if my memory does not deceive me,

Tyrwhitt regarded them as genuine; and Malone authoritatively affirmed that "no one except the nicest judges of English poetry, from Chaucer to Pope, was competent to test their genuineness." Why, this little word *its* might have tested it. You see we have not been able to trace it in poetry higher up than the end of the sixteenth century; and I am quite sure that it is not to be found in either Chaucer or Spenser: and yet, in the very first page of Rowley, we meet with the following instances of it:

"The whyche in *yttes* felle use doe make moke dere."

"The thynge *yttes* (*ytte is?*) moste bee *yttes* owne defense."

But there is a still surer test. We can hardly read a line of Chaucer, Gower, or any other poet of the time, without meeting with what the French term the feminine *e*, and which must be pronounced as a syllable to make the metre. From one end to the other of the Poems of Rowley, there is not a single instance of it! THOS. KEIGHTLEY.

COMMENCEMENT OF THE YEAR.

(Vol. vi., p. 563.)

It may be of service to the inquirer as to the commencement of the year, to call his attention to the note appended to the "Table of moveable Feasts" in editions prior to 1752. As given by Keeling, from the editions antecedent and subsequent to the last review, in 1662, they are as follows:

"*Note.*— That the supputation of the year of our Lord in the Church of England beginneth the xxvth day of March, the same day supposed to be the first day upon which the world was created, and the day when Christ was conceived in the womb of the Virgin Mary" [1604].

"*Note.*— That the supputation of the year of our Lord in the Church of England beginneth the xxvth day of March" [1662].

Of course, after the act for alteration of the style (24 Geo. II. c. 23.) was passed, this note was omitted. But up to that date the old supputation was authoritative and legal. Reference to Hampson's *Medii Ævi Kalendarium* might further illustrate the point.

To this Note allow me to append a Query. After the collect for St. Stephen's Day follows this rubric:

"Then shall follow the collect of the Nativity, which shall be said continually until New Year's Eve."

Query, Was this collect to be repeated from December 25 to March 24? for, according to the above supputation, that would be New Year's Eve.

The following note, from the preface to Granger's *Biographical History*, may not be out of place:

"The following absurdities, among many others, were occasioned by these different computations. In 1667 there were two Easters, the first on the 25th of April, and the second on the 22nd of March following; and there were three different denominations of the year of our Lord affixed to three state papers which were published in one week, viz. his Majesty's Speech, dated 1732–3; the Address of the House of Lords, 1732; the Address of the House of Commons, 1733." —Page xxiii., edit. 1824.

BALLIOLENSIS.

"PENARDO AND LAISSA."

(Vol. vii., p. 84.)

Your correspondent E. D. is fortunate in the possession of a rare book, worth a "jew's eye" in the good old days of the Bibliomania. It formed a part of the Heber Collection, where (see Part iv. p. 111.) it figures under the following quaint title:

"The First Booke of the Famous Historye of Penardo and Laissa, other-ways called the Warres of Love and Ambitione, wherein is described Penardo his most admirable deeds of Arms, his ambition of glore, his contempt of love, with loves mighte assalts and ammorous temptations, Laissa's feareful inchantment, hir relief, hir travells, and lastly, loves admirabel force in hir releiving Penardo from the fire. Doone in Heroik Verse by Patrik Gordon.

Printed at Dort by George Waters, 1615."

This copy, which was originally John Pinkerton's, cost Mr. Heber 21*l.*, and was resold at his sale for 12*l.* 5*s.*, for the library of Mr. Miller, of Craigentenny; another is in the possession of Dr. Keith, Edinburgh. Pinkerton, in his *Ancient Scottish Poems*, London, 1792, thus describes *Penardo and Laissa:*

"Rare to excess; nor can more than two copies be discovered, one in the editor's possession, another in that of an anonymous correspondent in Scotland. The author was probably so ashamed of it as to quash the edition, for it is the most puerile mixture of all times, manners, and religions that ever was published; for instance, the Christian religion is put as that of Ancient Greece."

Of the author, Patrick Gordon, little or nothing seems to be known beyond the fact of his styling himself "gentleman," probably the only ground for Pinkerton calling him "a man of property." The fame of Gordon, however, rests upon a better foundation than the above work, he having also "doone in heroik verse *The Famous Historie of the Renouned and Valiant Prince Robert, surnamed the Bruce, King of Scotland,*" "a tolerable poem," says the same critic, "but not worth reprinting, although it had that compliment twice paid to it."

The "Bruce" of our author is a concoction from Barbour and a certain *Book of Virgin Parchment*, upon the same subject, by Peter Fenton, known only to Gordon, and, like *Penardo*, sets propriety at defiance, "Christ and Jupiter being with matchless indecorum grouped together:"* it, too, came originally from the press of Dort, 1615; again from that of James Watson, Edinburgh, 1718; and a third time, Glasgow, by Hall, 1753. J. O.

ROBIN HOOD.

(Vol. vi., p. 597.)

Ireland, too, is associated with the fame of this renowned wood-ranger. This "*pen*-ultima Thule," which received and protected the refugees of Roman oppression and the victims of Saxon extermination, was looked to in later times as a sanctuary where crime might evade punishment; and in the *Annals of Robin Hood* this national commiseration was evinced.

"In the year 1189," writes Holinshed, "there ranged three robbers and outlaws in England, among which 'Robert' Hood and Little John were chieftains, of all thieves doubtless the most courteous. Robert, being betrayed at a nunnery in Scotland, called Bricklies, the remnant of the 'crue' was scattered, and every man forced to shift for himself; whereupon Little John was fain *to flee the realm* by sailing into Ireland, where he sojourned for a few days at Dublin. The citizens being 'doone' to understand the wandering outcast to be an excellent archer, requested him heartily to try how far he could shoot at random, who, yielding to their behest, stood on the bridge of Dublin and shot to a hillock in Oxmantown (thereafter called Little John's shot), leaving behind him a monument, rather by posterity to be wondered than possibly by any man living to be counterscored." — *Description of Ireland*, fol., p. 24.

The danger, however, of being taken drove Little John thence to Scotland, where, adds the annalist, "he died at a town or village called Moravie." JOHN D'ALTON.

I may perhaps be allowed to subscribe to the opinion expressed by H. K., that "though men of the name of Robin Hood may have existed in England, that of itself could afford no ground for inferring that some one of them was the Robin Hood of romantic tradition;" and at the same time to express my dissent from the conclusion, that "any pretence for such a supposition is taken away by the strong evidence, both Scotch and French," which H. K. has "adduced in support of the opposite view."

The inferences which I draw from the facts adduced by H. K. are, that the fame of the hero of English ballads probably extended to France and Scotland, and that the people of Scotland probably sympathised with this disturber of the peace of the kingdom of their "aulde ennemies."

I must, however, confess that I have not met with any portion of "the discussion about the nature of Robin Hood," excepting that contained in Ritson's Notes and Hunter's Tract, and that the evidence adduced in the latter publication, in support of the tradition handed down to us in the ballad entitled *A Lyttel Geste of Robyn Hode*, seems to me to satisfactorily show that "the Robin Hood of romantic tradition really existed in England in the time of Edward II."

J. LEWELYN CURTIS.

* Irving's *Scottish Poets.*

PHOTOGRAPHIC NOTES AND QUERIES.

Originator of Collodion Process (Vol. vii., pp. 47. 92. 116.). — The fairest way of deciding M. Le Gray's claims would be, to quote what he really says.

Willat's pamphlet, published in 1850, entitled *A Practical Treatise, &c.*, by Gustave Le Gray, translated by Thomas Cousins, ends with an appendix, which runs thus:

"I have just discovered a process upon glass by hydrofluoric ether, the fluoride of potassium, and soda dissolved in alcohol 40°, mixed with sulphuric ether, and afterwards saturated with collodion; I afterwards re-act with aceto-nitrate of silver, and thus obtain proofs in the camera in five seconds in the shade. I develope the image by a very weak solution of sulphate of iron, and fix with hyposulphite of soda. I hope by this process to arrive at great rapidity. Ammonia and bromide of potassium give great variations of promptitude. As soon as my experiments are complete I will publish the result in an appendix. This application upon glass is very easy: the same agents employed with albumen and dextrine, give also excellent results and very quick. I have also experimented with a mucilage produced by a fucus, a kind of sea-weed, which promises future success. I hope by some of these means to succeed in taking portraits in three or four seconds."

I know not at what time of the year the pamphlet came out, nor whether the appendix was subsequently added; but my copy containing it was bought about the middle of August, 1850.

THOS. D. EATON.

[We have much pleasure in inserting this communication, as it may be the means of drawing fresh attention to the other substances mentioned by Le Gray; for we are strongly of opinion that, notwithstanding the advantages of collodion, there are other *media* which may prove preferable. — ED.]

The Soiling of the Fingers may be entirely avoided by a simple expedient. Use a slightly concave horizontal dish for sensitizing, and a depth of solution not sufficient to wet the back of the collodionized plate, and after the impressed plate

has been placed on the levelled stand and developed, proceed thus: instead of holding the plate by the fingers to perform the subsequent processes, take a strip of glass (say five inches long and one and a half wide for the ordinary portrait size), put a single drop of water on it, and carefully pass it beneath the developed plate; lift the glass thereby; the adhesion is sufficiently firm to sustain the plate in any required position for the remaining manipulations till it is washed and finished.

COKELY.

Sir W. Newton's Process. — Chloride of Bromium. — May I ask, through the medium of your very excellent journal, what purpose SIR W. NEWTON intends to meet by the application of his wash of chloride of barium previous to iodizing? F. MAXWELL LYTE.

The Collodion Process.—Absence from London has prevented my seeing your Numbers regularly; but in one for December I see MR. ARCHER has used my name in connexion with the collodion process. He states that he called several times, and made me familiar with the process; by which he would lead persons to suppose that he taught me in fact to take pictures. Now I beg most distinctly to state that this is incorrect. MR. ARCHER made, it is true, several attempts in my glass room to take a picture, but totally failed. And why? Because he attempted to follow out the process as he himself had published it. From that time I worked it out by myself, assisted by hints from Mr. Fry, who at the time I allude to was a successful manipulator, and had produced and exhibited many beautiful pictures, and at whose suggestion I commenced it in the first instance.

There is also another portion of MR. ARCHER'S letter incorrect; but as this relates to the sale of collodion, I will let it pass, trusting, as you have given insertion to his, you will not refuse space for mine. F. HORNE.

123. Newgate Street.

Portable Camera (Vol. vii., p. 71.). — If India rubber should turn out to be what H. Y. W. N. thinks he has found it to be, it would be capable of being turned to excellent account. For instance, instead of having a single "portable camera," which is on many accounts very awkward to use, why should not the tourist have a light framework constructed, and covered entirely with thin India rubber: in fact, an India rubber box, in which his camera, and a partitioned shelf containing his collodion, developing fluid, hypo-soda solution, &c., might be easily packed, and in which, by the aid of sleeves, &c., he might coat his plates, and develop and fix them, quite apart from his camera? He *must* have *something* to pack his camera, &c. in; and the above-described packing-case would be very light, and also waterproof.

J. L. S.

Replies to Minor Queries.

Chaplains to Noblemen (Vol. vii., p. 85.).—The statute in which chaplains to noblemen are first named is 21 Henry VIII. c. 13. (1529); in which, by sect. 11., it is enacted, "that every Archbysshop and Duke may have vj chapleyns;" "every Markes and Erle may have fyve chapleyns;" "every vycecount and other Byshop may have foure chapleyns;" and "the Chancellour of England for the tyme beying and every Baron or Knyght of the Garter may have thre chapleyns:" and one chaplain of each order, whether Duke, Marquess, Earl, Viscount, or Baron, is thereby authorised to purchase "lycence or dispensacion to take, receyve, and kepe two parsonages or benefices with cure of souls" (*Stat. of the Realm*, vol. iii. p. 294.). I believe that X. will find a regular registry of these appointments in Doctors' Commons.

It may be interesting to add, that among the other persons named in this statute are the Master of the Rolls, who may have "two chapleyns;" and the "Chefe Justice of the Kinges Benche," who may have "one chapleyn." By another statute, 25 Henry VIII. c. 16. (1533–4), this last power to have one chaplain is extended to "every Jugge of the seid high courtes" (King's Bench and Common Pleas), "the Chaunceller and Cheffe Baron of the Exchequer, the kynges generall attorney and generall soliciter" (*Ibid.* p. 457.)

EDWARD FOSS.

Mitigation of Capital Punishment to a Forger (Vol. vi., p. 614.). — I have been and still am inquiring into the two cases of mitigation, intending to send the result, when I have found satisfactory evidence, or exhausted my sources of inquiry. The communication of WHUNSIDE is the first direct testimony, and may settle the Fawcett case. As he was "resident at Mr. Fawcett's when the circumstances occurred," perhaps he will be so kind as to state the date and place of the conviction, and the name of the convict. By adding his own name, the facts will stand upon his authority. H. B. C.

U. U. Club.

Brydone the Tourist (Vol. vii., p. 108.).—A. B. C. inquires the birthplace of Brydone, "the tourist and author." I presume he refers to Patrick Brydone, who wrote *Travels in Sicily and Malta*, and who held, I believe, an appointment under the Commissioners of Stamps, and died about thirty years ago. Some four-and-twenty years back, I arrived, late in the evening, at the hospitable cottage of Hogg, the Ettrick Shepherd, at Altrieve, in the vale of Yarrow. It happened to be, as it often was, too full of guests to afford me a bed; and I was transferred by my host to the house of a neighbouring gentleman, where I slept. That gentleman was Mr. Brydone, of Mount Benger,

who I found was a near relative of Brydone the tourist, whose birthplace was in the Forest of Ettrick. M. R—son.

Yankee (Vol. vii., p. 103.).—I am afraid Mr. Bell's ingenious speculations must give way to facts. Our transatlantic brethren do *not*, either willingly or unwillingly, adopt *Yankee* as their "collective name." *Yankee* was, and is, a name given exclusively to the natives of the New England States, and was never therefore applied, by an American, to the people of New Amsterdam or New York. Here, in England, indeed, we are accustomed to call all Americans *Yankees;* which is about the same thing as to call all Englishmen Devonians or Lancastrians. Y. A.

Miniature Ring of Charles I. (Vol. vi., p. 578.).—One of the four rings inquired for is in the possession of Mrs. Andrew Henderson, of 102. Gloucester Place, Portman Square, formerly Miss Adolphus. It came to her in the female line, through her mother's family. The unfortunate Charles I. presented it to Sir Lionel Walden, on the morning on which he lost his life. It bears (as the other one alluded to in Hulbert's *History of Salop*) a miniature likeness of the king, set in small brilliants. Inside the ring are the words, "Sic transit gloria regum." Mrs. Henderson understood the four rings to have been presented as follows:—Bishop Juxon, Sir Lionel Walden, Colonel Ashburnham, and Herbert his secretary. Which of the four is now in the possession of the Misses Pigott is not mentioned. Anon.

Bishop of Ossory — Cardinal's Hat (Vol. vii., p. 72.).—A. S. A. is quite correct, that the *hat* is common to all prelates, and that the distinction is only in the number of the tassels to the hat-strings; but I think he is wrong in attributing the hat to *priors*. I believe it only belonged to *abbots*, who had *black* hats and tassels; while the colour of the prelatical hats and tassels was green. (See Père Anselme's *Palais d'Honneur*, chap. xxii. and plate.) C.

Hugh Oldham, Bishop of Exeter (Vol. vii., p. 14.).—Hugh Oldham bore for his arms, Sa. a chevron or, between three owls proper on a chief of the second, three roses gu. (See Isaacke's *Memorials of the City of Exeter;* and also Burke's *Armory*, under the name *Oldom.*) I have endeavoured to find some pedigree or particulars of his family, but as yet without success. The following Notes from what I have collected may, however, assist J. B. in his inquiries. He was of Queen's College, Cambridge, and chaplain to the Countess of Richmond (King Henry VII.'s mother), and by her interest was installed Bp. of Exeter, April 3, 1507. He was a great benefactor to Brazenose College, Oxford, and joint founder (with Richard Fox, Bishop of Winchester) of Corpus Christi. He also founded and endowed a school at Manchester, for educating boys in good and useful literature. He died June 25, 1523, under sentence of excommunication, in consequence of an action at law then pending between him and the Abbot of Tavistock; but the Pope's sanction being obtained, he was buried in a chapel built expressly for the purpose, at the upper end of the south aisle of his own cathedral. J. T—t.

"*Sic transit gloria mundi*" (Vol. vi., pp. 100. 183.).—I have lately found two additional passages, which speak of this line being used at the Pope's inauguration. The first is amongst the writings of Cornelius à Lapide:

"*Datus est mihi stimulus carnis meæ Angelus Satanæ, qui me colaphizet.*" . . . "Datus est non a Diabolo sed a Deo; non quod Deus tentationis sit auctor, sed quia diabolo tentare Paulum parato, id permisit, idque tantum in specie et materia libidinis ad eum humiliandum. Ita August. *de Natura et Grat.*, c. 27. *Hic monitor*, ait Hieron., Epist. 25., ad Paulum de obitu Blæsillæ, *Paulo datus est, ad premendam superbiam, uti in curru triumphali triumphanti datur Monitor suggerens: hominem te esse memento.* Uti et Pontifici cum inauguratur, stupa accensa et mox extincta accinitur:

"Pater sancte sic transit gloria mundi."

Commentaria in 2nd. Epist. ad Cor. cap. xii. 7. vol. ix. p. 404.: Antwerpiæ, 1705, fol.

The second passage is merely a repetition of the above-quoted words of A Lapide, but I may as well subjoin a reference to it: Ursini *Paralipomena*, lib. ii., Meletematum, p. 315.: Norimbergæ, 1667, 12mo. Rt.

Warmington.

Wake (Vol. vi., p. 532.).—In a Wake pedigree in my possession, the name of the wife of Sir Hugh Wake, Knight, Lord of Blisworth, who died May 4, 1315, is stated to be "Joane, daughter and co-heiress of John de Wolverton." I am unable to say now on what authority.

W. S. (Sheffield.)

Sir Hugh Wake, Lord of Deeping in Lincolnshire and Blyseworth in Northamptonshire, married Joane, daughter and co-heiress of John de Wolverton. (See Kimber and Johnson's *Baronetage*, 3 vols. 1771.) Broctana.

Bury, Lancashire.

"*Words are given to man to conceal his thoughts*" (Vol. vi., p. 575.).—This saying *may* be anterior to Dr. South's time, as the first number of *The World*, under the assumed name of Adam Fitz-Adam, Thursday, January 4, 1753, begins with the following:

"At the village of Arouche, in the province of Estremadura (says an old Spanish author), lived Gonzales

de Castro, who from the age of twelve to fifty-two years was deaf, dumb, and blind."

After relating the sudden restoration of his faculties, "Fitz-Adam" proceeds:

"But, as if the blessings of this life were only given us for afflictions, he began in a few weeks to lose the relish of his enjoyments, and to repine at the possession of those faculties, which served only to discover to him the follies and disorders of his neighbours, and to teach him that *the intent of speech was too often to deceive.*"

It may serve to probe the matter of *age* to ask, Who was "the old Spanish author" alluded to? Also, where may be found the hexameter line—

"ὃς χ' ἕτερον μὲν κεύθει ἐνὶ φρεσὶν ἄλλο δὲ βάζει."

equivalent to the common expression, "He says one thing and means another," and of which the maxim attributed to Goldsmith, Talleyrand, the *Morning Chronicle*, and South, seems only a stronger form? FURVUS.

St. James's.

Inscription on Penny of George III. (Vol. vii., p. 65.).—"Stabit quocunque jeceris" (*it will stand in whatever way you throw it*) is the well-known motto of the Isle of Mann, and has reference to the arms of the island, which are—Gules, three armed legs argent, flexed in triangle, garnished and spurred or. I venture to conjecture that the three legs of Mann were also on the penny J. M. A. mentioned.

Some curious lines about this motto are to be found in *The Isle of Mann Guide*, by James Brotherston Laughton, B.A. (Douglas, 1850): one verse is—

"With spurs and bright cuishes, to make them look neat,
He rigg'd out the legs; then to make them complete,
He surrounded the whole with four fine Roman *feet.*
They were 'Quocunque jeceris stabit,'
A thorough-paced Roman Iamb."

The fore-mentioned work also contains a song entitled "The Copper Row," referring to the disturbances occasioned by the coinage of 1840.

THOMPSON COOPER.

Cambridge.

This is, I suppose, a Manx penny, with the reverse of *three legs*, and the motto, which is usually read "Quocunque jeceris stabit." C.

"*Nine Tailors make a Man*" (Vol. vi., pp. 390. 563.).—I extract the following humorous account of the origin of this saying from *The British Apollo* (12mo., reprint of 1726, vol. i. p. 236.):

"It happen'd ('tis no great matter in what year) that eight taylors, having finish'd considerable pieces of work at a certain person of quality's house (whose name authors have thought fit to conceal), and receiving all the money due for the same, a virago servant maid of the house observing them to be but slender-built animals, and in their mathematical postures on their shop-board appearing but so many pieces of men, resolv'd to encounter and pillage them on the road. The better to compass her design, she procured a very terrible great black-pudding, which (having waylaid them) she presented at the breast of the foremost: they, mistaking this prop of life for an instrument of death, at least a blunder-buss, readily yielded up their money; but she, not contented with that, severely disciplin'd them with a cudgel she carry'd in the other hand, all which they bore with a philosophical resignation. Thus, eight not being able to deal with one woman, by consequence could not make a man, on which account a ninth is added. 'Tis the opinion of our curious virtuosos, that this want of courage ariseth from their immoderate eating of cucumbers, which too much refrigerates their blood. However, to their eternal honour be it spoke, they have been often known to encounter a sort of cannibals, to whose assaults they are often subject, not fictitious, but real man-eaters, and that with a lance but two inches long; nay, and although they go arm'd no further than their middle-finger."

SIGMA.

Sunderland.

On Quotations (Vol. vi., p. 408.).—There can be no doubt that quotations have frequently been altered, to make them more apt to the quoter's purpose, of which I believe the following to be an instance. We frequently meet with the quotation, "Nullum numen *abest*, si sit prudentia," with a reference to Juvenal. I have not been able to find the passage in this shape, and presume it is an alteration from the address to Fortune, which occurs twice in his *Satires*, Sat. x. v. 365, 366., and Sat. xiv. v. 315, 316.:

"Nullum numen *habes*, si sit prudentia: nos te
Nos facimus, Fortuna, Deam, cœloque locamus."

The alteration is evidently not a mere verbal one, but changes entirely the meaning and allusion of the passage. J. S. WARDEN.

Rhymes on Places (Vol. v., pp. 293. 374. 500.).—In addition to the local rhymes given in your pages, I call to mind the following, not inserted in Grose. They are peculiar to the North of England:

"Rothbury for goats' milk,
And the Cheviots for mutton;
Cheswick for its cheese and bread,
And Tynemouth for a glutton."

"Harnham was headless, Bradford breadless,
And Shaftoe pick'd at the craw;
Capheaton was a wee bonny place,
But Wallington bang'd them a'."

The *craw*, in the second rhyme, alludes to the *Crasters*, anciently *Crancester*, an old family in the parish of Hartburn, who succeeded to the estates of the Shaftoe family. EDWARD F. RIMBAULT.

Coins in Foundations (Vol. vi., p. 270.).—I have a manuscript notice of an early example of this custom. It is in a hand of the earlier half of the seventeenth century. The Bostonians knew better, however, than to bury their "great gifts;" and all who travel the Great Northern Railway will be glad to preserve the names of the great givers, who afforded so noble a relief to the tedium of Boston station.

"*The buylding of Boston Steeple.*

"*Md.* That in the yeere of o^r^ Lord God 1309, the steeple of Boston, on the Monday next following Palme Sunday, was digged wt many myners till Mydsomer; and by that time they were deeper than the botham of the haven by fyve fote, and there they found a ball of sande nigh a fote thick, and that dyd lye uppon a spring of sand neere three fote thick, and that dyd lye uppon a bed of clay, the thicknesse thereof could not be known. And there, uppon Monday nexte after the feast of St. John Baptist, was layd the first stone, and that stone layd Dame Margaret Tylney, and thereuppon layd she vl. sterling. The nexte stone was layd by S^r^ John Tattersall, prson of Boston, who layd down thereuppon vl. sterling. And Richard Stevenson, merchant of the Staple, layd the third stone, and thereuppon vl. sterling. And these were all the great guifts that at that time were given thereunto. Remaining amongst the records at Lincolne.

THO. TURNER."

H. T. H.

Sheffield.

Fleshed, Meaning of (Vol. vi., p. 578.).—Johnson (edit. 1823) glosses *to flesh* (from Sidney), to harden in any practice. An old author, in a passage which I have lately read, though I cannot now refer to it, talks of vice being *fleshed* (*i. e.* ingrown) in a man. W. BARNES.

Dorchester.

Robert Wauchope, Archbishop of Armagh, 1543 (Vol. vii., p. 66.).—I know of no detailed account of this prelate, and am unable to furnish any particulars in addition to those stated by A. S. A., except that "he died in a convent of Jesuits at Paris, on the 10th of November, 1551," as stated by Ware, vol. i. p. 94. of his *Works*, Dublin, 1739. I may also add the following remark, which I find in a note, by M. Le Courayer, to his French translation of Fra-Paolo Sarpi's *History of the Council of Trent* (London, 1736), tome i. p. 221.:

"La raillerie que fait de lui Fra-Paolo, en le louant de bien courir la poste, et qu'il a tirée de Sleidan, vient apparemment du nombre de voyages qu'il fit en Allemagne, en France, et ailleurs, pour exécuter différentes commissions, dont il fut chargé par les Papes."

TYRO.

Dublin.

Flemish and Dutch Schools of Painting (Vol. vii., p. 65.).—Karelvan Glander, *Leven der beroemdste Schilders, Hollandsche en Vlaamsche* (Lives of the most celebrated Dutch and Flemish Painters). This work is of the beginning of the seventeenth century. A better work is the *Levens der beroemdste Hollandsche en Vlaamsche Schilders*, by Immerzeel, published in 1836. H. v. L.

Furmety or Frumenty (Vol. vi., p. 604.).—ERICA asks if *furmety* can claim descent from the once popular dish plum-porridge, mentioned in the *Tatler* and *Spectator*.

Though not a direct answer, the following quotation from Washington Irving's *Sketch Book* will show that it was in request at the season when *plum-pudding* abounds, notwithstanding the orthodoxy of its use on Mid-Lent Sunday. In his account of the Christmas festivities at Bracebridge Hall, speaking of the supper on Christmas Eve, he says:

"The table was abundantly spread with substantial fare, but the Squire made his supper of *frumenty*, a dish made of wheat cakes boiled in milk, with rich spices, *being a standing dish in old times for Christmas Eve.*"

W. H. COTTON.

Etymology of Pearl (Vol. vi., p. 578.; Vol. vii., p. 18.).—SIR EMERSON TENNENT inquires as to the antiquity of the word *pearl* in the English language. *Pærl* occurs in Anglo-Saxon (Bosworth in v.), and corresponding forms are found in the Scandinavian languages, as well as in the Welsh and Irish. The old German form of the word is *berille*. Richardson in v. quotes an instance of the adjective *pearled* from Gower, who belongs to the fourteenth century. The use of *union* for *pearl*, cited by SIR E. TENNENT from Burton, is a learned application of the word, and never was popular in our language.

I may add that Muratori inserts the word *perla* in the *Italian Glossary*, in his 33rd Dissertation on Italian Mediæval Antiquities. He believes the origin of the word to be Teutonic, but throws no light on the subject. It appears from Halliwell's *Arch. and Prov. Dictionary*, that white spots in the eyes were anciently called *pearls*. M'Culloch, *Commercial Dictionary* in v., particularly speaks of the pear-shaped form of the pearl; and, on the whole, the supposition that *perula* is equivalent to *pear-ling*, seems the most probable. L.

Folkestone (Vol. vi., p. 507.).—Various etymologies have been given with a view of arriving at the right one for this town. I have to inform you that the places of that part of Kent where Folkeston, so properly spelt on the seal of the ancient priory, is situated, receive their etymologies from local or geological distinctions. Folkeston forms no exception to the general rule. The soil consists of a most beautiful yellow sand, such as the

Romans distinguished by the word *Fulvus*. This the Saxons contracted into Fulk, which word has become a family prenomen, as in Fulke-Greville, Fulke-Brooke; in other terms, the yellow Greville or yellow Brooke; and Folkeston is nothing more than the yellow town, so called from the nature of the soil on which it is built. S.

The Curfew Bell (Vol. vi., p. 53.).—

"During the last 700 years, the curfew bell has been regularly tolled in the town of Sandwich: but now it is said it is to be discontinued, in consequence of the corporation funds being at so low an ebb as not to allow of the payment of the paltry sum of some 4*l.* or 5*l.* per annum."—*Kentish Observer.*

ANON.

Confirmation Superstition (Vol. vi., p. 601.).—It is singular, that though the office is called "the laying on of *hands*," the rubric says, "the bishop shall lay his *hand* on the head of every one severally." When was the ἐπίθεσις χειρῶν (Heb. vi. 2.) changed into an ἐπίθεσις χειρὸς? A. A. D.

Degree of B.C.L. (Vol. vii., p. 38.).—On Feb. 25, 1851, a statute was passed at Oxford, by Convocation, which requires that the candidate for the degree of B.C.L. should have passed his examination for the degree of B.A., and attended one course of lectures with the Regius Professor of Civil Law. In the case of particular colleges, twenty terms must have been kept: by members of other colleges, twenty-four terms must have been completed. The examination is upon the four books, or any part of them, of the *Institutes of Justinian*, or works which serve to illustrate them in the science of civil law, of which six months' notice is previously given by the Regius Professor.

At Cambridge, a B.A. of four years' standing can be admitted LL.B. The candidate must have passed the previous examination; attended the lectures of the professor for three terms; be examined; and after four years' standing, and residence of three terms, keep his act.

MACKENZIE WALCOTT, M.A.

Robert Heron (Vol. vi., p. 389.).—The literary career of this individual in London is selected by D'Israeli as an illustration of his *Calamities of Authors*. Some farther particulars of him, in an editorial capacity, will be found in *Fraser's Magazine*, vol. xx. p. 747. WILLIAM BATES.

Birmingham.

Shakspeare's "Twelfth Night" (Vol. vii., p. 51.).—If the term "case," as applied to apparel, requires any further elucidation, it may be found in the "Certaine opening and drawing Distiches," prefixed to Coryat's *Crudities*, 4to., 1611. And the engraved title, which the verses are intended to explain, places before the eye, in a most unmistakeable form, the articles which compose a man's "case." F. S. Q.

Catcalls (Vol. vi., pp. 460. 559.).—For a long and humorous dissertation upon this instrument, I beg to refer your sceptical correspondent M. M. E. to page 130. of a scarce and amusing little work, entitled *A Taste of the Town, or a Guide to all Publick Diversions, &c.*; London, printed and sold by the booksellers of London and Westminster, 1731, 12mo. The passages are not unworthy of transcription; but, I fear, would be too long for insertion in your columns. WILLIAM BATES.

Birmingham.

"*Plurima, pauca, nihil,*" (Vol. vi., p. 511.; Vol. vii., p. 96.).—The following couplet will be found in Jo. Burch. Menckenii *De Charlataneria Eruditorum Declamationes*, page 181. of the edit. Amst. 1727. The lines are there given as a specimen of "versus quos Galli vocant *rapportez*:"

"Vir simplex, fortasse bonus, sed Pastor ineptus,
Vult, tentat, peragit, plurima, pauca, nihil."

N. B.

I have met with the following metrical proverb, which may afford satisfaction to your correspondent, which dates certainly before 1604:

"Modus retinendorum amicorum.

Temporibus nostris quicunque placere laborat,
Det, capiat, quærat, plurima, pauca, nihil."

Also this:

"Plurima des, perpauca petas, nil accipe: si nil
Accipias, et pauca petas, et plurima dones,
Gratus eris populo, te mille sequentur amici.
Si nihilum trades, citò eris privatus amico:
Plurima si quæres, multam patière repulsam:
Si multa accipias, populus te dicet avarum.
Nil cape, pauca petas, des plurima, habebis amicos."

W. C. H.

Ben Jonson's adopted Sons (Vol. v., pp. 537. 588.).—I had made some Notes on this subject, but have never seen stated that their number was limited to *twelve*. I have got *ten* on *my* list, but am unable at present to give my authorities; but I can assure your INQUIRER, at p. 537., that their names are *honestly* come by:

"Thomas Randolph, Richard Brome, William Cartwright, Sir Henry Morrison, James Howell, Joseph Rutter, Robert Herrick, Lord Falkland, Sir John Suckling, Shackerly Marmion."

S. WMSON.

Mistletoe (Vol. vi., p. 589.).—Mistletoe grows on *one oak* in Hackwood Park, near Basingstoke, where it is extremely plentiful on hawthorns.

J. P. O.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Camden Society has, after a long silence, just issued a volume, *The Camden Miscellany, Volume the Second*, which from the variety and interest of its contents, cannot but be acceptable to all the members. These contents are, I. *Account of the Expenses of John of Brabant, and Henry and Thomas of Lancaster*, 1292–93. — II. *Household Account of the Princess Elizabeth*, 1551–52. — III. *The Bequeste and Suite of a True-hearted Englishman, written by William Cholmeley*, 1553. — IV. *Discovery of the Jesuits' College at Clerkenwell in March*, 1627–28. — V. *Trelawny Papers*. — VI. *Autobiography of William Taswell, D. D.* This, which is the first book for the year 1852–53, will be immediately followed by a volume of *Verney Papers*, editing by Mr. Bruce; and this probably by *The Domesday of St. Paul's*, editing by Archdeacon Hale, or *The Correspondence of Lady Brilliana Harley*, editing by the Rev. T. T. Lewis. Early in the ensuing Camden year, which commences on the 1st of May, two volumes of considerable interest may be looked for, namely, *The Roll of the Household Expenses of Richard Swinfield, Bishop of Hereford, in the years* 1289–90, *with illustrations from other and coeval Documents*, by the Rev. John Webb; and *Regulæ Inclusarum, The Ancren Rewle, A Treatise on the Rules and Duties of Monastic Life, addressed to a Society of Anchorites by Simon of Ghent*, a work valuable for philology, for it is written in the semi-Saxon dialect of the thirteenth century, and curious for its illustration of ancient manners. It will be accompanied by a translation by the Rev. James Morton, the editor.

The Architectural, Archæological, and Historic Society for the County, City, and Neighbourhood of Chester, has just published the Second Part of its Journal, in which objects of local interest are made available for much instructive information; and to accomplish which the conductors have, and as we think wisely, preferred a great number of apt illustrations, executed without any pretence to artistic skill, to a *few* expensive and highly-finished engravings.

Our Dutch neighbours seem to enjoy as much as ourselves the humour of Charles Dickens. Not only is *Bleak House* regularly translated as it appears, but in a bookseller's circular which has just reached us, we see announced translations of the *Sketches by Boz*, and of a *Selection from Household Words*.

There is much tact required in writing for children, and no small share of this is exhibited in a *History of France for Children*, which Viscount Cranborne has just compiled for the use of his nieces. The principal events are brought forward in succession, and related in a plain, unaffected style, well calculated for youthful readers.

Books Received. — *Joan of Arc, by Lord Mahon*, the new number of Murray's *Railway Library*, is a reprint, from the noble author's *Historical Essays*, of his careful summary of Joan's extraordinary history. — *Cyclopædia Bibliographica, a Library Manual of Theological and General Literature*, the fifth part of Mr. Darling's most useful guide for authors, preachers, students, and literary men. — *Synodalia, a Journal of Convocation*, Nos. 1. to 4.; four parts of a monthly periodical, instituted not so much for the purpose of securing immediately synodical action in the Church, as with the view of preparing the public mind for its reception. — *Ferdinand I. and Maximilian II. of Austria, or a view of the Religion and Political State of Germany after the Reformation.* An able and instructive essay by Professor Von Ranke, well translated for *Longman's Traveller's Library* by Sir A. and Lady Duff Gordon. — *Kidd's Own Journal for January*, 1853. The new number of a journal which deserves the notice of all lovers of natural history and keepers of pets. — *Remains of Pagan Saxondom, principally from Tumuli in England*, by J. Y. Akerman; Part III., containing *Beads, Crystal Ball, and Bulla* from Breach Down, and *Glass Vase* from Cuddesden, drawn of their original size and coloured.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Chronon-ho-ton-thologos, by H. Carey.
The Dragon of Wantley, by H. Carey.
Gammer Gurton's Story Books, edited by Ambrose Merton. 13 Parts (Original Edition).
Hayward's British Museum. 3 Vols. 12mo. 1738.
Theobald's Shakspeare Restored. 4to. 1726.
Illustrated Commentary on the Old and New Testaments. Vol. I. 1840. Knight.
History of the Old and New Testament, by Prideaux. Vol. I. 1717–18.
Menageries — Quadrupeds: "Library of Entertaining Knowledge," Vol. II.
Peter Simple. Illustrated Edition. Saunders and Otley. Vols. II. and III.
Historical Memoirs of Queens of England, by Hannah Lawrance. Vol. II.
Ingram's Saxon Chronicle. 4to. London, 1823.
Newman's Ferns. Large Edition.
Enigmatical Entertainer. Nos. I. and II. 1827 and 1828. Sherwood & Co.
Northumberian Mirror. New Series. 1841, &c.
British Diary for 1794, by Cotes and Hall.
Reuben Burrow's Diarie, 1782–1788.
Marrat's Scientific Journal. New York.
Mathematical Correspondent (American).
Leeds Correspondent. Vol. V., Nos. 1, 2, and 3.
Mathematical Miscellany. 1735.
Whiting's Select Exercises, with Key.
Walton and Cotton's Angler, by Hawkins. Part II. 1784.
De la Croix's Connubia Florum. Bathoniæ, 1791. 8vo.
Reid's Historical Botany. Windsor, 1826. 3 Vols. 12mo.
Anthologia Borealis et Australis.
Florilegium Sanctarum Aspirationum.
Laderchii Annales Ecclesiastici, 3 tom. fol. Romæ, 1728—1737.
Townsend's Parisian Costumes. 3 Vols. 4to. 1831—1839.
The Book of Adam.
The Testaments of the Twelve Patriarchs, the Sons of Jacob.
Massinger's Plays, by Gifford. Vol. IV. 8vo. Second Edition. 1813.
Spectator. Vols. V. and VII. 12mo. London, 1753.
Costerus (François) Cinquante Meditations de toute l'Histoire de la Passion de Nostre Seigneur. 8vo. Anvers, Christ. Plantin.; or any of the works of Costerus in any language.
Guardian. 12mo.
What the Chartists are. A Letter to English Working Men, by a Fellow-Labourer. 12mo. London, 1848.
Letter of Church Rates, by Ralph Barnes. 8vo. London, 1837.
Colman's Translation of Horace De Arte Poetica. 4to. 1783.
Boscawen's Treatise on Satire. London, 1797.
Johnson's Lives (Walker's Classics). Vol. I.
Titmarsh's Paris Sketch-book. Post 8vo. Vol. I. Macrone, 1840.
Fielding's Works. Vol. XI. (being second of "Amelia.") 12mo. 1808.
Holcroft's Lavater. Vol. I. 8vo. 1789.

OTWAY. Vols. I. and II. 8vo. 1768.
EDMONDSON'S HERALDRY. Vol. II. Folio, 1780.
SERMONS AND TRACTS, by W. ADAMS, D.D.
BEN JONSON'S WORKS. (London, 1716. 6 Vols.) Vol. II. wanted.

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Notices to Correspondents.

J. F. (Halifax). *How can a letter be addressed to this Correspondent?*

J. O., *who inquired respecting* Johanna Southcote. *How can we forward a letter to him?*

MOUSEY. *A cat is called* Grimalkin, *or more properly* Gray Malkin, *from the name of a Fiend supposed to assume the shape of a cat. Shakspeare, in his* Macbeth, *makes the First Witch exclaim,*

"I come, Graymalkin."

E. J. G. *We must refer our Correspondent to the critical commentators on the passage: Lowth or Wintle, for instance.*

INQUISITOR, *who writes respecting* Rotten Row, *is referred to our* 1st Vol., p. 441.; 2nd Vol., p. 235.; *and our* 5th Vol., pp. 40. 160.

F. R. D. (Dublin). *The arms on the impression of the seal forwarded by our Correspondent are obviously German, from the helmet, the style of lambrequin, and more particularly from the charges or bearings of which the coat is composed. It is probably of the date assigned to it by* F. R. D.

SHAW'S STAFFORD MSS. *We have a note for our Correspondent on this subject,* N. C. L. *Where shall it be sent?*

O. G. *Will our Correspondent kindly favour us with the notices of Dr. Deacon contained in Townshend's* Common-Place Book, *for the benefit of another member of the literary brotherhood, who, we know, has been for some time past making collections for a Life of that remarkable Nonjuring bishop?*

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Errata. — No. 171. p. 136. col. 2. line 48. for "with" read "in;" and p. 137. col. 1. l. 18., for "remark" read "mask."

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THE QUALIFICATION OF MEMBERSHIP is authorship in some shape, but a large and liberal will be the most just interpretation of the term. As close a definition as can be given perhaps is, that it intends to include all who use the pen with an intellectual aim, women as well as men. The printed forms (which can be had on application) will show more minutely what is required to constitute membership.

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F. G. TOMLINS, Manager,
30. Sackville Street, London.

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

No. 173.] SATURDAY, FEBRUARY 19. 1853. {Price Fourpence. Stamped Edition, 5d.

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Notes.

PREDICTIONS OF THE FIRE AND PLAGUE OF LONDON, NO. II.

One of the most striking predictions occurs in Daniel Baker's *Certaine Warning for a Naked Heart*, Lond. 1659. After much invective against the evil ways of the metropolis, he proceeds:

"A fire, a consuming fire, shall be kindled in the bowels of the earth, which will scorch with burning heat all hypocrites, unstable, double-minded workers of iniquity. . . . A great and large slaughter shall be throughout the land of darkness where the unrighteous decrees and laws have been founded. Yea, a great effusion of blood, fire, and smoke shall encrease up in the dark habitations of cruelty; howling and great wailing shall be on every hand in all her streets."

Thomas Ellwood disposes of the city in a very summary manner:

"For this shall be judgment of Babylon (saith the Lord); in one day shall her plagues come upon her, *death*, and *mourning*, and famine, and she shall be utterly burnt with fire; for great is the Lord who judgeth her."—*Alarm to the Priests*, Lond. 1662.

George Fox also claims to have had a distinct prevision of the fire. (See *Journal*, p. 386., ed. 1765.) He also relates the story of a Quaker who was moved to come out of Huntingdonshire a little before the fire, and to—

"Scatter his money up and down the streets, turn his horse loose, untie the knees of his breeches, and let his stockings fall down, and to tell the people 'so they should run up and down scattering their money and goods, half undressed, like mad people, as he was a sign to them,' which they did when the city was burning."

Lilly's celebrated book of *Hieroglyphicks*, which procured the author the dubious honour of an examination before the committee appointed to inquire into the origin of the fire, is well known. In one of the plates, a large city, understood to denote London, is enveloped in flames; and another rude woodcut, containing a large amount of graves and corpses, was afterwards interpreted to bear reference to the Plague. Aubrey seems to be a

little jealous of the renown which Lilly acquired by these productions; for he asserts that—

"Mr. Thomas Flatman (poet) did affirm that he had seen those *Hieroglyphicks* in an old parchment manuscript, writ in the time of the monks."—*Misc.*, p. 125. ed. 1721.

Nostradamus also, more than a century before, is said to have foretold the very year of the burning. In the edition, or reputed edition, of 1577, cent. ii. quatrain 51., is the following:

"Le sang du jusse à Londres fera faute
Bruslez par foudres de vingt trois les six
La dame anticque cherra de place haute
De mesme secte plusieurs seront occis."

Those of your readers who incline to dubiety on this subject, I refer to the copy from whence it was taken, in the Museum Library, press-mark 718. a 14. If it is a forgery (and such I take it to be), it is decidedly the best I ever met with. Some time ago the Queries of your correspondent SPERIEND elicited some interesting particulars relative to Nostradamus and his prophecies; but I do not think the question of his claim to having predicted the death of Charles I. was finally decided.

I should be glad if any of your correspondents could tell me whether the quatrain above, or anything like it, occurs in any of the *genuine* early editions. Dugdale, by the way, evidently believed in its authenticity, and has inserted a version in his *History of St. Paul's*.

Such a promising theme as the destruction of London was, of course, too good a thing to escape the chap-book makers. During the period of the Civil Wars, we find many allusions to it. In a little quarto brochure, published in 1648, entitled *Twelve Strange Prophecies*, the following is placed in the mouth of the much maligned and caricatured Mrs. Ann Shipton. The characteristic termination I consider a fine stroke of the art vaticinatory.

"A ship shall come sayling up the Thames till it come to London, and the master of the ship shall weep, and the mariners shall ask him why he weepeth, and he shall say, 'Ah, what a goodly city was this! none in the world comparable to it! and now there is scarce left any house *that can let us have drinke for our money*.'"

This string of notes, turned up at different times, and while in search of more important matter, can no doubt be materially increased from the collections of your correspondents. If my researches prove interesting, I may trouble you with another paper: at present I leave the facts brought together above to the candid investigation of your readers. VINCENT T. STERNBERG.

EXAMPLES OF THE FRENCH SIZAIN.

The epigram (if it may with propriety receive that appellation) printed in Vol. vi., p. 603., reminded me of some similar pieces of composition stored in my note-book; and as they are not devoid of a certain degree of curious interest, I now forward them *pro bono publico*.

On Luther, Calvin, and Henry VIII., the leaders of the Reformation:

"Vous, dont le sens est encore sain,
Fuyez Luther, Henri, Calvin.
Vous, dont le cœur n'est point flétri,
Fuyez Calvin, Luther, Henri.
Vous, à qui le salut est cher,
Fuyez Henri, Calvin, Luther."

On the death of Francis II.:

"Par l'œil, par l'oreille, et l'épaule,
Trois rois sont morts naguère en Gaule;
Par l'épaule, l'oreille, et l'œil,
Trois rois son entrés au cercueil;
Par l'épaule, l'œil, et l'oreille,
Dieu a montré grande merveille."

By Beaumarchais:

"Connaissez-vous rien de plus sot
Que Merlin, Bazire, et Chabot?
Non, certes, il n'est rien de pire
Que Chabot, Merlin, et Bazire;
Et nul ne vit-on plus coquin
Que Chabot, Bazire, et Merlin."

A more modern one still, date 1842:

"L'Etat est fort mal attelé
Avec Thiers, Guizot, ou Molé;
L'Etat marche tout de travers,
Avec Molé, Guizot, ou Thiers;
Vers l'abîme il court à galop,
Avec Molé, Thiers, ou Guizot."

The prophecy in the last two lines has been unfortunately fulfilled. W. PINKERTON.

Ham.

EPIGRAMS.

The two epigrams which follow were communicated to me many years ago by the Rev. George Loggin, M.A., of Hertford College, long one of the masters of Rugby School. He died July 15, 1824, at the age of forty; and this reminiscence of their old tutor's name will be welcomed by many a Rugbæan. They were represented to have proceeded from the pen of Thomas Dunbar of Brasenose, who, from 1815 to 1822, was keeper of the Ashmolean Museum. I have never seen them in print, or even in writing. They were recited *memoriter*, and from memory I write them down; and hence, no doubt, there will be some deviations from the true text. But they seem too good to be lost; and I am not with-

out hope that a correct copy may eventually be elicited from some of your correspondents.

With regard to the first, whether the lines were really made on the occasion stated, or the occasion was invented (as I am inclined to suspect) to suit the lines, is perhaps not very material:

"*Reply to Miss Charlotte Ness, who inquired the meaning of the logical terms* Abstract *and* Concrete.

"'Say what is *Abstract*, what *Concrete?*
Their difference define.'
'They both in one fair person meet,
And that, dear maid, is thine.'

'How so? The riddle pray undo.'
'I thus your wish express;
For when I lovely Charlotte view,
I then view loveli-*Ness.*'"

On a certain D.D. (who, from a peculiarity in his walk, had acquired the *sobriquet* of Dr. Toe) being jilted by Miss H——, who eloped with her father's footman:

"'Twixt Footman Sam and Doctor Toe
A controversy fell,
Which should prevail against his foe,
And bear away the belle.
The lady chose the footman's heart.
Say, who can wonder? no man:
The whole prevail'd above the part,
'Twas *Foot*-man *versus Toe*-man."

I should like to ascertain the author of the following:

The Parson versus *Physician.*

"How D.D. swaggers — M.D. rolls!
I dub them both a brace of noddies: —
Old D.D. takes the cure of souls,
And M.D. takes the care of bodies.
Between them both what treatment rare
Our souls and bodies must endure!
One takes the *cure* without the *care*,
T'other the *care* without the *cure*."

Balliolensis.

"GOE, SOULE, THE BODIES GUEST."

I have a cotemporaneous MS. of this wonderfully-fine poem, that came into my possession with a certain rare bunch of black-letter ballads, printed between the years 1559 and 1597, and all of them unique (of the said bunch, Mr. Editor, more hereafter), which contains two additional verses not to be found in *A Poetical Rhapsodie*, compiled by Francis Davison, and "printed by William Stansby for Roger Jackson, dwelling in Fleet Street, neere the great Conduit, 1611;" nor in *Poems by Sir Henry Wotton, Sir Walter Raleigh, and others*, carefully edited by the Rev. John Hannah, M.A., and published by my friend William Pickering in 1845. They are prefaced by the word "Additions." They are written on the same leaf, and in the same quaint hand, and are as follow:

Tell London of their stewes,
Tell marchants of their usury;
And, though it be no newes,
Tell courtyers of theyr lechery;
And if they will reply,
They best deserve the lye.

Let cuckolds be remembred,
I will not dye theyr debtor;
Theire heads beying armed,
Theyl beare the brunt the better;
And if they chaunce reply,
Theyr wives know best they lye.

Having compared this MS. with the poem as it is printed in the above-mentioned volumes (both of which are in my library), I find it contains several variations, not however very important. Though these "Additions," in good taste, expression, and power, do not equal the noble verses that precede them, they are interesting and curious, and well worthy of preservation. After much inspection and inquiry, I have not discovered that they have ever yet appeared in print. The cabinet in which they slept, and the company they kept (undisturbed, it would appear) for more than two centuries, assure me that they have not been published.

If you, Mr. Editor, or any of your many friends desire to see this MS., say so, and you and they shall be welcome. It has been in my possession (unseen) twenty years. George Daniel.

Canonbury.

PETITIONS FROM THE COUNTY OF NOTTINGHAM.

The documents, copies of which I inclose, are written on the blank leaves in a copy of Willett's *Hexapla*, edit. 1611. I should be glad to know if the petitions, of which they are drafts, or rather copies, were presented, and *when?* There is no date to the petitions; but the copy of a letter, on another blank page, which seems to be in the same handwriting (signed "William Middleton"), is dated February 5th, 1658. Any information regarding the parties whose names are appended to the petitions would be acceptable.

"To his Highness the Lord Protector of the Commonwealth of England, Scotland, and Ireland, and the dominions and territories thereunto belonging, the humble Address and Petition of diuers Justices of the Peace, Gentlemen, Ministers of the Gospell, and others, wel-affected persons, inhabitants in the County of Nottingham.

"Upon consideration of the signall and glorious appearances of God on the behalfe of his people and interest, wherein he hath pleased to make great use of your Highness, we account ourselues deeply engaged to acknowledge the wonderfull power, wisdome, and

goodness of God, and to ascribe the glory to him alone, yet would we not be found ingratefull to your Highness, as an eminent instrument under God of the peace and liberty we have injoyed, with a continued series of manifold mercies from the Lord, under your Highness' gouernment (notwithstanding all our declensions and unworthynesses), together with the influence it hath had upon the nations abroad to the promoteing of the Protestant interest, we judge it alsoe exceedingly remarkable that the Lord hath so signally blasted the pernicious designes of the common enemy against your Highness' person and gouernment, and against the common interest of the people of God and of these nations, for which we desire unfeignedly to bless the Lord.

"These things premised, we humbly pray,

"That the Lord would please to stir up the heart and strengthen the hands of your Highness, in carrying on what yet remains for the reforming of these nations (according to the word of God) and the secureing of the interest of godlyness and righteousness for the future, that such as are found in the faith and of holy conversation may live peaceably, and receive encouragement to persevere in that upon which the Lord may delight to doe your Highness and these nations good; in order whereunto we humbly propose these following particulars to your Highness' consideration:

"1. First, that a stop may be put to the spreading infection of damnable errors and heresies, by a lively and due suppressing of them according to the mind of the Lord.

"2. That an effectuall course may be taken for the curbeing of all profaneness and libertineisme by the sword of justice, which the Lord hath put into your magistrates' hands.

"3. That your Highness would haue an eye upon the designes of the common enemy in generall, and particularly on this (vid.), their traininge up a young generation in the old destructive principles, as also on the designes of any persons whatsoeuer that indeauour to disturb your Highness' gouernment and the peace of these nations.

"4. That the lawes of the nation may be reuised, that for what in them is agreeable to the rules of righteousness may be continued and executed, and whatever corruption is crept into, or may grow up in, courts of judicature may be duly purged away.

"5. That in your Highness' lifetime such prouision be made for the future gouernment of the commonwealth, as may secure the interest of good people of these nations for succeeding generations, that they may call you blessed.

"And in the prosecution of such ends we shall be ready, as the Lord shall help us, with all that is dear to us, to defend your Highness' person and gouernment, with the true interest of religion and the lawes, and shall ever pray, &c.

"—— Ansley.
Chrystopher Sanderson, Minister of Annesley.
Will. Lee. John Dan.
Geo. Brittain.
Abraham" [Tord off].

"*To the honourable the Parliament of England.*

"The humble Petition of diuers Gentlemen, Ministers of the Gospell, and others, inhabiteing in the County of Nottingham,

"Sheweth,

"That your petitioners, haueing seriously considered how much a thorough reformation of religion and pure administration of the ordinances of Christianity would tend to the honour of God, the good of soules, and the abundant satisfaction of the truly godly in this nation, who have long waited for these mercies as the return of their prayers, and the fruit of their expense both of blood and treasure, and being alsoe very sensible that the duty we owe to God, the eminent and signall mercies of God towards this nation, and our own solemn engagements, doe strongly oblidge us euery one in our places, to the utmost of our power, to indeauour the promoteing and aduancement of pure gospell worship, we are humbly bold to address ourselues to your honors.

"We are not undmindfull of, nor would we be unthankfull for, what hath been indeauoured this way by former Parliaments, yet we cannot but sadly resent the many obstructions this work hath hitherto met withall, and how much it hath been retarded, chiefly, we confess, by our own sins, and the sins of these nations, partly through the malice of Satan, the diuisions of brethren, the secret and subtile practices of Romish emissaries, fomenting errors and heresies, and not a little, as we humbly conceive, through the want of church gouernment, settled and established by the ciuil authority, whereby those unto whom the exercise of church power is committed by Christ may be impoured to keep back ignorant and prophane persons from polluting the ordinances of God, as alsoe by reason of some ancient lawes, alledged and urged by diuers as yet in force, injoyning ministers to dispense the Sacrament of the Lord's Supper, without affording them (as we conceiue) sufficient power regularly to keep back such as are not duly qualified for the same, by reason whereof ministers are liable to prosecution att law (of which we have had a late instance in this county).

"We therefore, your petitioners, in faithfulness to the interest of God and his glory, Christ and his gospell, our own and other men's soules, and from our sincere desires of the aduancement of the kingdome of Christ in these nations, in the promoting whereof the interest and welfare of states and nations is uery much concerned, we neither could nor durst be longer silent, but being persuaded of your willingness to act for Christ, and hopeing that God hath raised you up to carry on the work of reformation already begun amongst us, and to be repairers of our breaches and restorers of pathes to dwel in, we are incouraged humbly to pray,

"1. That such ancient lawes as may be yet in force relating to the Sacrament of the Lord's Supper, so far as they are or may prove burdensome to truly godly and conscientious ministers and people, may be duly regulated.

"2. That so far as you in your wisdomes shall think fitt, ordinances of Parliament that have been made after aduice had with the late Assembly of Diuines in order

to Church settlement, may be returned upon, and begun reformation carried on.

"3. That in regard a thorough settlement of Church affaires may be long under debate, in the mean time some speedy and effectuall course may be taken, whereby ignorant and scandalous persons may be kept from the Lord's Supper.

"And your petitioners shall ever pray.

"Charles Jackson.	Will. Farnworth.
Lancelot Coates.	Chrystopher Clark.
Will. Coup.	Will. Saunder.
Francis Brunt.	George Flint.
Will. . . llow [obliterated].	Dauid Taylor.
John Hoyland.	Charles Shepheard.
Tho. Shaw.	Es. Brettun."
Hen. Clark.	

T. S.

Leeds.

FOLK LORE.

Lancashire Fairy Tale. — The nursery rhymes in one of your late Numbers remind me of a story I used to be told in the nursery. It was, that two men went poaching, and having placed nets, or rather sacks, over what they supposed to be rabbit-holes, but which were in reality fairies' houses, the fairies rushed into the sacks, and the poachers, content with their prey, marched home again. A fairy missing another in the sack, called out (the story was told in broad Lancashire dialect) "Dick (dignified name for a fairy), where art thou?" To which fairy Dick replied,

"In a sack,
On a back,
Riding up Barley Brow."

The story has a good moral ending, for the poachers were so frightened that they never poached again. T. G. C.

Teeth, Superstition respecting (Vol. vi., p. 601.). — A similar (perhaps the same) piece of childish superstition respecting the teeth is, that when the upper incisors are large, it is a sign that you will live to be rich. Furvus.

New Moon Divination.—Being lately on a visit in Yorkshire, I was amused one evening to find the servants of the house excusing themselves for being out of the way when the bell rang, on the plea that they had been "hailing the first new moon of the new year." This mysterious salutation was effected, I believe, by means of a looking-glass, in which the first sight of the moon was to be had, and the object to be gained was the important secret as to how many years would elapse before the marriage of the observers. If one moon was seen in the glass, one year; if two, two years; and so on. In the case in question, the maid and the boy saw only one moon a-piece. Whether the superstition would, in this instance, be suggestive to their minds of anything to be deduced from the coincidence, I do not know; but as they were both very old-fashioned folks, I suppose the custom may not be unknown to those learned in Folk Lore.

What is the orthodox mode of conducting this kind of divination? Oxoniensis.

The Hyena an Ingredient in Love Potions. — In Busbequius's *Letters* (Elzevir, 1633) I note that the Turks consider the hyena useful in love potions. I extract the passage:

"In amatoriis ei vim magnam Turcæ, ut etiam veteres, tribuunt, cumque essent duæ eo tempore Constantinopoli, mihi tamen vendere gravabantur, quod se Sultanæ, hoc est, principis uxori, eas reservare dicerent, quippe quas philtris et magicis artibus animum mariti retinere, recepta in vulgus (ut dixi) opinio est."—P. 84.

Allow me to add a Query: What ancient authors allude to this old specimen of Folk Lore? S. A. S.

Bridgewater.

The Elder Tree. — I was visiting a poor parishioner the other day, when the following question was put to me.

"Pray, Sir, can you tell me whether there is any doubt of what kind of wood our Lord's cross was made? I have always heard that it was made of *elder*, and we look carefully into the faggots before we burn them, for fear that there should be any of this wood in them."

My Query is, Whether this is a common superstition? Rubi.

Minor Notes.

The Word "Party." — Our facetious friend *Punch* has recently made merry with the modern use of the word "party," as applied to any absent person concerned in any pending negotiation. It was used thus, however, by William Salmon, professor of physic, in his *Family Dictionary*, 1705:

"Let the party, if it can be agreeable, rub frequently his teeth with the ashes that remain in a pipe after it is smoaked."—P. 315.

"Having cooled it, rub the party's mouth with a little of it," &c.—P. 321.

E. D.

Epitaphs. — Churchyard literature presents to us some curious specimens of metaphor; and it is interesting to observe how an old idea is sometimes unintentionally reproduced. The following lines may be seen on a gravestone in the churchyard at Kinver, Staffordshire:

"Tired with wand'ring thro' a world of sin,
Hither we came to *Nature's common Inn*,
To rest our wearied bodys for a night,
In hopes to rise that Christ may give us light."

The writer was probably not aware that Spenser says, in his *Faerie Queen*, iii. 3. 30.:

"And if he then with victorie can lin,
He shall his days with peace bring to his *earthly In.*"

And again, *Faerie Queen*, ii. 1. 59.:

"Palmer, quoth he, death is an equall doome
To good and bad, the *common In of rest.*"

A Leicestershire poet has recorded, in the churchyard of Melton Mowbray, a very different conception of our "*earthly Inn.*" He says:

"*This world's an Inn*, and I her guest:
I've eat and drank and took my rest
With her awhile, and now I pay
Her lavish bill, and go my way."

You may, perhaps, consider this hardly worthy of a place in your paper; but I act upon the principle which you inculcate in your motto.

ERICA.

Campbell's "Pleasures of Hope."—It has often occurred to me that in two lines of the most celebrated passage in this poem,—

"O'er Prague's proud arch the fires of ruin glow,
Her blood-red waters murmuring far below,"

the author has confounded Prague, the capital of Bohemia, with Praga, the suburb of Warsaw. The bridge over the Moldau, at the former place, is a stone one of European celebrity; and to it Campbell must have referred when using terms not at all applicable to that over the Vistula, which is of much humbler form and material.

In Campbell's "Ode to the Highland Society on 21st March," he describes the 42nd Regiment as having been at Vimiera, which it assuredly was not; and no Highland regiment was in the battle except the 71st. I suspect he confounded the "Black Watch" with the distinguished corps next to it on the army list,—an error into which the author of *Charles O'Malley* also must have fallen, as he makes Highlanders form a part of the Light Division, which consisted of the 43rd, 52nd, and 95th.

J. S. WARDEN.

Palindromical Lines.—In addition to the verses given by your correspondent H. H. BREEN (Vol. vi., p. 449.), I send you the following, as perhaps the most remarkable of its kind in existence. It is mentioned by Jeremy Taylor as the inscription somewhere on a font. Letter by letter it reads the same, whether taken backwards or forwards:

"NIWON ANOMHMA MH MONAN OWIN."
"Wash my guilt, and not my face only."

AGRICOLA DE MONTE.

"Derrick" and "Ship's Painter."—The following Note may perhaps interest some of your readers:—The ancient British word *derrick*, or some such word, still exists in our marine. It is used in sea phrase to define a crane for temporary purposes, and is not unusually represented by a single spar, which is stepped near a hatchway, provided with a tackle or purchase, in order to the removal of goods from the hold of a vessel. The use of *Derry*, both as a termination in the names of places, and in the old ballad chorus of *Down derry down*, is familiar to every one.

Some other of our sea terms might receive apt illustration in "N. & Q.;" and I should beg to suggest "unde derivatur" a boat's *painter*,—the name of the rope which confines a ship's boat to the vessel, when at sea.

Turner gave a world-wide interest to the phrase when he called, in his eccentric manner, one of his finest marine pictures "Now for the painter."

J. C. G.

Tavistock Square.

Lord Reay's Country.—Formerly the parish of Durness comprehended the whole of the district known as "Lord Reay's country," or, as it is called in Gaelic, "Duthaic Mhic Aoi," *i. e.* the land of the Mackays, extending from the river of Borgie, near Strathnaver, to the Kyle of Assynt, and comprehending a space of about 800 square miles! Since 1734 it has been divided into three parishes, viz. Eddrachillis, Durness, and Tongue, with the parish of Farr: it was disjoined from the presbytery of Caithness, and by an act of Assembly attached to the presbytery of Tongue.

KIRKWALLENSIS.

Queries.

UNANSWERED QUERIES.

I think it may be permitted to Querists, who may fail in obtaining answers, to recur to their questions after the lapse of a reasonable time, in order to awaken attention. I asked a question at page 270., Vol. vi., in which I was, and still am, much interested. Perhaps MR. COLLIER will do me the favour to answer it, particularly as his annotated folio is remarkably rich in "*stage directions.*"

Before taking the liberty of putting the question so directly to MR. COLLIER, I awaited an examination of his recently-published volume of selected corrections, in which, however, the point upon which I seek information is not alluded to.

In glancing over that volume, I perceive that MR. COLLIER, in his notes at the end (p. 508.), does "N. & Q." the honour to refer to it, by alluding to an emendation "proposed by MR. CORNISH" ("N. & Q.," Vol. vi., p. 312.).

When that emendation appeared. I recognised it at once as having been proposed by Warburton and applauded by Dr. Johnson. I did not, however, then think it of sufficient importance to trouble the editor of "N. & Q.," by correcting a claim which, although apparent, might not perhaps be intentional.

But now, since the ownership (*quantum valeat*) has deceived even Mr. Collier, and is endorsed by him, it is time to notice it. A. E. B.

Leeds.

P. S.—I may add that, with respect to these words "happy low lie down," from my habit of looking for solutions of difficulties in parallels and antitheses, I have arrived at a different conclusion from any that has yet been suggested. Finding "uneasy" used *adverbially* in the last line, I see no reason why "happy" should not also be taken *adverbially* in the preceding line: we should then have the same verb, "lie" and "lies," repeated antithetically in the same mood and tense.

The article *the* before "low" has probably been omitted in the press, and may be either actually restored or elliptically understood:

> "Then *happy* [the] low lie down;
> *Uneasy* lies the head that wears a crown."

MR. JOHN MUNRO.

Between the years 1803 and 1830, a gentleman resident in London, under the signature A. Z., presented from time to time to the Society of Antiquaries of Scotland, a collection of works respecting the Orkney and Shetland islands, copiously illustrated with manuscript notes and inserted prints, maps, &c. The internal evidence leaves no room to doubt that the donor of this valuable collection was a native of Kirkwall; and recent investigations lead to the conclusion that he was a Mr. John Munro, originally in the office of Mr. John Heddle, Town Clerk of Kirkwall. He appears to have gone to London about 1789, and to have passed the rest of his life there, down to May, 1830, when his last communication was made to the Scottish Antiquaries. A list of his donations is printed in the *Archæologia Scotica*, vol. iii. pp. 267—274. His copious manuscript notes, written in a very neat and legible hand, indicate not only a man of intelligence and research, but also of an exceedingly amiable and kindly disposition, and strongly influenced by the *amor patriæ*, which gave to his donations their exclusive character.

I am anxious to ascertain what was Mr. Munro's occupation in London, the date of his death, and any interesting or characteristic notes concerning him. Judging from his tastes, it seems highly probable that he may have been known to more than one of your metropolitan correspondents.

Perhaps you will not think such Queries undeserving of a corner in your useful vehicle of literary intercommunication, nor A. Z.'s *anonimity* unworthy of an effort to rede the riddle.

Dan. Wilson.

Edinburgh.

Minor Queries.

Song in Praise of the Marquess of Granby.—Can any of your correspondents furnish me with the words of a song written in praise of the Marquess of Granby, who was so distinguished as a general officer in the middle of the last century?

I think the first verse ended with—

> "But the jewel of Grantham is Granby."

It was sung to the tune of "Over the Water to Charlie." F. W. S.

Venda.—Can any of your correspondents tell me what is the origin and use of this word, as a prefix to names of places in Portugal; as it occurs, for instance, in Venda da Agua, Venda da Pia, Venda das Monachos, &c., places not far from Torres Vedras? C. E. F.

The Georgiad.—About 1814, at Cambridge, some lines under this title were commonly attributed to the late Rev. E. Smedley (Seaton prizeman). Can any reader supply a copy? Two stanzas run thus:

> "George B——* has turn'd a saint, they say:
> But who believes the tale?
> George D——† might as soon turn gay!
> George C——'s‡ flirting fail!
>
> "George D—— § set the Thames on fire!
> George R—— his reign renew!
> George R—— imitate his sire,
> And to his friends be true!"

Aitch.

R. S. Townshend of Manchester.—I know that you have several intelligent correspondents in the neighbourhood of Manchester, and it is probable that they may be able to give me some information respecting a Mr. R. S. Townshend, a person of literary taste and pursuits, who resided in that town about the year 1730. His Common-place Book, or Diary, which has fallen into my hands, contains numerous allusions to the leading gentry and clergy of the neighbourhood; and more than once it mentions the well-known Dr. Byrom, under the title of "Il Gran Maestro de Tachigraphia." Dr. Deacon, a distinguished person among the Nonjurors, is also mentioned. The acting of Cato by the scholars of the grammar-school on Dec. 20, 1732, is also mentioned, with some critiques upon the performers. The elections at the collegiate church are constantly referred to as subjects of all-absorbing interest; there being a strong party,

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* "G. A. B.," Fellow of Trinity, a lively companion.

† Editor of the Bible.

‡ Lay Fellow and Tutor of Jes. Coll.; used to read Theocritus *Græcè* in the stage-coach.

§ Author of *History of London*, or some topographical quarto. The next may be guessed.

as well in the town as in the church, of Jacobites, and these elections being regarded as a trial of party strength. O. G.

"*Mala malæ malo.*"—Will any of your correspondents be good enough to complete the distich of which the following is the first line?—

"Mala malæ malo mala pertulit omnia in orbem,"

or something like it. And, as a further favour, finish the hexameter in this epigram?

"Roma amor è retro perlecto nomine . . . .
Tendit enim retro Roma in amore Dei."

This is in the style of Audoenus. The former I have heard attributed to Porson. BALLIOLENSIS.

"*Dimidium Scientiæ.*"—I should be glad if some one of your Baconian annotators would direct me to that famous maxim which Coleridge ascribes to the great philosopher, "Dimidium scientiæ, prudens quæstio," in the original.

B. B. WOODWARD.

Portrait Painters.—I am in possession of some good paintings, portraits, &c., which were taken at the end of the last, and early in the present century. Some were painted at Bath, and others at Derby: and I should feel obliged if, in your Notes, I could obtain information as to what artists of celebrity were known in those places from fifty to seventy years ago. I have heard that White of Derby was an artist of high repute. J. KNIGHT.

Aylestone.

"*An Impartial Inquiry,*" *&c.*—Who was author of—

"An Impartial Inquiry into the true Nature of the Faith which is required in the Gospel as necessary to Salvation. In which is briefly shown upon how righteous Terms Unbelievers may become true Christians: and the case of the Deists is reduced to a short Issue, by Philalethes Cestriensis. 8vo., Lond. 1746."

Y. B. N. J.

"*As poor as Job's Turkey.*"—This proverbial expression is used in the United States, sometimes with an addition showing how poor he was, thus: "As poor as Job's turkey, that had but one feather in his tail;" "As poor as Job's turkey, that had to lean against a fence to gobble." UNEDA.

Fuss.—Perhaps some of your correspondents can favour the public with the etymology and date of the word *fuss*. W. W.

Suicide encouraged in Marseilles.—In the *Lancet* of Nov. 30, 1839, it is stated by De Stone that anciently, in Marseilles, persons having satisfactory reasons for committing suicide were supplied with poison at the public expense. What authority is there for this? I should also like to be informed what was the occasion on which a suicidal propensity in the Milesian ladies was corrected by an appeal to their posthumous modesty? ELSNO.

Fabulous Bird.—Among the many quaint and beautiful conceits in Fuller, there is one pre-eminently fine: in which he likens the life-long remorse of a man who has slain another in a duel to the condition of "a bird I have read of, which hath a face like, and yet will prey upon, a man; who, coming to the water to drink, and finding there, by reflection, that he had killed one like himself, pineth away by degrees, and never afterwards enjoyeth itself."

Where did Fuller read this story? I do not recollect it in Pliny. V. T. STERNBERG.

Segantiorum Portus.—Has there been any locality yet found for this port, mentioned by Ptolemy in his *History of Britain?*

PRESTONIENSIS.

Stamping on Current Coinage.—Can any of your readers inform me whether the current English coinage may legally be used for stamping advertisements on? GREGORY.

Rhymes: Dryden.—

"Thou breakst through forms, with as much ease
As the French king through articles."
"To Sir G. Etherege."

"Some lazy ages, lost in sleep and ease,
No action leave to busy chronicles."
Astræa Redux, 105, 106.

And again, in *Threnodia Augustalis*, "these," ending line 410, and "miracles," ending line 414, are made to rhyme.

Was it ever the fashion to pronounce these different terminations alike; or does any other author of repute of that date use such rhymes?

Again, "hour" and "traveller" are made to rhyme in *Astræa Redux*, 147, 148; "stars" and "travellers," in *Religio Laici*, 1; "are" and "Lucifer," in *The Medal;* "men" and "sin," in *Religio Laici*, 89, 90; "convince" and "sense," in *Ibid.* 148; *cum multis aliis.*

HARRY LEROY TEMPLE.

The Cadenham Oak.—Can any of the correspondents of "N. & Q." inform me if this famous old tree is still alive? It flourished for nearly three centuries in Hampshire Forest; and during this long period was visited by crowds of people, who, it must be confessed, entertained towards it a religious veneration—from its peculiarity of annually shooting forth its buds on old Christmas-day. If dead, as I suppose—for the account which I read some years ago stated that it was fast decaying—then I would like to know if the young tree, one of its progeny, is still flourishing in the forest, and enjoying, from its peculiarity, the same veneration

which was paid to the parent stock. Those of your readers who wish to know more of this venerable oak, and of the trees which sprung from it, are referred to Mr. Gilpin's able and interesting work on forest scenery, published, as I believe, in London between sixty and seventy years ago.

W. W.

Malta.

St. Mary's Church, Beverley.—In the memorials of Ray (*Ray Society*), at p. 138., is a curious account of the church of St. Mary at Beverley. Would some kind antiquary resident at Beverley, or its vicinity, compare the present state of the church with what Ray describes it to have been in his day; and at the same time state whether "the inhabitants of Beverley" now "pay no toll or custom in any city, town, or port in England?"

ENIVRI.

Tredagh.

The Rev. Joshua Marsden.—I should be glad if any of the correspondents of "N. & Q." could furnish any particulars relative to the above gentleman. He was the author of a most exquisite *morceau* of about forty lines, entitled "What is Time;" in reference to which, a literary periodical of some thirty years ago says:

"If our readers are half as much struck with the following solemn appeal, as we ourselves have been, they will not wonder at its insertion where poetry so rarely finds room."

BRAEMAR.

Bentley's Examination.—I have found this anecdote of Bentley in Bishop Sandford's *Memoirs*. Is it authentic?

"When the great Bentley, afterwards so distinguished, was examined for Deacon's Orders, he expected that the Bishop would himself examine him; and his displeasure at what he considered neglect, he vented in such answers as the following:

Chaplain. Quid est Fides?
Bentley. Quod non vides.
Chaplain. Quid est Spes?
Bentley. Quod non habes.
Chaplain. Quid est Charitas?
Bentley. Maxima raritas."

Are not these rhymes older than Bentley?

See 10th S. XI. 230, 296 W. FRASER.

Derivation of "Lowbell."—I see MR. STERNBERG, in his "Dialect and Folk-lore of Northamptonshire," gives a new explanation of the puzzling word *lowbell*, in Beaumont and Fletcher's *Woman's Prize*, Act I. Sc. 3. It appears that Northamptonshire peasants have a way of their own for punishing offenders against good morals:

"On the first appearance of the culprit in 'strit,' or on 'grin,' the villagers rise *en masse*, and greet him with a terrible din of tin pots and kettles, &c.; and, amidst the hooting and vociferation of the multitude, he is generally compelled to seek shelter by flight. This is called 'lowbelling,' and the actors are termed 'lowbells,' or 'lowbellers,' forming a tolerable explanation of the *lowbell* in Beaumont and Fletcher's *Woman's Prize*, Act I. Sc. 3., which has so long mystified the commentators:

'*Petru.* If you can carry't so, 'tis very well.
Bian. No, you shall carry it, Sir.
Petru. Peace, gentle *Lowbell*.'"

MR. STERNBERG derives it from the Anglo-Saxon *lowian*, past participle of the Anglo-Saxon *lowian*, and the verb *bellan*. This would seem satisfactory; but I should like to know whether the word is current anywhere else besides Northamptonshire. H. T. W.

Meaning of Assassin.—Can any reader of the "N. & Q." inform me of the correct meaning of the word "assassin?" The old story of the nation of the assassins, under their prince the "Old Man of the Mountain," I reject as absurd, although Gibbon adopts it. I have my own idea, which agrees with Mr. Lane in his account of the modern Egyptians, who derives it from the Arabic word "*Hushhusheen*, one drunk with hemp." M. Volney says it comes from the Arabic "*Hass*, to kill, or lie in ambush to kill." Which of all these derivations is correct? MUHAMMED.

A. and N. Club, St. James's Square.

Punishment for exercising the Roman Catholic Religion.—In Burton's *Narratives from Criminal Trials in Scotland*, vol. ii. p. 168., I find the following statement:

"The latest case of punishment under the act is supposed to have occurred in 1759, when Neil M'Fie was banished by the circuit court of Inverness, for being 'held and reputed a Popish priest.' Later instances might be adduced of punishment for exercising the Roman Catholic religion in England."

Can any of your readers inform me of the date of the last instance in England, and where it is stated? S. Y.

Hogarth's Pictures.—I have a catalogue of the pictures and prints, the property of the late Mrs. Hogarth deceased, which were sold by Mr. Greenwood on April 24th, 1790. Under the head "Pictures by Mr. Hogarth," I see in Lot 44.: "The heads of six servants of Mr. Hogarth's family." Can any of your numerous readers inform me where this picture is placed, or say in what manner the heads are grouped?

W. D. HAGGARD.

Lines in a Snuff-box.—The following lines were recently found in a metal (probably silver) snuff-box, which had lain for many years undiscovered in a plate chest. They are engraved

inside, on the bottom of the box, and are supposed to be a saying of Cardinal Mazarin. Can any of your correspondents give any account of them, and where they are to be found? They are as follow, *verbatim et literatim*, punctuation included:

"Time and I, to any Two
Chance & I to time and you
1750"

R. Blakiston.

Ashington Rectory, Sussex.

Rosa Mystica.—Where is information to be found on the subject of the *Rosa Mystica*; and what is the date of its institution? D. S. A.

Old-Shoe throwing at Weddings.—Can any of your readers inform me what is the origin of the custom of throwing an old shoe over the bride and bridegroom upon their leaving the church, or the "maison paternelle" after their wedding?

This ceremony, though peculiar as I believe to Scotland and our northern counties, has lately been adopted at our aristocratic marriages in London, and more should be known of its history.

Braybrooke.

Herbé's "Costumes Français."—The valuable work by M. Herbé, *Costumes Français; Civiles, Militaires et Religieux*, 4to. Paris, is doubtless well known to your readers.

I have heard that after its publication sundry persons, judging perhaps from the eccentricity of many of the costumes, doubted their accuracy, and even considered them the result of M. Herbé's fancy; and that that gentleman, annoyed at the imputation, subsequently published another work citing his authorities.

Query, Can any one verify this statement? and if true, inform me of the title of this latter work; and whether it is to be found in any library in this country, and where? Picton.

Minor Queries with Answers.

Humphry Smith (Vol. vii., p. 80.).—Having heard of a work of his, giving an account of the persecution in his time, will you or one of your contributors be so good as furnish a list of the titles of his works; with a note naming where they may be met with for inspection? Glywysig.

[The first two in the following list of the works of Humphry Smith, the Quaker, are in the British Museum; the remainder are in the Bodleian: 1. A Sad and Mournful Lamentation for the People of these Nations, but especially for the Priests and Leaders of them, 4to. 1660. 2. Meditations of an Humble Heart, 4to. 3. Something further laid open of the Cruel Persecution of the People called Quakers, by the Magistrates and People of Evesham, 4to. 1656. 4. For the Honour of the King, and the great advancing thereof (amongst men) over all nations in the world, in some proposals tending thereunto; stated in six particulars, 4to. 1661. 5. Sound Things Asserted in the King's own words, from late experience, from Scripture truth, and according to reason and equity, offered in meekness and goodwill unto the consideration of all Kings, Lords, Counsellors, &c., 4to. 1662. 6. Something in Reply to Edmund Skipp's book, which he calles "The World's Wonder, or the Quaker's Blazing Starre," at the end of an Answer to Edmund Skipp's book by R. F. Watt, in his *Bibliotheca*, has confounded Smith the Quaker with Humphry Smith, Vicar of Tounstal and St. Saviour's, Dartmouth.]

Meaning and Etymology of "Conyngers" or "Connigries."—In the preamble to the statute 13 Rich. II. c. 13., entitled "None shall hunt but they which have a sufficient living," this word occurs; and I am totally at a loss as to its meaning. The passage is—

"Vont chaceants es parkes, garennes et conyngers des seignurs et autres;"

which, in Pickering's edition of the *Statutes at Large*, is translated:

"They go hunting in parks, warrens, and connigries of lords and others."

Would any reader of "N. & Q." kindly enlighten me on the subject? A. W.

Kilburn.

[Blount explains *Coningeria* as a coney-borough, or warren of conies. "Item dicunt, quod idem Dominus potest capere in duabus *coningeriis*, quas habet infra Insulam de Vecta, 100 cuniculos per annum, et valet quilibet cuniculos 2d." Inq. de anno 47 Hen. III., n. 32.]

Letters U, V, W, and St. Ives (Vol. vii., p. 39.).—Is St. Ives by any possibility connected with St. Jue's, St. Jew's, or St. Jude's? Jve's and Iue's must have been undistinguishable in the ancient confusion of J and I, V and U. If I am here displaying ignorance, I ask, What is the legend of St. Ives? W. Fraser.

Tor-Mohun.

[St. Ives is named from Iä, who was one of the missionary band that accompanied St. Kiaran, alias Piran, from Ireland in the fifth century. The Cornish have consecrated almost all their towns to the memory of these Irish saints: "witness," says Camden, "St. Burian, St. Ives, St. Columb, St. Mewan, St. Erben, St. Eval, St. Wenn, and St. Enedor." It appears that these missionaries landed in Cornwall at Pendinas, hill-head, now called St. Ives; for in the Legend of St. Ives, contained in *Nova Legenda Angliæ*, we read that "Tewdor was king at that time, and had a palace at Pendinas; and that Dinan, a greate lord of Cornwall, at the request of St. Iä, built a church at the same place." See Butler's *Lives*, March 5th; and Haslam's *Perranzabuloe*, p. 55.]

Replies.

THE ORKNEY ISLANDS IN PAWN.

(Vol. vii., p. 105.)

It gives me much pleasure to be enabled to inform your correspondent Kirkwallensis that there is no fear of our losing these islands in the manner suggested by him, they having been renounced by Denmark nearly four hundred years ago, as will be seen from the following sketch.

The Orkneys were taken from the Picts about A.D. 838, by Kenneth II., king of Scotland, to which kingdom they were attached until 1099, when Donald VIII., surnamed Bane, brother to Malcolm Canmore, usurped the crown, to the prejudice of his nephews Edgar, Alexander, and David; and requiring assistance to maintain his position, he applied to Magnus, king of Norway, to whom, says Skene, "for help and supply he gave all the isles of Scotland (Camden says the Orkneys only), where, through and for other causes, many bloody battles were fought, until the battle of Larges, 3rd August, 1260, in the time of Alexander III. of Scotland, and Acho, king of Norway." The Scots proving victorious, Magnus of Norway, son and successor of Acho, made peace with Alexander, and renounced and discharged all right and title which he or his successors had, or might have or pretend, to the isles of Scotland, the king of Scotland paying therefor yearly to the said Magnus and his successors one hundred marks of sterling money. This contract was confirmed in 1312 by Haquin V. of Norway and Robert I. of Scotland. In 1426 Eric X. of Denmark renewed with James I. of Scotland these ancient treaties, particularly with regard to the Western Isles: the pension or annuity having been long omitted to be paid, Eric now freely gave it up to James; and thus, in appearance, the Orkneys were finally confirmed to Scotland; but virtually it was not so until 1468, when, says Skene, "at last the said annual, with all the arrearages and by-runs thereof, was discharged and renounced *simpliciter*, in the contract of marriage between King James III. and Margaret, daughter of Christian I., king of Norway, Denmark, and Sweden, on the 8th of September, 1468; which discharge is not only ratified, but renewed thereafter by the said king, on the 12th May, 1469. It appears that James III., on the 24th February, 1483, commanded his ambassador sent to the Pope to desire a confirmation of the said perpetual renunciation and discharge of the contribution of the Isles."

According to Dr. Wallace's account (1700), King Christian agreed that the isles of Orkney and Zetland should remain in the possession of King James and his successors, as the Princess Margaret's dower, until either King Christian or his successors should pay to King James or his successors the sum of fifty thousand florins of the Rhine; but in the year following, hearing of his daughter's delivery of a prince at Edinburgh, he "for joy thereof renounced for ever to the crown of Scotland all right or claim to the said isles."

Broctuna.

Bury, Lancashire.

Kirkwallensis seems to have been led into an error respecting the Orkneys. It is true that Orkney and Shetland belonged to the crown of Norway, to which the Scottish family of St. Clair, or Sinclair, rendered military service for the earldom. It was not, however, to an English king, but to James III. of Scotland that Christian gave the hand of "the Maid of Norway." In the marriage preliminaries the latter thus stipulates respecting the dower:—"Rex cedit sexaginta aureorum Rhenensium [florenorum] millia, ejus summæ priusquam è Danæ regno sponsa digrediatur numeraturus aureorum decem millia, quod verò reliquum esset supplerent insulæ regni Norvegici, jam memoratæ, *Orcades*, una cum jurisdictione ac cæteris eodem pertinentibus, hac tamen lege, ut insulas eas, eousque teneat Scotiæ Rex sub firma *hypotheca* donec vel ipse, vel ejus heredes, Daniæ ac Norvegiæ Reges, æqua vicissim portione easdem redimant." This article was afterwards embodied in the marriage contract:—"Et terræ insularum Orchaden Regi nostro Jacobo *impignoratæ*, *ad Norvegiæ reges revertentur*," &c. Both documents are preserved in Torfæus (*Orcades*, pp.188—191.). Mr. Auker's discovery of the original is, however, an interesting circumstance, as it would seem that the marriage in question was but the result of an attempt to settle amicably an ancient dispute respecting the sovereignty of the Hebrides—"vetus controversia de Hæbudis et Mannia magnis utrisque populi cladibus agitata"—which the king of France, as umpire, had been unable to pronounce upon, in consequence of the loss or concealment of the original instruments. W. G. A.

THE PASSAGE IN KING HENRY VIII., ACT III. SC. 2.

(Vol. vii., pp. 5. 111.)

Having no desire to enter into unnecessary controversy, I do not often reply to objections made to my conjectural emendations of passages in Shakspeare; but on the present occasion I think it incumbent on me to appeal to the common sense of those who take interest in such matters, by merely placing in juxta-position the reading I have proposed, and that of your Leeds correspondent, and thus leave it to their impartial decision without fear of the result. It may be necessary, as your correspondent has adverted to

what precedes, to give the passage as it stands in the folio at some length. Wolsey having said —

"For your great Graces
Heap'd upon me (poore Undeserver) I
Can nothing offer but my Allegiant thankes,
My Prayres to heaven for you; my Loyaltie
Which ever ha's, and ever shall be growing
Till death (that Winter) kill it."

The King replies:

"Fairely answer'd:
A Loyal, and obedient Subject is
Therein illustrated, the Honor of it
Does pay the Act of it, as i'th' contrary
The fowlenesse is the punishment. I presume
That as my hand ha's open'd Bounty to you,
My heart dropt Love, my powre rain'd Honor, more
On you, then any: So your Hand, and Heart,
Your Braine, and every Function of your power,
Should, notwithstanding that your bond of duty,
As 'twer in Love's particular, be more
To me your Friend, then any."

Wolsey rejoins:

"I do professe
That for your Highnesse good, I ever labour'd
More then mine owne: that, am, haue, and will be
(Though all the world should crack their duty to you,
And throw it from their Soule, though perils did
Abound, as thicke as thought could make 'em, and
Appeare in formes more horrid) yet my Duty,
As doth a Rocke against the chiding Flood,
Should the approach of this wilde River breake,
And stand unshaken yours."

I read:

"I do profess
That for your highness' good I ever labour'd
More than mine own: that *I'm true*, and will be,
Though all the world should lack their duty to you,
And throw it from their soul: though perils did
Abound, as thick as thought could make them, and
Appear in forms more horrid; yet my duty
(As doth a rock against the chiding flood)
Should the approach of this wild river break,
And stand unshaken yours."

Your Leeds correspondent would read:

"I do profess
That for your highness' good I ever labour'd
More than mine own. — *That*, am *I*, have, and will be,
Though all the world should crack their duty to you
And throw it from their soul," &c.

For his arguments I must refer to his note (p. 111. *antè*), merely observing that I cannot conceive how any alteration in the punctuation of the King's speech could connect it with this! Making *That* emphatic helps nothing, as there is no antecedent to which it can refer; and if "we can by no means part with *have*," we must interpolate *been* after it to make it any way intelligible, to the marring of the verse.

With regard to the substitution of *lack* for *crack* in my former note, it should be recollected that I then said "I do not insist upon this." We might, however, substitute *slack*, if change should be deemed necessary, and it would be still nearer in form to the suspected word.

I may safely leave the *palpable* error in *As You Like It* to the decision of common sense.

As I am dealing with corrections in the play of *King Henry VIII.*, I may take occasion to observe that Mr. Collier, in his recent supplemental volume of *Notes and Emendations*, has, I have no doubt unwittingly, stated that a passage, Act IV. Sc. 2., has been absurdly pointed, "over and over again, from the year 1623 to our own day." Whereas it will be found corrected, exactly as it stands in his second folio, in the edition I gave of Shakspeare in 1826, with a note adverting to the absurdity of the old pointing. I may further add, that the first instance Mr. Collier gives in his preface of the corrections in his folio, is in the same predicament. He has stated that the reading of "Aristotle's *cheeks*" for "Aristotle's *ethics*," in the first scene of the *Taming of the Shrew*, "has been the invariable text from the first publication in 1623 until our own day;" when the fact is, that it stands properly corrected in my edition in 1826, with the following note:

"Blackstone suggests that we should read *ethics*, and the sense seems to require it; I have therefore admitted it into the text."

It is possible that Mr. Collier may have never looked into my edition of the poet, and I may honestly say that I regret it, not on my own account but on his, for I think, had he consulted it, his own would not have been the worse for it.

S. W. Singer.

Manor Place, South Lambeth.

MINIATURE RING OF CHARLES I.

(Vol. vi., p. 578.)

By the courtesy of W. K. Rogers, Esq. (in whose possession it is), I am enabled to account for another of these interesting and invaluable relics; one of the four said to have been presented by the Martyr prior to his execution.

"Rogers of Lota.

This family was early remarkable for its loyalty and attachment to the Crown; a ring is still preserved as an heir-loom, which was presented to its ancestor by King Charles I. during his misfortunes." — Burke's *Commoners of Great Britain and Ireland.*

Robert Rogers of Lota received extensive grants of land from Charles II., which upon the accession of James II. were confirmed to him by letters patent. He was Mayor of Cork, 1680, M. P. for that city 1692, and again 1695. In the body of his will, bearing date 1690, and registered in the Record Court, Dublin, occurs the following para-

graph, embraced by brackets, as if he wished to convey forcibly his appreciation of the value of the relic:

["And I also bequeath to Noblett Rogers the miniature portrait-ring of the martyr Charles I., given by that monarch to my ancestor previous to his execution; and I particularly desire that it may be preserved in the name and family."]

The miniature, which is beautifully painted in enamel, and said to be by Vandyke, has been reset in a tasteful and appropriate style; and it is in this state that I have seen it. But Mr. Rogers informs me that its original setting and inscriptions exactly corresponded with those of the ring in the possession of the Misses Pigott, described in Hulbert's *History of Salop;* and the same tradition exists in the family as to its having been *one of four* presented by Charles to certain of his friends or followers. There can be little question, therefore, as to the genuineness of both these rings. With regard to the portrait being the work of Vandyke, Mr. R. writes to me —

"I know not on what authority it is stated, but I believe there is not a family of old standing in the county Cork in which tradition has not assigned its execution to that master; and certainly in Rome, where it was much admired, the artists, when questioned 'Whose style?' frequently answered, 'Vandyke.'"

Portraits by Vandyke in enamel, it is said, are known to be in existence. Whether so renowned a master would have submitted to the wearisome and laborious operation of repeating a number of works so minute, even for a crowned head, seems to admit of a doubt; yet there is no difficulty in imagining him to have superintended the progress of the artist employed to copy his own portrait of Charles, and even to have bestowed some finishing touches upon it.

I have lately seen a ring with a portrait of Charles on ivory, in a coarse and very inferior style, and in a plain gold setting. It is in the possession of a gentleman in whose family it has continued for several generations. Doubtless many such memorials of their murdered king were worn at the time by his devoted partizans, and may yet be in existence. C. Ley.

Bere Regis.

CHANTRY CHAPELS.

(Vol. vi., p. 223.)

At the Derby Congress of the British Archæological Association, the Duke of Rutland exhibited a document of which the following notice by Mr. H. N. Black is made in the Journal of their *Transactions* (vol. for 1851, p. 297.):

"A bull of Pope Alexander IV., dated at Viterbo, 2 id. Mar., anno 4, viz., 14 March, 1258. It is addressed to the Bishop of Coventry, setting forth that Richard de Herthull lived in a place remote from the mother church, which at some seasons was inaccessible; that he already had a chapel on his own land, and desired to have a chaplain to serve therein, for whom he was prepared to provide fit support. The matter was therefore referred to his diocesan, to grant license accordingly if he should deem it expedient. The leaden seal is yet attached to this beautiful little document."

Then follow the words of the document in Latin.

Herthull has been corrupted into *Hartle:* and on the moor of this name a chapel still remains, although of much later date than that mentioned in the above-named document; traces of an earlier erection are however still visible in a portion of the present foundations. It is now used as a barn. Distant from this about two miles, at Meadow Place, near Yolgrave, is another chapel, now used for a similar purpose as the foregoing. In this, the jambs of all the windows still remain; the east window is a very large one.

The above is not intended to answer W. H. K.'s Query, but rather as a note in connexion with it.

T. N. B.

Chester.

In the North Riding of Yorkshire, celebrated for its monasteries, &c., were many chantry chapels, both in the hamlets, and in the rural situations apart from them. Gill's *Vallis Eboracensis* contains an account of several; among the rest may be noticed one at Newton Grange. This chapel, which is now used for agricultural purposes, is preserved, by request of its noble owner Lord Feversham, in its primitive form. It stands in a meadow field, at some distance from the ruins of the ancient seat of the Cholmeleys, and was used as a burial chantry, but not exclusively so. In 1820 a vault was discovered beneath the floor; and five coffins were removed to Oswald Kirk churchyard, and re-interred there. In order to preserve the chapel from ruin, Lady Cholmeley bequeathed one pound per annum to the Rector of Ampleforth for preaching a sermon annually therein; but the ruinous state of the building at that time caused the removal of the pulpit, and the sermon is preached in the church at Oswald Kirk.

The *Valor Ecclesiasticus* contains the records of dissolved chantries. J. E. G.

PHOTOGRAPHIC NOTES AND QUERIES.

The Collodion Process. — I have been much pleased with the directions given by Dr. Diamond in your columns for the production of collodion positives; but they have been hitherto unaccompanied by any reference to the causes of those numerous failures that occur in this delicate process, and which are so disheartening to begin-

ners. I will just enumerate a few of the appearances with which I have been troubled, and trust that they may elicit from other operators an account of some of their instructive failures. I will premise, as an answer to a former Query respecting the cost and description of lenses, that I obtained mine of Mr. Goddard, now of Jesse Cottage, Witton, Middlesex. They are combination-lenses, two inches and a quarter in diameter (achromatic); the front lens can be used singly for views, producing a picture nearly seven inches square, but when combined covering four inches. For these, with brass mounting, I paid less than 3*l.*: a single lens, the same diameter, would be about 1*l.* They work to focus, cover flat, and define well, producing pictures equal to the most expensive.

I have usually preferred Mr. Archer's collodion, as the most certain and cleanest. The silver bath is composed of thirty grains nitrate of silver and two drops of nitric acid to each ounce of distilled water. An even film may be obtained by the following means: — Represent the plate of glass by the following figure:

Hold the plate with the left hand at 1, pour a body of collodion in the centre: tilt towards 1 (being careful not to let it touch the thumb), incline towards 2, run into 3, and pour off at 4: then hold the plate vertically (resting the corner 4 on the neck of the collodion bottle) to drain: incline it first to the right and then to the left, repeating this several times until the ridges are removed. By these means an even film may be produced, without a thick ridge, from 2 to 4. The time it may be left before plunging into the silver bath will depend on the temperature (about half a minute). Dip evenly into the bath, lifting up and down to allow of the evaporation of the ether: the film will also saturate more rapidly. When the greasy appearance is gone, it is ready for the camera. Sometimes the film is nearly transparent and bluish, not having sufficient iodide of silver; or it may contain too much iodide, the greater part flaking off in the bath, leaving the collodion with very little, and that patchy; or from being placed in the bath too quick, the lower corner will present a reticulated appearance, which of course renders it useless.

Having exposed the plate the necessary time, the next step is the development. The solution I usually employ is prepared with protosulphate of iron. I do not find distilled water absolutely necessary (during the summer months I fancied the tones were improved by using ordinary water, perhaps from containing a little lime), and the acetic acid is not glacial, but a description termed Beaufoy's, much less expensive. The proportions are —

Water - - - -	2 ounces.
Acetic acid - - -	1 drachm.
Protosulphate of iron - -	8 grains.
Nitric acid - - -	2 drops.

Mix the water and acetic acid first; then dissolve the iron; and, lastly, add the nitric acid, which, by varying the quantity, produces different effects. On pouring the solution over the plate, there is sometimes a difficulty experienced in causing it to flow evenly. Sometimes a little more acetic acid in the developing solution, or, if the plate has been out of the bath some time, redipping it, will prevent this; but if this does not remove it, and the resulting picture is hard and unpleasant in tone, a new bath is necessary. For positives, the resulting picture is more pleasing and delicate by using the developing agent rather weak. After it has remained on sufficiently long to bring out the image, the undecomposed iodide is to be removed by hyposulphite of soda. I always use the same solution, pouring it on and off until exhausted. Having sufficiently washed, the picture may perhaps appear with many black spots, this may in future be obviated by adding a little alcohol to the collodion: — or it may be covered with white spots; in that case the collodion requires settling, or rapidly filtrating through an old piece of loose silk. Sometimes it will look all black and white (a common fault with collodion positives), without middle tints: by adding a little more acetic acid, or an extra drop of nitric acid, to the developing solution, or the addition of a few drops of ordinary pyrogallic solution, this disagreeable effect may be overcome. In taking portraits, it is often caused by having the sitter placed with too much front light. Then, again, the should-be whites of the picture may be dull and greenish by reflected, and red by transmitted, light. This effect I generally find remedied by putting less nitric acid in the developing solution. During the development, by watching the colour (by holding a piece of white paper underneath), this red tendency may be observed; in that case the drawing may be preserved by leaving the plate for about a minute after pouring the developing agent off, and before removing the iodide. Some change appears to take place by its contact with the air; it gradually gets more opaque, and when finished, though not so white as many, yet presenting an extremely rich brownish-yellow tone.

During the late dull weather, many of my plates have shown a tendency to an uniform leaden-looking deposit, destroying the blacks of the picture. A little more nitric acid in the bath will sometimes overcome this, but I have not yet found a sufficient remedy. During the summer months I was in the habit of using double the quantity of

iron I have stated, diluting the solution more; then was compelled to diminish the quantity to twelve grains, and now I use eight. I have tried the proportions recommended by French photographers, but they seem to contain too large a proportion of iron. I prefer the use of the protosulphate to the protonitrate of iron from its cheapness, and the ease with which it is made up. It will also keep for any length of time, rather improving than otherwise.

I back with liquid jet from Suggitt, opposite the House of Correction, Mount Pleasant, Clerkenwell. It dries rapidly, and brightens the appearance.

G. H. P.

Mr. Weld Taylor's Iodizing Process.—The process I sent to your columns last month, for iodizing paper, is applicable *only* to the paper of Canson Frères; and I may further explain, that if the solution does not answer well, it may be washed over again with a solution of iodide of potassa only of the usual strength, and then set on a dish of slightly-acidulated water, to assist the separation and set free the potash. To make the matter clear to Mr. Shadbolt, I may observe, to one who is in the habit of iodizing paper, a considerable amount of the passage relating to cyanide of potassa could not be misunderstood; the nitrate of silver being added to the iodide of potassa, forms at once a precipitate which it is required to take up. The old double iodide says, add iodide of potassa till it does so, and it will do so; but the cyanide of potassa does it much better, and the cyanogen is lost as the paper dries, otherwise it would take no image at all. In the process I gave it merely requires an equivalent, "and cyanide of potassa is always of use in many of these processes." That equivalent is of course best arrived at by a solution, as, if the cyanide of potassa were added in the lump, it would be lost or be in excess.

Further, I may enlighten Mr. Shadbolt by assuring him that the iodizing paper with the ammonio-nitrate of silver, which I never saw published yet, is the best way; and I may confidently assert that the better ways of iodizing papers are not published at all. It is a tedious process to do, but it is as certain as taking a positive from a negative. At present I have not space to give my way of doing it. I may also add, that it will not answer with all papers. In fact, all samples of paper require some modification of the process, as the chemicals are different in the various modes of bleaching paper by different manufacturers. The ammonio-nitrate is perfect with Whatman's paper; indeed it is a subject of much regret, that this maker has not turned out a paper as thin and hard as the Canson Frères. The latter gentlemen have added some chemical, probably iodine, to their paper, which renders it almost impossible to iodize it at all. I believe it to be iodine, because the paper becomes perfectly black over *free* iodine, which no English paper will do. At all events, this paper is very uncertain, although it has a quality in appearance that is unsurpassed by any other. Weld Taylor.

7. Conduit Street West, Bayswater.

Sir William Newton's Process: Further Explanations. — In reply to your correspondent F. Maxwell Lyte, who is desirous of knowing my motive for washing the paper over with chloride of barium previous to iodizing —

In the first place, I find that it appears to give strength to the paper.

Secondly, that the action in the camera is better and more certain.

Thirdly, it keeps cleaner in the bringing-out process, thereby allowing a longer time for a more complete development.

Fourthly, I have never found any *solarizing* take place since I have used it (about three years); and, fifthly, I find that it keeps longer and better after it is excited for the camera.

From the observations which I have made since I have made use of chloride of barium, I conclude that it has the effect of *destroying* any injurious properties which may be in the paper, and more especially with respect to the size; and besides which, when combined with iodide of silver, greater intensity is obtained in the negative.

I have occasionally prepared paper without chloride of barium, but I have always found (except for positives) that I could not rely upon it with the same degree of certainty. I need scarcely add that throughout the whole of this process the greatest care and attention is required, and that the water should be constantly agitated while the paper is in it, and that the water should be once changed. W. J. Newton.

6. Argyle Street.

Replies to Minor Queries.

Lady Nevell's Music-book (Vol. vii., p. 59.). — To transpose the six-line staves of old music into the five-line staves of modern notation, it is only necessary to treat the lowest line of the treble, and the highest line of the bass, as ledger lines. The five remaining will correspond with the five now in use.

I should feel greatly obliged to your correspondent L. B. L. for a sight of this Virginal Book, as it appears to be an exact transcript of the one in Dr. Rimbault's possession. Wm. Chappell.

201. Regent Street.

Tuch (Vol. vii., p. 82.). — Alphage suggests that the "touchstone" had its name because "a musical sound may be produced by touching it

sharply with a stick." I think this is an error, and that it owes its name to its use in the assay of gold and silver. We find this application of it described in a work (now scarce) published in 1677, under the title of *A Touchstone for Gold and Silver Wares.* The author, after describing the qualities of a good touchstone, observes (p. 36.):

"The way to make a true touch on the touch-stone is thus: When your touch-stone is very clean . . . your silver being filed . . . rub it steadily, and very hard, on the stone . . . until the place of the stone whereon you rub be like the metal itself . . . wet all the toucht places with your tongue, and it will show itself in its own countenance."

And that the touchstone was used in this connexion at a much earlier period is obvious from the language of the ancient statutes. The 28 Edward I., stat. 3. cap. 20., requires all gold and silver wares to be "of good and true allay, that is to say, gold of a certain *touch*." And the word occurs in the same sense in other statutes.

A. R.

Birmingham.

The error of Coleridge, alluded to by your correspondent ALPHAGE, is certainly not a little singular, especially as the word, in the sense of stone or marble, occurs in Ben Jonson, Drayton, and Sir John Harrington, and there is a good article on the word in Nares's *Glossary.* I must, however, altogether dissent from your correspondent's statement that the reason for the name of Touchstone is, that a musical sound may be produced by touching it sharply with a stick, and agree with Nares that it obtained its name from being used as a test for gold. See a very interesting article on Assay Marks by Mr. Octavius Morgan (*Archæological Journal*, ix. 127.), from which it appears that, for the trial of gold, touch-needles were applied to the touchstone.

THOMPSON COOPER.

Cambridge.

Eva, Princess of Leinster (Vol. vi., p. 388.).—O'Haloran, in his *History of Ireland*, says:

"In 1168, Dermot Mac Murchad, King of Leinster, having carried away Dearbhorgie, wife of O'Ruark, prince of Breffin, was driven from his kingdom by the husband, assisted by the lady's father, the King of Meath.

"He arrived at Bristol, having obtained letters patent of Henry II. for any of the king's subjects to assist him against his enemies: but no one in Bristol was found able or willing to undertake such expedition, when Strongbow, Earl of Pembroke, who resided at Chepstow Castle, offered his assistance (Seyer's *Memoirs of Bristol*); and, in 1169, entered Ireland with two hundred knights and others, to the number of 1000. The object being effected, Strongbow was united to Eva, the daughter of Dermot; and, at that prince's death, became seised of Leinster."

By this it appears, that Dermot eloped with the lady in 1168; and, as Strongbow was united to Eva the following year, Eva consequently could not have been the offspring of that connexion. Who her mother was, I am unable to find out.

C. H.

Whipping Post (Vol. vi., p. 388.).—These mementos of the salutary mode of punishment practised by our forefathers, are of frequent occurrence. I have met with them in country villages in all parts of England with which I am acquainted. They generally accompany that place of "durance vile," the stocks; and occasionally have accommodation for two persons, I suppose to suit the various sizes of offenders. T. H. KERSLEY, B.A.

Audlem, Cheshire.

The Dodo (Vol. vii., p. 32.).—The progress of the interesting inquiry in "N. & Q." regarding the Dodo, induces me to communicate the fact, that amongst the architectural decorations of the palace of the ancient Kings of Kandy, in Ceylon (now inhabited by the governor, Reginald C. Buller, Esq.), there occur frequent and numerous representations of a bird, which in every particular of shape is identical with the extinct fowl of Mauritius. What is more curious is, that the natives were familiar with the figure as that of "the sacred bird," which is common on the Buddhist monuments throughout the island; but Ceylon possesses no existing species at all resembling the Dodo. I have a drawing copied from the figures in the Kandy palace; but as your publication does not admit of engraved illustration, I do not send it. J. EMERSON TENNENT.

Some weeks ago, on looking over a box of old Kentish deeds and papers, P. C. S. S. found a lease, signed by his ancestor Sir John Fineux, on the 6th of October, 1522, to which is affixed a seal in perfect preservation, bearing what P. C. S. S. has hitherto erroneously supposed to be the crest of the Fineux family, viz. an eagle displayed. He is now, however, indebted to your correspondent (Vol. vi., p. 83.) for the conviction that it must be a Dodo, and that it can represent nothing else. For it is of "unwieldy form," has "disproportionate wings," and is altogether of a "clumsy figure." P. C. S. S. has till now believed that the uncouth appearance of the bird was owing to the want of skill in the artist. But it is now clear that it must undoubtedly be a Dodo; and P. C. S. S. will henceforward live, *sibi carior*, in the certainty that the chief justice of England temp. Henry VIII., from whom he has the honour to descend, bore a "veritable Dodo" as his crest.

P. C. S. S. takes this occasion of adverting to some Queries which appeared a few months ago, respecting serjeants' rings. He has in his pos-

session one of those given by Sir John Fineux on his assumption of the coif. The motto is, "Suæ quisque fortunæ faber." P. C. S. S.

"*Then comes the reckoning*," *&c.* (Vol. v., p. 585.). — These two lines are to be found in Act II. Sc. 9. of the tragi-comi-pastoral, *The What D'ye Call It*, by John Gay, author of the *Beggar's Opera*, *Fables*, &c. The correct quotation is :

"So comes a reck'ning when the banquet's o'er,
The dreadful reck'ning, and men smile no more."

S. Wmson.

Sir J. Covert, not Govett (Vol. vii., p. 85.). — Quæro may be perfectly assured that there never was a baronet of the name of Govett, nor a member of parliament so called. P. C. S. S. is confident that the individual to whom Quæro refers, as having sat in the second parliament of Charles II., must have been Sir John Covert, Baronet, who was member for Horsham. The misnomer would not be surprising in a list which contains such names as Nosrooth for Noseworthy, Cowshop for Courthope, Meestry for Masters, and Grubbaminton and Zerve for Heaven knows what!

P. C. S. S.

Chatterton (Vol. vii., pp. 14. 138.). — I feel very much obliged to J. M. G. for his answer to my question. May I ask if he has any other documents or information which would throw light on the origin and history of the Rowley poems? The inquiry has interested me for more than forty years, and I have long been about as fully convinced that Chatterton did not write the poems, as that I did not write them myself. For any help towards finding out who *did* write them, I should be very thankful. N. B.

Tennyson (Vol. vii., p. 84.). — The following brief Note from *Democritus in London; with the Mad Pranks and Comical Conceits of Motley and Robin Good-Fellow*, is a reply to the *first* Query of H. J. J. :

"Ye may no see, for peeping flowers, the grasse."
George Peele.

"You scarce could see the grass for flowers."
Alfred Tennyson.

A Subscriber.

Query 2. Is not the Latin song Catullus XLV. (edit. Doering), where we find (v. 8.) :

"Amor, *sinistram* ut ante,
Dextram sternuit approbationem?"

P. J. F. Gantillon, B.A.

Llandudno on the Great Orme's Head (Vol. v., pp. 175. 235. 305.).—I am surprised that the twice-repeated Query of your correspondent L. G. T. of Lichfield yet remains unanswered. "The cavern" he refers to is that called Llech, and concerning which he has fallen into several errors. The cavern, so far from having been lately discovered, has been known for generations past, and is yearly visited by hundreds of strangers. If the entrance has been made as private and inaccessible as possible, there is nobody to blame but nature and time; for the ancient approach was from the summit of the cliff by means of a flight of stone and grass steps, of which traces still remain connected with an old stone wall. The cave is easily descried from the sea-shore below, whence it can be reached by the aid of a common ladder. The shape is not heptagonal, as stated by L. G. T.; but is semi-octagonal, terminated in front by two square columns of freestone. The front and seats are in perfect preservation; but of the stone table, which many years ago occupied the centre, the pedestal only remains. The font, or rather stone basin, is supplied by a spring of most delicious water, which, at certain seasons, flows in copious quantities into an artificial bath excavated in the rock below. It is said that the cave was fitted up as a grotto, or pleasure-house, by some ancestors of the Mostyn family; and this is all that is known about it. I have measured the principal dimensions, and find the quantities given by L. G. T. sufficiently accurate. C. Mansfield Ingleby.

Birmingham.

Oldham, Bishop of Exeter (Vol. vii., p. 14.).— No pedigree of this prelate's family is known to have been referred to by any of the Devonshire historians. The arms used by the bishop, and still remaining in several churches of the diocese, were : Sable, a chevron or, between three owls proper; on a chief of the second as many roses gules.

Burke, in the *Encyclopedia of Heraldry*, gives a different coat as borne by Oldham of Hatherleigh in the co. of Devon. J. D.

Arms at Bristol (Vol. vii., p. 67.). — It may afford a clue to E. D. to be informed that coats of arms bearing a chevron charged with three bucks' heads caboshed were used by the families of Cervington or Servington, and Parry. J. D.

The Cross and the Crucifix (Vol. v., pp. 39. 85.). — Under this title I find two articles; and, as it is an interesting subject, I should like to send a quotation which I copied some time since from the *Octavius* of Minucius Felix, A.D. 210 (Adam. Clarke) :

"Cruces etiam nec colimus nec optamus. Vos plane qui ligneos deos consecratis, cruces ligneas, ut deorum vestrorum partes, forsitan adoratis. Nam et signa ipsa, et cantabra, et vexilla castrorum, quid aliud quam inauratæ cruces sunt et ornatæ? Tropæa vestra victricia non tantum simplicis crucis faciem, verum et affixi hominis imitantur. Signum sane crucis naturaliter visimus in

navi, cum velis tumentibus vehitur, cum expansis palmulis labitur," &c.

Similar sentiments, in almost the same words, are expressed by Tertullian, *Apologet.*, sect. 16.; and *Ad Nationes*, sect. 12. See also Justin Martyr, *Apol.* lib. i. sect. 72. The quotation from M. Felix is from the Leipsic edit., 1847, pp. 41, 42.

B. H. C.

Sir Kenelm Digby (Vol. vii., p. 85.).—I am not at all convinced of the accuracy of the statement made by your correspondent VANDYKE, "that Sir Kenelm Digby is (VANDYKE believes *always*) represented with a sunflower by his side." There are various prints of Sir Kenelm Digby at the British Museum, which I have very recently examined, and I can find but one which bears the device alluded to: and which is placed, not "by the side of Sir Kenelm Digby," but with other allegorical symbols, at the bottom of the print. Nor do the *Private Memoirs* (first published in 1827 by the late Sir Harris Nicolas) contain anything to throw light on the supposed adoption of this emblem by Sir Kenelm Digby. P. C. S. S.

A correspondent signing himself VANDYKE asks, "Why is Sir Kenelm Digby represented, I believe always, with a sunflower by his side?" The very first portrait of Digby I turned to, in Lodge's *Collection*, engraved, too, after Vandyke, is without any flower at all. JAYDEE.

Martin Drunk (Vol. v., p. 587.).—I cannot find that this phrase has been satisfactorily elucidated. Perhaps the following will throw some additional light on the subject.

In an *Analysis of the Gospels for the Lord's Days*, by Conrad Dieteric, edit. 1631, p. 465., I read:

"Tritum est illud veterum veriverbium:

'Festa *Martini* iterata,
Absumunt anseres et prata.'

Id quod Germanicus hunc in modum effert:

'Wer all tag will S. Martin prassen,
Der muss endlich S. Nicias fasten.'"

It would seem from this, that not the English alone were wont to enjoy themselves on St. Martin's Day. Baxter, in his *Saint's Rest* (p. 116. 1st edit.), seems to use the word *Martin* as synonymous with a noisy tippler:

"The language of Martin is there a stranger, and the sound of his echo is not heard."

Internal evidence clearly refers all these sayings to the unrestrained mirth and jollity with which the feast of St. Martin was anciently celebrated.

B. H. C.

The Church Catechism (Vol. vii., p. 64.).—It might interest your correspondent to know that the *Catechismus brevis et Catholicus* of Jacobus Schoepper (published at Antwerp, 1555), contains a remarkable series of passages closely similar to the last twelve questions and answers of the Church Catechism. If desired, I would send these "parallel passages," as I expect the book is very scarce. B. H. C.

Sham Epitaphs and Quotations (Vol. vi., p. 340.).—Your correspondent A. A. D. asks, in reference to a certain epitaph, "has it really a local habitation, and where?" This is a Query full of grave suggestions. Are there not hundreds of epitaphs in print which have no existence except as printer's paragraphs, and which serve the same purpose as the immortal calf with six legs, and the numberless gigantic gooseberries and plethoric turnips. I have collected epitaphs for years past, and it is surprising how many—and those some of the best in a literary sense—defy every attempt to trace them to sepulchral sources. Besides epitaphs, I believe many sham quotations are used by writers, such as couplets and queer phrases of their own coining; but which are inclosed between inverted commas, either to rid their authors of the responsibility of the sentiments they convey, or to add weight to the argument they are introduced to illustrate. A short time since, I contributed a tale to a journal; at the head of each chapter stood a couplet of my own composing, which the printer and editor both mistook for a series of quotations, and kindly affixed inverted commas to them; and, as in that instance I did not receive proof slips to correct, the tale was published, adorned with these sham quotations—the reader being bamboozled without intention, and I robbed of the credit of my original couplets. This is an important matter: for it is no pleasant affair to spend a month or two in the endeavour to trace a quotation, and then to become convinced that you have been hunting for a mare's nest.

SHIRLEY HIBBERD.

Door-head Inscription (Vol. vii., p. 23.).—In accordance with the suggestion of A. B. R., I have by means of a friend obtained an accurate transcript of the door-head inscription at Wymondham. It runs thus:

"Nec mihi glis servus, nec hospes hirudo."

The doubts I felt, when I stated that I quoted from memory, related to the first word or two; and it has proved that I was in error there. The *hirudo*, however, must stand; although it is a question not easy to decide, "whether a greedy or a gossiping guest would be the worst household infliction." B. B. WOODWARD.

St. John's Wood.

Potguns (Vol. vi., p. 612.).—DR. RIMBAULT, in reply to J. R. R., explains *potguns* by "small guns."

They are, in fact, short cylinders set perpendicularly in a frame, "flat-candlestick"-wise, four or six in a row; and were fired by a train of powder running from touch-hole to touch-hole, as a part of the entertainment (a *feu-de-joie*, I suppose) at the public grounds at Norwich some twenty years ago, as I remember. B. B. Woodward.

St. John's Wood.

"*Pompey the Little.*"—You mentioned lately the author of *Pompey the Little* (Vol. vi., pp. 433. 472.). There is a curious note respecting him attached to the entry of another anonymous publication of his, "Philemon and Hydaspes, relating to a Conversation with Hortensius upon the subject of false Religion, 2nd edit., 8vo., 1738," in *Bibliotheca Parriana*, p. 85., which I transcribe:

"*Mem.* These tracts are supposed to be wrote by H. C., Esq., of Mag. Coll., Cambridge.—J. Hetherington. Mr. Coventry wrote *Pompey the Little.* He took orders, and became vicar of Edgware, Middlesex; and he often preached from a folio volume of Tillotson's Sermons, which lay in the pulpit from week to week. He died of the small-pox. When living at Stanmore I heard much of his pleasantry, his politeness, and his integrity. I first read this book at the Rev. Dr. Davy's house in Norfolk, in August, 1816. This copy was most obligingly sent to me by Mr. Holmes, keeper of an academy at Stratford-upon-Avon, Thursday, Feb. 13, 1817.—S. P[arr]."

Balliolensis.

Eagles supporting Lecterns (Vol. vi., pp. 415. 543.).—Are not many, or most of the so-called *eagles* on lecterns in churches, *pelicans?* The symbolical significance of the pelican "vulning its breast," as the heralds have it, is well known. Some of these, which I remember well, have the beak bent down upon the breast; and beneath it, instead of the indications of plumage elsewhere visible, a strip cross-hatched; in sign, as I have supposed, of the flowing blood. B. B. Woodward.

St. John's Wood.

Lady Day in Harvest (Vol. vi., p. 589.).—The *Gotha Almanac* gives Aug. 15 for Maria Himmelfahrt, or the Assumption; and Sept. 8 for Maria Geburt, or the Nativity. I happened to be going up the Rigi last year on the 5th August, and found that to be the day of pilgrimage to Mary zum Schnee, or Notre Dame des Neiges, who has a chapel which is passed in the ascent.

J. P. O.

Inscriptions in Churches (Vol. vii., p. 25.).—Norris Deck's extract, assigning these inscriptions to the reign of Edward VI., is valuable; but he need not have dissented from your account of the colloquy between Elizabeth and Dean Nowell, as you clearly hinted that "similar inscriptions had been *previously* adopted" (Vol. vi., p. 511.). The colloquy occurred in the fourth year of Elizabeth's reign; but, from the following extract, her Majesty's proclamation was observed in Ireland two years previously:

"In 1559, orders were sent to Thomas Lockwood, Dean of Christ Church, Dublin, to remove out of this church all relics and images, and to paint and whiten it anew; putting sentences of Scripture on the walls instead of pictures, which orders were observed, and men set to work accordingly on the 25th May of the same year, which was the second of Queen Elizabeth's reign."—Lynch's *Life of St. Patrick*, p. 208., edit. 1828.

J. Y.

Hoxton.

Macaulay's Young Levite (Vol. i., pp. 26. 167. 222. 374., &c.).—I find another, and an apt illustration of more recent date, to be added to those already given from Burnet, Bishop Earle, and Beaumont and Fletcher. Betty Hint, the "waiting wench" in Macklin's *Man of the World*, entertains matrimonial designs on Sidney, the chaplain:

"I wish she was out of the family once; if she was, I might then stand a chance of being my lady's favourite myself; ay, and perhaps of getting one of my young masters for a sweetheart, *or at least the chaplain: but as for him, there would be no such great catch, if I should get him.* I will try for him, however," &c.

W. T. M.

Hong Kong.

Passage in Wordsworth (Vol. vii., p. 85.).—I can refer your Edinburgh correspondent, who asks for "an *older* original for Wordsworth's graceful conceit," to the following lines by Henry Constable, an Elizabethan poet, who published, in 1594, a volume of sonnets entitled *Diana;* and whose "ambrosiac muse" is lauded by Ben Jonson in his *Underwoods* (Gifford, vol. viii. p. 390.):

"The pen wherewith thou dost so heavenly singe,
Made of a quill pluckt from an Angell's winge."

These lines, which I find in the notes to Todd's *Milton* (vol. v. p. 454., edit. 1826), being addressed "To the King of Scots whom as yet he had not seen," must have been written before 1603, and were first printed from a MS. volume by Todd in his first edition, 1801; where Wordsworth, who was no reader of scarce old tracts like "Diana Primrose's Chain of Pearl," may very probably have seen them. W. L. N.

Bath.

Smock Marriages (Vol. vi., p. 561.).—In reference to your remark on this article, I remember that a Scotchman once told me that in the Scotch law of marriage there is a clause providing that "all under the apron string" at the time of marriage shall be considered legitimate; and that instances have been known where children born out

of wedlock have been legitimatised, on the marriage of their parents, by being placed beneath the mother's apron, and having the string tied over them, during the ceremony.

Perhaps some of your correspondents can give information as to whether such a provision does, or did, exist in the Scotch marriage law.

F. H. BRETT.

Wirksworth.

"*Perhaps it was right to dissemble your love*," (Vol. iv., pp. 24. 72.).—These lines will be found in Act I. Sc. 1. of J. P. Kemble's comedy of *The Panel*, which is an alteration from Bickerstaff's comedy of '*Tis Well It's No Worse*. Not having access to the original comedy, I am unable to say to which of the two authors the lines should be given; but I presume them to be Kemble's.

W. T. M.

Hong Kong.

Burial-place of Spinosa (Vol. vi., p. 510.).—Spinosa died at the Hague on Sunday, 23rd February, 1677, and was on the following Tuesday interred in the new church there. See his life by Colerus:

"Le corps fut porté en terre le 25 Fevrier, accompagné de plusieurs personnes illustres, et suivi de six carosses. Au retour de l'enterrement, qui se fit dans la nouvelle église sur le Spuy, les amis particuliers ou voisins furent régalés de quelques bouteilles de vin, selon la coutume du pays, dans la maison de l'Hôte du défunt" (den schilder H. van der Spÿck op de paviljoengracht). — *From the Navorscher.*

B.

St. Adulph (Vol. vii., p. 84.).—*Trajectensem* certainly applies to either Utrecht or Maestricht. One was Trajectum ad Rhenum, the other Trajectum ad Mosam. I incline to the opinion that the latter place is intended: Utrecht being, I believe, generally expressed by Ultrajectum.

C. W. G.

Samuel Daniel (Vol. vi., p. 603.).—The writer will be happy to communicate with I. M. on the subject of the life, &c. of this poet and historian; for which purpose his address is left with the Editor. E. D.

La Bruyère (Vol. vii., pp. 38. 114.).—There lies before me an elaborate MS. history of the family of Brewer, with a pedigree. The former, which commences with Ralph de Bruera (temp. William I.), has been compiled from papers in the Heralds' Office, Brompton, Dugdale, and the more modern historians, general and local. The last individual mentioned therein is a physician, who bore the name and ancient arms of Brewer, and died in 1618. The pedigree embraces about sixty names, including the alliances, but reaches no further downwards than the sons of Roger Mortimer in the reign of Henry III. These documents do not contribute in any way to answer the inquiry of one of your correspondents as to La Bruyère; and it may be satisfactory to the other to know that there is nothing in them to show any connexion with the name of De la Bruere. J. D. S.

Murray, titular Earl of Dunbar (Vol. vi., p. 11.).—In correcting Lord Albemarle's mistake respecting "James Murray, *titular* Earl of Dunbar," your correspondent C. (2.), Portsmouth, seems to have fallen into a similar error, which I hope he will pardon me for pointing out.

The Christian name of *Murray of Broughton* was not *James*, but *John*; and the ancient Border family to which he belonged was so distinctly connected with that of Stormont (a branch of Tullibardine), that even genealogical tradition was silent. His activity as an agent recommended him to Prince Charles, who employed him as his secretary during the campaign of 1745, to the misfortunes of which he added by fomenting the Prince's distrust of Lord George Murray: and his final treachery to his master and his cause has condemned him to an immortality of infamy. He had nothing in common with "James Earl of Dunbar," save the name which he disgraced and the cause which he betrayed.

James Murray, second son of Lord Stormont, and elder brother of the famous Lord Mansfield, escaped to the court of the exiled Stuarts after 1715. He became governor to the prince; and, under the title of Earl of Dunbar, chief minister and secretary to his father. He never returned to Scotland, but died in 1770 at Avignon, at the age of eighty. His honorable fidelity to a ruined cause is admitted even by Junius, when, "willing to wound," he taunts Mansfield with this Jacobite connexion; while the intensity of loathing with which Scotland viewed his infamous namesake is illustrated by the anecdote of old Walter Scott throwing the cup out of the window, lest "lip of him, or his, should come after John Murray of Broughton." D. B.

Balfour.

Loggerheads (Vol. v., p. 338.).—As I do not find that any correspondent of "N. & Q." on the subject of the sign of "We Three" has mentioned the existence of a similar sign in a small village in Denbighshire, on the border of Flintshire, to which a curious tradition is attached, I am induced to forward the account of it. The last years of Wilson, the landscape painter (who died in 1782), were passed at a house called Clomendu, the dovecote, situated on a property to which he had succeeded in the little village of Llanoerris, through which the high road from Mold, his burial-place, to Ruthin passes. Wilson was fond of ale, and is

traditionally said to have frequented a small inn close by the roadside (on the right hand as you pass through the village from Mold towards the vale of Clwyd), and to have spent many an hour upon the bench under a tree which was lately, and is perhaps still standing opposite. His friend the landlord, wanting a new sign, or more probably a restoration of the old established one, Wilson painted for him the heads of two very merry red-faced men, who are looking hard, with a broad grin, towards the spectator. Long exposure to the wind and weather had, when I saw them, nearly obliterated the original colouring of the heads, and I have heard that some Dick Tinto has of late years restored the rubicund hue to their cheeks: but the words "We Three Loggerheads Be" were quite legible ten years ago. The innkeeper, who sets a very high value on this sign, is, I believe, a son of the man for whom Wilson painted it. It is not attached to a pole, but fastened against the front of the inn: and a few years ago, an idea prevailing that "The Loggerheads" had been painted on the back of an unfinished landscape, an artist offered the innkeeper a sum of money to be allowed to take it down, and ascertain the fact. But it was indignantly refused, with a protest that the sign which Wilson had painted should never be removed from its place, as long as he lived. CAMBRENSIS.

Lord Nelson and Walter Burke (Vol. vi., p. 576.).—An obituary memoir of Mr. Burke appears in the *Examiner* for October 1, 1815. H. G. D.

Parochial Libraries (Vol. vi., pp. 432. 559.).—An ancient parochial library existed some seven or eight and twenty years ago at Gillingham in Dorsetshire. I was for a short period at that time the *locum tenens* of the then rector of Gillingham; but at this distance of time remember scarcely more than that the books were kept in a small room devoted to the purpose in the rectory house, and were probably above two hundred in number.

COKELY.

St. Botulph (Vol. vii., p. 84.).—The life of St. Botulph, contained in the Harleian MS. No. 3097., is by Fulcard, a monk of Thorney, as appears by the dedication. It is the same as that printed by Capgrave, who omits the dedication. Fulcard wrote the lives of certain other saints buried at Thorney (Torhtred and Tancred). The dedication does not belong exclusively to the life of Botulph, but forms the introduction to all three lives. It was for this reason, I suppose, that Capgrave (or rather John of Tynemouth, from whom he borrowed) omitted it. C. W. G.

Turner's Picture of Eltham Palace (Vol. vii., p. 90.).—J. H. A. mentions a picture of "King John's Palace at Eltham, by the late Mr. Turner." Could he inform me what has now become of that picture, and also whether it was rated among that celebrated artist's best works or not? A. W. S.

"*Mémoires d'un Homme d'Etat*" (Vol. vi., pp. 412. 588.).—There seems to be sufficient reason for believing in the disavowal of Prince Hardenberg being the author, made by his friend and agent Privy-Counsellor Schoell, to whom the prince, at his death, had confided his genuine *Mémoires*. M. Schoell thought the best care would be taken of them by placing them under the official safeguard of the Prussian minister; and his decision was, that they were not to be published till after the lapse of fifty years from the prince's death, which took place in 1822. Copies, however, of the original *Mémoires* had been surreptitiously taken before their seclusion from the public eye; and from these copies, important and extensive extracts are said to have been undoubtedly made, and form part of the printed *Mémoires*. In editing them, several well-known literary men were employed; among whom are enumerated, Alphonse de Beauchamp, A. Schubart, and Count A. F. D'Allonville. A Mons. Montveran (the author, I believe, of a work on English jurisprudence) announced, some years ago, a publication, in which he promised to disclose the original sources of the *Mémoires* and the compilers' names; but, so far as I can discover, M. Montveran has never redeemed his promise. J. M.

Oxford.

Indian Chess Problem (Vol. vi., p. 464.).—This most beautiful of chess problems was sent from India, in a letter addressed to the editor of the *Chess Player's Chronicle*, signed "Shagird" (native Indian chess player).

It was published in the *Chronicle* in 1846, vol. vi. p. 54., *without* the solution, which is as follows:

WHITE.	BLACK.
B. from R. 6th to B. 1st.	Pawn advances.
K. to Kts. 2nd.	Pawn advances.
R. to Qns. 2nd.	K. to B. 4th.
R. to Qns. 4th. *Mate.*	

T. B. O.

"*God tempers the Wind*" (Vol. i., pp. 211. 325.).—MR. GUTCH will find the French proverb "in print" in Ward's *National Proverbs*, p. 38., and assimilated as follows in four European languages:

"A brebis tondue, Dieu mesure le vent."
"Dio manda il freddo secondo i panni."
"Dios dá la ropa conforme al frio."
"Gott giebt die Schultern nach der Bürde."

W. W.

Malta.

Age of Trees (Vol. v., *passim*).—In the *Saturday Magazine* of Dec. 29, 1832, mention is made

of Owen Glendower's Oak, at Shelton, near Shrewsbury, — a tree famed from the tradition attached to it, which states that the celebrated chieftain whose name it bears overlooked, from its branches, the desperate battle which took place between Henry IV. and Sir Henry Percy, on the 20th July, 1403.

"There is no difficulty in believing," says E. B., "from the present appearance of the tree, that it is old enough to have been of a considerable size in the year 1403. Oaks are known to live to a much greater age than this; and there are documents which prove that the Shelton Oak was a fine large tree some centuries ago. It is perfectly alive, and bears some hundreds of acorns every year, though it has great marks of age, and is so hollow in the inside, that it seems to stand on little more than a circle of bark. At least six or eight persons might stand within it.

"The girth at the bottom, close to the ground, is 44 feet 3 inches; at five feet from the ground, 25 feet 1 inch; at eight feet from the ground, 27 feet 4 inches. Height of the tree, 41 feet 6 inches."

What is known of this old oak at the present time? If it has passed away, perhaps its memory may claim a place in your columns: if not, will some of your correspondents give me some information respecting it? W. W.

Malta.

Mummies in Germany (Vol. vi., *passim*).—In a large hall under the Capuchin convent at Florian, and only ten minutes' walk from Valetta, there is a collection of "baked friars," as so termed in common parlance at this island.

The niches in the walls are all filled, and when one of the order now dies, that mummy which has been the longest exposed, or most decayed, is removed to make way for the remains of him who is lately deceased.

What with the appearance of these mummies, and the smell which comes from them, one visit will satisfy the most curious in such matters.

Your correspondent CHEVERELLS will find a well-written description, in Willis's *Pencillings by the Way*, of a visit which he made to the Capuchin convent near Palermo. W. W.

Malta.

Miscellaneous.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

BEDELL'S IRISH OLD TESTAMENT, Irish type, 4to., 1685. [A copy of O'Domhnuill's "Irish *New* Testament," Irish type, 4to., 1st edition, 1602 (*being rare*), is offered in exchange.]
PERCY SOCIETY PUBLICATIONS. Nos. XCIII. and XCIV.
SOUTHEY'S WORKS. Vol. X. Longmans. 1838.
SCOTT'S CONTINUATION OF MILNER'S CHURCH HISTORY. Vols. II. and III., or II. only.
CHRONON-HO-TON-THOLOGOS, by H. CAREY.
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Notices to Correspondents.

The number of REPLIES TO MINOR QUERIES *waiting for insertion, compels us to omit our usual* NOTES ON BOOKS, *and a number of very interesting communications.*

SCH. T. C. D., *who has pointed out a curious error in Disraeli's* Curiosities of Literature, *has been anticipated by* MR. BOLTON CORNEY *in his* Curiosities of Literature Illustrated, p. 144. *et seq.*

A. B. R. *Yes, as at present advised.*

S. W. L. *is assured that the communications to which he refers interest as large and intelligent a class of readers, as will feel an interest in the communication which he proposes to forward, and which we shall gladly receive.*

C. D. W. T. (Jun.) *is thanked: but the edition is too well known to all the Communicators, to require that he should be troubled upon the subject.*

J. H. W.'s *communication shall have early insertion. Our arrangements would not admit of its appearing this week.*

TYRO. *The anonymous* Life of Queen Anne *inquired after* (Vol. vii., p. 108.) *is a different work to that of Boyer's, and does not contain one-third the quantity of letter-press. The descriptive matter of the* Metallick History *has been copied from Boyer, although the plates have been re-engraved.*

MR. BROWN'S *Letter on* MR. ARCHER'S *Services to Photography; G. H. on Difficulties in the Wax-Paper Process; and F. M. L. on the Albumen Process, are unavoidably postponed until next week.*

A. B. *Your suggestions will be attended to in the* NOTES ON PHOTOGRAPHY.

ENQUIRER (Edinburgh). *If you follow the instructions given in our former Numbers on the Collodion Process, you must meet with success. The deposit in negatives is often much blackened by adding an increased proportion of acetic acid to the pyrogallic solution — say two drachms to the ounce, so that the solution shall be one-fifth of acetic acid. A long exposure often weakens a negative; and, during the recent fall of snow, thirty seconds has produced an effective printing negative, whilst three minutes' exposure has given a negative picture so transparent as to be useless.*

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Fifteen years have passed away since the Church was consecrated; and the time appears now to have arrived when an effort should be made to supply what is wanting, and to render the interior more convenient, to paint, cleanse, and colour it; and to impart to it that religious decency and comeliness which befits the House of God.

An additional reason for this endeavour is supplied by recent events. Churches have arisen in the neighbourhood of St. Mary's, erected by the munificence of pious founders, which are adorned with architectural beauty, and are among the best specimens of ecclesiastical fabrics that the present age has produced. St. Mary's suffers from the contrast: its deficiencies have become more manifest; and the need of such an effort as has been mentioned is now felt more strongly.

While, however, the exigencies of the case have increased, the means of satisfying them have become less. Some of the less indigent portions of St. Mary's District have been detached from it, and have been annexed to the other districts formed for more recent Churches. Thus the resources of St. Mary's have been diminished; and circumstances of a local character render it undesirable, in the opinion of legal advisers, to press for the levying of a Rate for the improvement of the Church. Perhaps, however, the strength of the present appeal may eventually be found to lie in these difficulties, when they are more generally known.

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Notes.

MARY STUART'S CHAIR.

On the south side of the chancel of Conington Church, Hunts., stands a handsome, massive, and elaborately-carved oaken chair, which has been traditionally known as the very seat from which the unfortunate Mary Stuart rose to submit her neck to the executioner. The chair was probably brought from Fotheringay, and placed in Conington Church as a sacred relic, by Sir Robt. Cotton, who built Conington Castle partly with the materials of Fotheringay, and who (according to Gough, in his additions to Camden's *Britannia*, vol. ii., "ICENI," ed. 1789) "brought from there *the whole room* where Mary Queen of Scots was beheaded." By this, perhaps, is meant, the deeply-recessed arcade that now forms the two *exterior* sides of the ground-floor of Conington Castle; which arcade, doubtless, was on the *interior* walls of Fotheringay, the windows being above it: the principal window being supposed to be that which now forms the staircase window of the Talbot Inn, Oundle. Modern windows have been placed within the eleven divisions of the arcade at Conington Castle.

In speaking of Conington Church, Gough says (see *Additions to Camden*) that "Lord Coleraine saw a chair of an Abbot of Peterborough in this church, 1743," which must have been the chair now under notice. The nature of its decorations shows it to have been a chair used for religious purposes; and the six principal figures that adorn it, are made to face at right angles with the chair; so that when it was placed on the south side of the altar, the faces of the figures would be turned towards the east.

A full description of the chair may not be without its interest to the readers of "N. & Q.," since (as far as I am aware) it has never yet received more than a passing notice from the historian; and if it indeed be a relic of Mary Stuart — as there seems good reason to believe — it deserves more attention (in these days of minute detail) than it has hitherto obtained.

The top of the chair is battlemented, and flanked by the two side-pieces which terminate in pediments supporting figures. Both figures are seated on

low chairs of a massive ecclesiastical character. The right-hand figure (which is headless) holds an open volume, and is apparelled in chasuble and alb. The left-hand figure is seated on a more highly-decorated seat, wears a crown, and is bearded; is vested in chasuble, alb, and dalmatic; and, though the hands are deficient, evidently did not, like the other figure, bear an open volume. Both figures face to the east. The upper part of the back of the chair is filled in with a pointed arch, cusped, and highly ornamented; the arcs being divided into smaller cusps, which terminate (as do the larger) with leaves and trefoils carved with great richness. In the spandrels of the cusps are birds with outspread wings, bearing labels. Those on the left appear to be eagles; those on the right have long bills, and may be intended for pelicans. The large right-hand spandrel of the arch contains a figure of the Virgin Mary, crowned as "the Queen of Heaven," clad in long flowing drapery, with her hands upraised, apparently in benediction, and her hair loose and streaming. Near to her is her emblem, the pot of lilies; the pot being much decorated, the lilies five in number. It stands upon a label, whose folds fill up the rest of the spandrel. The left-hand large spandrel contains the figure of an angel feathered to the elbow and knee, his wings outspread, and a label proceeding from one hand. The arms of the chair are divided into two parts. The first part terminates in a graceful curve, supporting a figure: the second part is continued with a curve, carried on into the wings of a figure kneeling upon one knee: the intervals are filled up with open Gothic work. The four figures on the arms are all angels, whose wings are made to rest upon, or join into, the curved form of the chair-arm. They all face to the east, and are clad in loose drapery; the folds of which (as in the cases of the other figures) are carved with great minuteness, and disposed with much knowledge of artistic effect. The upper left-hand figure holds a trumpet; that on the right a stringed instrument, which neither resembles the Grecian, Roman, Jewish, or Egyptian lyre, but has precisely the same form as the modern "banjo" of the negroes. Of the two angels on the lower divisions of the arm, the one on the right bears a legend, and the one on the left appears to have done the same, but the arms have been broken off. These legends may have been illuminated with texts of Scripture, &c. The sides of the chair are recessed, and filled in with a species of Gothic tracery that is apparently of later date than the rest. The front of the chair is panelled, and the foot is decorated with quatrefoils in high relief.

During the sleep of indifferentism which fell upon the church towards the close of the past century, all interest attaching to the chair seems to have been forgotten; and, after a lapse of years, it was discovered by the late Mr. Heathcote, of Conington Castle, in a room of the belfry of the church, where it had been thrust aside with other things as useless lumber, and daubed with the whitewash and paint of the generations of workmen who had cleansed their brushes on its broad surface. Mr. Heathcote, with a praiseworthy regard for a relic of so much interest, resolved to replace the chair in the position it had formerly occupied in the chancel of the church: but before this could be done, it was necessary to repair the ill usage which the chair had received, and to restore it, as much as possible, to its original condition. It was accordingly confided to trustworthy and skilful hands; the old ornamental portions were replaced, and the chair was in every way restored strictly in accordance with its original design. It is now in a good state of repair, and will probably remain for many ages a mute memorial of that tragic scene in which it once played its part.

And, could we imagine the Dryad that watched over its forest-birth had filled its oaken frame with speech and feeling: or that a greater Power had put a voice into its shape, and caused the beam out of its timber to cry out against that cruel death-scene in the banquet-hall of Fotheringay, we might almost suppose it to have denounced the English Queen in the words of the Prophet Habakkuk (ii. 10, 11.):

> "Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it."

And, so long as that chair remains in the church of Conington, and the stones of the banquet-hall of Fotheringay form a portion of its castle, so long shall that cry go up to heaven, and tell the hapless doom of Mary Stuart! CUTHBERT BEDE, B.A.

INEDITED LETTER OF WARREN HASTINGS.

The subjoined letter, believed to be unpublished, is so characteristic of the energy and decision of the great governor-general of India, that I think it worth recording in your publication. It appears to be written and signed by him immediately after, as when it came into my possession the bright sand then in use was adherent more or less to the whole document. Sir Philip Francis and the other signature are in a different ink, and were so awkwardly in their place, that it would indicate that those signatures were previously obtained.

H. W. D.

"*To Capt. Robinson, Commander of the Morning Star.*

(*Secret Department.*)

"Sir,

"You are hereby commanded to proceed down the River with this Tide, to seize all the French

pilot vessels and pilots which you may be able to find, and bring them up to Calcutta.

"A pilot will be sent on board you by the Master Attendant, who will furnish you with orders to him to point to you such pilot vessels as may be in the service of the French nation.

"In the execution of this service the utmost secrecy is to be observed.

We are, Sir,
Your most obedient servants,
Warren Hastings.
P. Francis.
Edw. Wheeler.

Fort William, 9th July, 1778."

MEDIÆVAL EMBLEMS OF THE PASSION.

The venerable Priory Church of Great Malvern contains a series of these emblems, among which are some I have never before met with; and as they may be interesting to some of your readers, I have made a note of them. They have evidently been moved from some other part of the church to their present position in St. Anne's Chapel, and as a few of the more usual emblems are wanting, the series has probably been more complete than it is now. The date of the glass is the latter half of the fifteenth century, and consists of a series of demi-angels, each bearing a shield, upon which these emblems are depicted.

On the first are two heads, representing Judas kissing his Master, the head of the Saviour being surrounded by the usual cruciform nimbus.

2. The reed, here drawn as a bulrush with flag leaves, crossed by a mace.
3. The lantern.
4. Christ blindfolded; represented symbolically as having a thin muslin bandage over His eyes, which are seen through it and depicted wide open, as if not at all affected by it.
5. Two hands issuing from the dexter side of the shield, as if in the act of buffeting; from the sinister side issues one hand pulling a beard or lock of hair.
6. The spear of Longinus, with drops of blood and water trickling from it, crossed by the reed and the sponge.
7. The cock that warned St. Peter.
8. The crown of thorns.
9. The cross.
10. The falchion of St. Peter crossed by another mace.
11. The seamless vest.
12. The hammer between *two* nails only.
13. The purse of Judas overflowing with money, represented as a merchant's gypciere.
14. The ladder.
15. Two scourges or flagelli crossing each other.
16. The sacred monogram, I.H.C.
17. The five wounds.
18. St. Veronica, with the napkin outspread impressed with the sacred head.
19. An impudent repulsive head in the act of spitting.
20. The lower portion of the pillar entwined with the cord.

To this Note I wish to add a Query. Have any of your correspondents ever met with, in similar representations, the instruments I have described as maces in shields 2. and 10.? The first has a round termination, with three triangular-shaped spikes issuing from it, one at the end, and one on each side of the ball; the second has a pointed oval, or egg-shaped end, and is quite studded with spikes, not triangular, but straight like the teeth of a woolcomb; they evidently refer to the "weapons" mentioned in St. John xviii. 3., and I am not aware of the existence of any similar types. I may also state that those mentioned on shields 1. 4. 5. and 19. are by no means usual.

While on this subject I will add a list of the other emblems I have met with not included in this series, and shall be glad to receive from any of your readers any additions to it.

The ear of Malchus; the two swords which they showed the Lord when He said "It is enough;" the three dice; the pincers; the thirty pieces of silver; the pitcher of water which our Saviour used when He washed His disciples' feet; the towel, generally represented hanging from a ring, with which He wiped them; the fire at which St. Peter warmed himself, and the three spice-boxes for embalming. I shall also be glad to hear if the representation of *two* nails only instead of the usual number of *three*, occurs in any other instance.

Norris Deck.

Great Malvern.

BOOKSELLING IN CALCUTTA.

Looking over your Queries this morning, my attention was drawn to that now in course of elucidation in your pages — the origin of the phrase "Sending a man to Coventry." I am not about to offer any explanation thereof, but simply to chronicle in your columns, more for the amusement than the edification of your readers, a *reminiscence* of an eccentric application of a passage in Shakspeare bearing upon this popular dislike to Coventry.

Any of your readers who may have visited the capital of British India will recollect the native *kitaub-wallahs*, or booksellers, who drive a good trade in the streets of Calcutta by thrusting their second-hand literature into the *palanquins* of the passers, and their pertinacity and success in fixing *master* with a bargain. For the information of the untravelled, I may further remark that these *flying bibliopoles* draw their supplies from

the daily auctions arising out of the migratory habits or the mortality to which the residents in that city are subject; and it would somewhat astonish our *Sothebys* and *Putticks* to see the extent of these sales of literary property, and derange their *tympanums* to hear the clamorous competition among the aforesaid half-naked dealers for lots not catalogued with their bibliographical precision. The books thus purchased, I may further observe, are subject to the overhaul of the better-informed of the tribe before they make their appearance in the streets; when deficiencies are made good, bindings vamped, and lettering attempted: finally, they are placed in the hands of the hawkers, when the following peculiarities are detectable:—where a title or last leaf may have been wanting, these *Calcutta editions* occasionally display a *prophane* book with a *sacred* title; or a *pious treatise*, for the sake of the word "Finis," made complete by affixing the last leaf of *Tristram Shandy* or the *Devil on Two Sticks!* Less intelligent jobbers will open their book, and, finding the first word "Preface," clap it incontinently in gilt letters on the back! I leave the imagination of the reader to fill up the *cross-readings* which would likely result from such practices, and revert to my anecdote, which I had almost lost sight of.

Some twenty years ago, then, the dingy tribes were startled, and the auctioneer gratified by the appearance of a new face in the *bidders' box*—a brisk little European, who contested every lot, aiming, apparently, at a monopoly in the second-hand book trade. Shortly thereafter, this individual, having located himself in a commanding position, came forth in the daily papers as a candidate for public favour; and, in allusion to the reformation he contemplated, and his sovereign contempt for his black brethren, headed his address, to the no small amusement of the lieges, in the *Falstoffian* vein:

"... No eyes hath seen such *scarecrows*.
I'll not march thro' Coventry with them, that's flat!"

This joke was no doubt thrown away upon his Hindoo and Mussulman rivals, but, alas for the reformer! he little knew the cold indifference of the Anglo-Indian about such matters, and, as might have been expected, he failed in establishing himself in business, and ultimately fell a victim to the climate. Of the previous history of this one, among ten thousand, who have left their bones in the land of cholera, I know nothing beyond the fact that he was a son of Thomas Holcroft, a dramatist of repute in his day. J. O.

FOLK LORE.

Subterranean Bells (Vol. vii., p. 128.).—The tower and nave of Tunstall Church, Norfolk, are in ruins; the chancel alone being used for divine service. The village tradition says, that this calamity was caused by fire; and that the parson and churchwardens quarreled for the possession of the bells which were uninjured. During their altercation, the arch-fiend walked off with the subjects of dispute; but being pursued, and overtaken by the parson—who began to exorcise in Latin—he made a way through the earth to his appointed dwelling-place, taking them with him. The spot where this took place is now a boggy pool of water, called Hell Hole; and an adjoining clump of alder-trees is called Hell Carr. In summer time, a succession of bubbles—doubtless caused by marsh gas—keep constantly appearing on the surface. Those who believe in the tradition, find in this circumstance a strong confirmation. For, as it is the entrance to the bottomless pit, the bells must be descending still; and the bubbles would necessarily be caused by bells sinking in water.

In the adjoining village of Halvergate, on the largest bell, is the following inscription:

"Sit cunctis annis,
Nobis *avita Johs*."

I suppose this must be "audita Johannes," but the inscription certainly is *avita*.

On the second bell:

"Intercede pia
Pro nobis Virgo Maria."

On the third bell, founder's name, and date 1653,—a solitary instance, I imagine, of an addition made to a peal of bells during the Puritan triumph of the Great Rebellion. E. G. R.

Fisherty Brow, near Kirkby Lonsdale, supplies such an instance as J. J. S. inquires after. There is a sort of natural hollow scooped out there, where a church, parson, and all the people, were swallowed up ages since; and any one who doubts it, may put his ear to the ground on a Sunday morning and hear the bells ring! P. P.

Old Weather Proverb.—The old monkish Latin rhyme is very plainly verified this year:

"Se Sol splendescat, Mariâ purificante,
Major erit glacies post festum, quam fuit ante."

February 2nd was a most brilliant day here, where I live, not twenty miles from London: the ground is now covered with snow, and the frost very sharp.

"After Candlemas Day the frost will be more,
If the sun then shines bright, than it has been before."

"After Candlemas Day frost will follow more keen,
If the sun then shines bright, than before it has been."

C— S. T. P.

W—— Rectory, Feb. 12.

Primrosen.—The early appearance of primroses this year induces me to trouble you with some East-Anglian folk lore concerning them, premising that here the word still forms its plural in *en*.

At Cockfield, Suffolk, there are none, nor, it is said, do they thrive when planted; though they are numerous in all the surrounding villages, which do not apparently differ from Cockfield in soil.

The village legend says that here, too, they once were plentiful, but when Cockfield was depopulated by the plague, they also caught the infection and died, nor have they flourished since that time.

In East Norfolk some old women are still found who believe that if a less number of primrosen than thirteen be brought into a house on the first occasion of bringing any in, so many eggs only will each hen or goose hatch that season. When recently admitted into deacon's orders, my gravity was sorely tried by being called on to settle a quarrel between two old women, arising from one of them having given one primrose to her neighbour's child, for the purpose of making her hens hatch but one chicken out of each set of eggs. And it was seriously maintained that the charm had been successful.

Since then I have heard that it only has an influence over geese. Perhaps this may account in some measure for the belief. In early seasons, persons are induced to carry in specimens of the first spring flowers that they find. In such seasons, too, fowls lay early, and perhaps do not sufficiently protect their eggs. The ungenial weather which too frequently succeeds spoils the eggs, and the effect is attributed to the "primrosen" of course; the cases where a few flowers are brought in, and the fowls have numerous broods, remain unnoticed.

E. G. R.

Harvest Home Song, sung in some Parts of Surrey.—

"We have plough'd,
We have sow'd,
We have reap'd,
We have mow'd;
Ne'er a load
Overthrow'd —
Harvest Home!"

R. W. F.

Bath.

INEDITED POEM ON CHAUCER.

I lately bought a black-letter Chaucer (1561), in which I find MS. notes by two or three writers. One is in rather a crabbed handwriting, and dates from 1574. I must own to being unable to decypher this gentleman's notes to my satisfaction; but the writing of another is clear and distinct. There are a few emendations on the "Rime of Sire Thopas," and the following "Eulogium Chaucerj." I do not know whether it has appeared anywhere in print before; and as my reading in the British poets is too limited for me to say anything about its author, I should be glad if you or any one of your correspondents would inform me who the lines are by:—

Eulogium Chaucerj.

Geffrye Chaucer, the worthiest flower
Of English Poetrie in all the Bower.
So as wth hym we maye compare
Wth Italy for Poet rare.
Dant, nor Boccace, nor Petracqu fyne,
But Chaucer he wth them may syng.
Wth woords so fitt and sense so deepe,
His matters all he can so riepe,
The Muses nyne, I thynck their teats
To his sweete lypps did sweetly reatch.
As Plato, in his cradle Nest,
Is saied of Bees to haue bene blest.
So as, by Nature, noe man can,
Wthout rare guyst, prove such a man.
The rare euents that haue bene sence,
O how they call for his defence!
Though many one hath done his parte,
Yett he alone had toucht the harte.
Sith he then is so peereles fownd,
For hym lett bee the Laurell crowne,
And all the Birds of pleasaunt laye,
Therein lett them both syng and playe,
As itt weare ioygnyng all there noats,
Wth his sweet music and records.
O that, as nowe he sounds wth penn,
His lyvely voice myght sownd agayne.
But Natures debt we must pay all,
And soe he hath, and soe we shall.
Though for his other parts of grace
Chaucer will live and shewe his face.

T. A. S.

Minor Notes.

"*Le Balafré.*"—I was surprised to see that Miss Strickland, in the three volumes published of the *Lives of the Queens of Scotland*, always ascribes this well-known sobriquet to Francis, second Duke of Guise, instead of his son Henry, third duke. This is a mistake which I should have thought the merest tyro in history could not have committed about persons of so much note, and affords another instance of what Messrs. Macaulay and Alison had already exemplified, that writers of the most profound research will often err as to matters which lie, as it were, on the very surface.

J. S. Warden.

Macpherson's "Ossian."—It would appear as if Macpherson had picked up his information about British history in the pages of a kindred spirit, Geoffrey of Monmouth, for certainly he could have found in no other writer that Caracalla and Carausius were cotemporaries. J. S. Warden.

Epitaph from Tichfield.—The curious epitaph which I inclose was copied, as closely as possible, from a monument in Tichfield Church, Hants. You may perhaps think it worthy of a place in "N. & Q."

"The Hvsband, speakinge trewly of his Wife,
Read his losse in hir death, hir praise in life.

Heare Lucie Quinsie Bromfield buried lies,
With neighbours sad deepe weepinge, hartes, sighes, eyes.
Children eleaven, tenne livinge me she brought.
More kind, trewe, chaste was noane, in deed, word, thought.
Howse, children, state, by hir was ruld, bred, thrives.
One of the best of maides, of women, wives,
Now gone to God, her heart sent long before;
In fasting, prayer, faith, hope, and alms' deedes stoare.
If anie faulte, she loved me too much.
Ah, pardon that, for ther are too fewe such!
Then, reader, if thou not hard-hearted bee,
Praise God for hir, but sighe and praie for mee.

Here by hir dead, I dead desire to lie,
Till, rais'd to life, wee meet no more to die.
1618."

RUBI.

"*A horse! a horse! my kingdom for a horse!*" *Richard III., Act V. Sc.* 4.—In the edition of the *Walewein* published by Professor Jonckbloet, Leyden, 1846, is found, vol. ii. p. 178., a remarkable parallel passage to the world-famed line of Shakspeare, the verses 16007–8 of the *Lancelot*, a romance of the Middle Ages:

"Addic wapine ende een pard,
In gaeft niet om een coninerike."

"Had I weapons and a horse,
I would not give them for a kingdom."

From the Navorscher.

J. M.

Weight of American Revolutionary Officers.—On the 10th of August, 1778, the American officers at West Point were weighed, with the following result:

	Lbs.		Lbs.
Gen. Washington -	209	Col. Michael Jackson	252
Gen. Lincoln - -	224	Col. Henry Jackson -	238
Gen. Knox - - -	280	Lt.-Col. Huntingdon	212
Gen. Huntingdon -	182	Lieut.-Col. Cobb -	182
Gen. Greaton - -	166	Lt.-Col. Humphreys	221
Col. Swift - - -	319		

Only three of the eleven weighed less than two hundred pounds,—a result which does not confirm the Abbé Raynal's theory of the deterioration of mankind in America.

UNEDA.

Philadelphia.

The Patronymic "Mac."—The *Inverness Courier* of 1823 gives a list of genuine Celtic surnames beginning with *Mac*, amounting to no less than 392.

[KIRKWALLENSIS.

Erroneous Forms of Speech.—Should you consider the following as worth a place in your publication, they are at your service.

1. The much-used word *Teetotal* is wrong: it ought to be written *Teatotal*. It implies the use of *tea*, instead of intoxicating liquors: that was its original meaning. Let us return to the proper spelling. Better late than never.

2. The expression, lately become very common, "*Up* to the present time," and so forth, is wrong. It ought to be "*Down* to the present time." The stream of time, like all other streams, is always descending. In tracing a thing backwards, from the present time, it is quite right to use the word *up*.

3. The words *down* and *up* are much misapplied by the inhabitants of the provinces in another sense, not knowing, or forgetting that, *par excellence*, London is considered the highest locality: *from* every place, how high soever its position, it is "*up* to London," and *to* every such place, it is "*down* from London." In London itself, St. Paul's Cathedral is considered as the highest or central point; and in every street radiating from that point, it is *up* when going towards it, and *down* when going from it. In going from St. Paul's to the Poultry we go *down Cheapside*.

4. The inhabitants of provincial towns and cities are much in the habit of saying such a person is not "in town" to-day. That is wrong: they ought to say "in *the* town." The word *town* is, *par excellence*, applicable to London alone.

ROBERT SMART.

Sunderland.

Hexameters from Udimore Register.—The following hexameters are copied from the fly-leaf of a register-book which dates back to 1500. They were written by a vicar in Elizabeth's reign. The burden of the lament is, that the tithes, now worth about 500*l.* a-year, had been sold by a "sordid unprophetick priest" for 30*l.* per annum, and that consequently all his successors found themselves "vicars without tithes." The register-book is in the church of Udimore, near Rye, in Sussex:

"Udimer infelix! nimis est cui Presbyter unus;
Presbyter infelix! cui non satis Udimer una;
Impropriator habet Clero quæ propria durus,
Atque alter Proprios Clerus peregrinus et hospes;
Ex decimis decimis fruitur vir lege sacerdos
Alter Evangelio reliquis prohibente potitur
Eheu! quam pingui macer est mihi passer in arvo
Idem est exitium fidei fideique ministro
Ita queritur
STEP. PARR, Vic."

J. MN.

Dr. Johnson.—The parchment containing the grant of the freedom of the city of Aberdeen to the "Literary Colossus," in 1773, once the property of

Mrs. Piozzi, was sold in Manchester in August, 1823, to an eminent bookseller in Bond Street.

KIRKWALLENSIS.

Borrowed Thoughts. — We often hear the man who, from his more advanced position, looks with contempt on the wisdom of past ages, likened to the child mounted on his father's shoulders, and boasting that he is the taller of the two.

This is no new idea. It is probably derived immediately from Mr. Macaulay, who in his *Essay on Sir James Mackintosh* says:

"The men to whom we owe it that we have a House of Commons are sneered at because they did not suffer the debates of the House to be published. The authors of the Toleration Act are treated as bigots, because they did not go the whole length of Catholic Emancipation. Just so we have heard a baby, mounted on the shoulders of its father, cry out, '*How much taller I am than Papa!*'"

But it may be traced farther; for hear what Butler says (*Hudibras*, ii. 71.):

> "For as our modern wits behold,
> *Mounted a pick-back on the old*,
> Much farther off, much further he,
> Rais'd on his aged Beast, could see."

ERICA.

Warwick.

Suggested Reprints. — Acting on the suggestion of J. M., I make a note of the following:

"Joshua Sprigge's *Anglia Rediviva*, London, 1647, gives a florid but authentic and sufficient account of this new-model army in all its features and operations by which England had come alive again. A little sparing in dates, but correct when they are given. None of the old books are better worth reprinting." — Carlyle's *Letters and Speeches of Cromwell.*

I would remark, also, that there are very few collections of maxims so good and profitable to the present time as Francis Quarles' *Enchiridion*, London, 1702, 12mo. A reprint would be very useful. There is an article thereon in the *Retrospective Review*, vol. v. p. 180.

K. P. D. E.

Queries.

RIGBY CORRESPONDENCE.

In looking over old family papers, I find a bundle of letters, sixty-seven in number, some of them very interesting, written to my grandfather by Richard Rigby, commencing in the year 1758, and ending 1781. This Richard Rigby, it appears, held the then sinecure office of Master of the Rolls in Ireland, but resided altogether in England, and held office under several administrations as Paymaster of the Forces. His letters from 1769 to 1781 are all dated from the Pay Office. He is the Mr. Rigby whose *awkward integrity* is alluded to by Philo-Junius in his letter of 22nd June, 1769, and who is ironically styled "Modest" by Atticus in letter of 14th November, 1768. My object is to endeavour to ascertain from some of your correspondents whether there is any representative of Mr. Rigby who possibly might have in his possession the counterpart of the correspondence above alluded to, which to Irishmen could not fail to be of interest, and probably of historic value. The writer was a member of the Irish House of Commons, and, it appears, was in the habit of giving very graphic details of Irish politics in general, and of the proceedings of the House of Commons in particular. Under date of 8th December, 1769, Mr. Rigby thanks him

"For your constant accounts of what passes in your parliaments. If it was not for the intelligence I give the ministers from you and the rest of my friends, they would know no more of what is doing in the Irish Parliament than in the Turkish Divan. For (neither) the Lord Lieutenant nor his Secretary ever write a line to the Secretary of State."

Again, 2nd December, 1771:

"I am much obliged to you for your constant intelligence, and so are greater persons than myself, for I happened to be with Lord Rochford to-day when his letters arrived from his Excellency, and he had sent no despatches of a later date than the 26th, so that his Majesty and his ministers would have known nothing of a report having been made by that committee, but for my information. Lord R. sent your letters with my leave to the King. They will do no discredit to the writer, especially when compared to that *blotting* paper wrote by his Excellency."

In another letter he talks of the reports of speeches made by his correspondent being far better than those of any *note-taker*; so that if they are forthcoming, I have no doubt they would be of interest and value to the historian of Ireland of that time.

K. K.

HERALDIC QUERIES.

Can any of your correspondents furnish me with the names to the following coats of arms? Some are entire, others are lost, from the glass having been cut to fit the divisions. These remnants form part of the chapel and hall windows of the old Bishop's Palace (now the Deanery) at Worcester.

I. Quarterly 1 and 4. Barry of 6, azure and or, on a chief of 1st; 3 pallets between 2 gyrons of 2nd; over all an inescutcheon erm.

Quarterly 2 and 3. Quarterly 1 and 4 a chevron between 3 roses or cinquefoils; 2 and 3, a chevron between 3 martlets. (Colours obliterated.)

II. Sable, 3 church bells or, impaling a shield, per fess invecked (this last cut off).

III. A saltire voided between 12 cross crosslets.

IV. Quarterly 1 and 4. Arg. a chevron between 3 foxes' heads erased gu.

Quarterly 2. Arg. on a bend sa., 3 dolphins or.

Quarterly 3. Party per pale pily sa. and arg. impaling sa., a bordure arg.

Over all a crescent for difference, and shield surrounded with following names, "Edmundus Fox secundus filius Charoli Fox, 1586." (Query, Who were these people?)

V. Imperial crown over poppy head. (Query, Whose emblem or badge?)

VI. A bull's head sa., guttée, horned, and langued, or. (Query, Whose crest or badge?)

VII. A chevron between 3 roundles, having for crest 2 lion's paws holding a roundle.

VIII. Sa. a chevron between 3 lions' faces or, crescent for difference, having for crest a griffin.

IX. Or 3 Talbot's heads proper.

X. Quarterly 1. Sa. lion rampant, or.

Quarterly 2. Paly of —— gu. and arg. (Cut off.)

Quarterly 3. Arg. a muscle ——. (Colour gone.)

Quarterly 4. (Cut off.)

XI. —— on a chevron between 3 lions' heads; 3 roses (colours gone), with crest. A man's head and shoulders robed with eastern crown on head.

XII. Or six fleurs-de-lis sable, 3. 2. and 1., with motto "Argrete constante."

XIII. Arg. on a chevron sa., 3 mullets of 1st between 3 lions' heads erased of 2nd.

XIV. Sa. a chevron arg. between 3 porpoises or, impaling lion rampant. (Colour gone.)

XV. Quarterly sa. and arg., a cross moline quarterly, erm. and ——. (Colour gone.)

The names to these coats of arms might enable one to trace whence the original bits came; it might be possible that the old windows of the cathedral (said to have been destroyed) served for filling up the borders of the old palace windows.

W. H. P.

ON A PASSAGE IN ACTS XV. 23.

Dr. Burton (*Greek Test.*, Oxford, 1848), in a note on the words οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί (Acts xv. 23.), says: "Most MSS. read οἱ πρεσβύτεροι ἀδελφοί." I should feel much obliged to any of your readers who could kindly direct me to some particular manuscripts, to which Dr. Burton may possibly have alluded when he wrote the above note; or who could refer me to *any Greek MSS. of authority*, in which the καὶ is not found. I have been enabled to consult the *Codex Laudianus*, a MS. of the seventh century; also the *MS. Canon*, of the early part of the tenth century; and the *Codex Ebner.*, of the twelfth century. In neither of these is the καὶ missing. Nor am I aware of any Greek Bible or New Testament printed without the καὶ; nor indeed of any translation without the conjunction (though there may be some such) in Latin, or in any other language, with the single exception of the Vulgate after St. Jerome, and its several versions. The Bibles of Sixtus V. and Clement VIII., agreeing in this particular, read alike, "Apostoli et seniores fratres." On the other hand, Vutablus, in his new translation, reads, "Apostoli et presbyteri *et* fratres;" which is likewise the reading of the *interp. Syriac.*, as given in the *Biblia Regia;* also of Beza, as given in the edition of the Bible, *Oliva Roberti Stephani*, 1556; whilst in the *Novum Testamentum e Græco archetypo Latino sermone redditum, Theodoro Beza interprete*, ed. Hanov. 1623, the reading is, "Apostoli, et seniores, et fratres;" which is also the reading in *Bibl. Sacr. ex Sebastiani Castellionis interpretatione*, ed. Francofurti, 1697. To which may be added the *Biblia Gallica*, 1580; the *Bibl. Belg.*, ed. Leydæ, 1737; and Luther's German Bible,—all which retain the *and.*

I have also consulted a more important version, namely, the ancient Italic, which also reads, "Apostoli, et seniores, *et* fratres;" but which (in Pet. Sabatier's edition, Par. 1751) has appended to the verse the following note:

"V. 23. — *MS. Cantabr.* Scripserunt epistolam per manus suas continentem hæc, Apostoli, et presbyteri fratres, hiis qui sunt per Antiochiam, et Syriam, et Ciliciam, qui sunt ex gentibus fratribus, salutem. — *Græc. textui Laud.* consonat [versio *Italica*], nisi quòd habet κατὰ τὴν Ἀντιόχειαν, καὶ Συρίαν, καὶ Κιλικίαν, pro Antiochiæ, et Syriæ, et Ciliciæ. *MSS. quidam*, pro χειρὸς manum, legunt χειρῶν, cum Vulg.; *aliique plures tollunt καὶ post seniores.* Irenæus, l. iii. c. 12. p. 199. a. legit: Apostoli, et presbyteri fratres, his qui sunt in Antiochia, et Syria, et Cilicia, fratribus ex gentibus salutem. S. Pacian., *Parœn. ad Pœnit.*, p. 315. h.: Apostoli, et presbyteri fratres, his qui sunt Antiochiæ, et Syriæ, et Ciliciæ, fratribus qui sunt ex gentibus salutem. Vigil. Taps. l. xii. *De Trin.*, p. 329. c.: Apostoli, et presb. fratres, iis, qui Antiochiæ, et Syr., et Cilic. fratribus qui sunt ex gentibus salutem."

This note certainly goes far to corroborate (if indeed it was not the chief authority for) Dr. Burton's assertion; but it does little to satisfy my curiosity on a point, which I conceive to be of considerable interest, and of no slight importance, at the present time. The Cambridge MS. appears to be in Latin only; as is also the passage referred to in Irenæus, whose original Greek is lost. So that, after all, there is some ground to suspect that there in fact exists *no Greek manuscript whatsoever* without the καὶ.

I will add another note, which I find at the passage in Irenæus (*Contr. Hær.*, lib. iii. cap. 14. p. 199., ed. Par. 1710):

"Sic cum Irenæo habent codd. Cantabrig. et Alexand. et Vulgatus interpres. *At in editis Græcis: πρεσβύτεροι καὶ οἱ ἀδελφοί.*"

J. SANSOM.

Oxford.

Minor Queries.

Belatucadrus. — In the *Poetical History*, by the French Jesuit, P. Galtruchius, 5th edition, 1683, the sixteenth and closing chapter of the first book of this history of the heathen gods is devoted to those worshipped in England, and the last of whom mention is made is Belatucadrus, being introduced and summarily disposed of as follows:

"In time the idols did increase, and we find in ancient writers, some who have been transported hither by the eastern people, as the God (Abellio vocabatur in Gallia) Belenus, or Belatucadrus. The latter, to my knowledge, hath been adored in the north part of England; for lately, since the learned Camden hath mentioned him, there was a piece of his statue found in Westmoreland, near Brougham, a castle belonging to that bountiful and venerable lady, Anne Dorset, countess dowager of Pembrook and Montgomery, &c.; and in the bottom this inscription is to be seen: 'Sancto Deo Belatvcadro,' which idol was doubtless made by the Romans, for it was their custom to adore the gods of the country which they did conquer."

My object is to ascertain, if possible, if this portion of statue has been preserved? Has any subsequent discovery been made in the same locality respecting, or any additional light thrown upon, the one of which mention is herein made?

Kappa.

Surname of Allan.—Perhaps Mr. Lower, or some other etymological reader of "N. & Q.," may kindly assist me in my endeavours to find out the correct meaning and origin of this surname, variously spelt *Allen*, *Allan*, *Allin*, *Alleyne*, &c.? My theory on the subject, from various researches, is that it is a word of Celtic or Gaelic etymon, *Aluinn*, in that language, signifying "delightful or pleasant." And again, several islet-rocks romantically situated in the Firth of Clyde, Scotland, are called to this day *Allans*. I should much like, however, to have the opinions of older and more experienced etymologists than I can pretend to be; for few subjects present so interesting a field for different theories as that regarding the origin of family names does. As I am naturally interested in my own surname, I should also like to obtain a sketch of the different British families of note bearing the surname and arms of *Allen* or *Allan*, and references to those works which give their history and lineage.

A. S. A.

Wuzzeerabad.

Arms of Owen Glendower. — Could any of your correspondents inform me of the blazoning of the arms of Owen Glendower, which, according to the copy of his private seal, furnished by Meyrick to the editor of the *Poems of Lewis Glyn Cottie*, are, Quarterly, four lions rampant; supporters, a dragon (gules?) and a lion? B. B. Woodward.

Tenent and Tenet. — When did the use of tenent (for opinion, dogma, &c.) give place to tenet? Surely both forms should be retained, and used according to circumstances. It is correct to speak of a tenet of John *Wesley*. When attributing the same doctrine to *Wesleyans*, it becomes their tenent.

Y. B. N. J.

"*I hear a lion,*" *&c.* — Can any of your correspondents favour me with the origin of the following *jeu d'esprit*, reputed to have been addressed to the Speaker in the House of Commons? —

> "I hear a lion in the lobby roar!
> Say, Mr. Speaker, shall we shut the door
> And keep him *out?*
> Or shall we let him *in*,
> And see if we can get him *out* again?"

To ascertain by whom, and upon what occasion, the above lines were uttered, would considerably gratify

Sagitta.

"*The Exercist Day*" *at Leicester.* — In the Chamberlain's accounts for this borough for the year 1604–5, I find the following entry:

	s.	d.
"*Item.* The vjth of Novemb^{r} [1604], *being the exercist daye*, given to the preacher and mynist^{rs} at the exercistz, one pottell of clarett wyne and one quarte of sacke - - - -	ij	iiij

There are also charges "for wyne drunk at the *exercist dinners*, on the viijth of Jan^{y}, the fyfthe of Marche, and the ixth of April," 1605. Were these meetings held for the purpose of *exorcising* the evil spirits and witches, the belief in which had at that time greatly increased in England, through the recent accession of "the modern Solomon" to the throne? and, if so, was the practice a general one, or were they merely for religious *exercises?*

A few years afterwards nine unfortunate women were tried at our assizes for witchcraft, and were convicted and executed! Leicestriensis.

Ecclus. xlvi. 20.—Why does the Church order this verse to be omitted in the reading of the lessons? Is it because the passage assumes the fact that Samuel himself appeared to Saul—a statement open to discussion? Bœoticus.

Edgmond, Salop.

Etymology of Burrow. — In the north of Gloucestershire I have met with the word *burrow* (I do not answer for the orthography), meaning sheltered, secure from wind, &c. The side of a thick coppice was spoken of as "a very *burrow* place for cattle." Can any of your correspondents give the etymology of the word, or other instances of its use? Balliolensis.

Alexander Adamson. — I should be glad to know who Alexander Adamson was (the tutor who accompanied Wm. and Patrick Ruthven, the son of

the Earl of Gowrie, in their flight into England in August 1600), and what became of him? There was a Wm. Ruthven, of Scotland, married at Chitterton, Northumberland, to Esther, daughter of Robert Adamson, vicar of that parish in 1681. Was he any relation to the Gowrie family?

E. H. A.

Psalmanazar.—The great literary abilities of Psalmanazar, and indeed all the known circumstances of his life and history, excite some curiosity as to his real name. Can any of your readers inform me of this? St. Johns.

Coleridge's Christabel.—In the original edition of this poem, the following lines are to be found at the beginning of Part II.:

> "Let it rain, however fast,
> Rest from rain will come at last;
> And the blaze that strongest flashes,
> Links at last, and ends in ashes!
> But sorrow from the human heart,
> And mists of care, will they depart?"

Now these lines, and a great many more which I cannot remember, as I have not the original edition, are to be found in an old volume of *Blackwood's Magazine*, in a review upon the poem. The poem, as published in the edition of Coleridge's *Poems* edited by D. and S. Coleridge (Moxon, 1852), does not contain these lines, and no notice is taken of the fact by the editors. Either Coleridge did or did not cancel the lines mentioned; if he did, can any of your readers inform me in which of his works this fact is mentioned? If he did not, then one of the most beautiful poems in the English language has been edited in a manner that no one, I trust, will imitate. S. Y.

Beaten to a Mummy.—Whence comes this expression? It is used to signify, beaten so that form and feature are no longer distinguishable; whereas the immediate object of a mummy seems to be the preservation of the form and features of the deceased. Is not the phrase a corruption of beaten to a mammock, to a piece, to a scrap, to a fragment? And yet, in Marryatt's *Pottery* (Murray, 1850, p. 250.) is the following passage:

> "Diodorus Siculus (Book V. ch. i.), in speaking of the usages of the inhabitants of the Balearic Isles, states that these people were in the habit of beating with clubs the bodies of the dead, which, thus rendered flexible, were deposited in vessels of earthenware."

The Gloucestershire peasants frequently use the word mammock, which they pronounce "mommock." Robert Snow.

6. Chesterfield Street, May Fair.

Hanover Rats.—It is said that the native rat was extirpated from this country by the invading colonists from Hanover. What are the facts of this case, and where may the best account of this extermination of the natives be found? It is worth inquiring also, whether the aboriginal rat is now to be met with in any part of Great Britain. I should think that rat-catchers and farming folks could throw light on this interesting point of the British fauna. Shirley Hibberd.

Pallant.—In the town of Chichester there are four streets, north, south, east, and west, to which the name of "Pallant" is attached.

This particular spot, which is close to the High Street, is always called The Pallant.

Can any of your readers inform me of the origin and meaning of this word?

I have never met with any inhabitant of Chichester who could solve this difficulty.

A Cantab.

Curious Fact in Natural Philosophy.—The *Exeter Alfred* of 1828 has in one of its numbers the following:

> "Cut a couple of cards each into a circle of about two inches in diameter; perforate one of these at the centre, and fix it on the top of a tube, say a common quill. Make the other card ever so little concave, and place it over the first, the orifice of the tube being that directly under, and almost in contact with the concave card. Try to blow off the upper card, you will find it impossible. We understand that the cause that counteracts the effect at first expected of this singular phenomenon, has lately puzzled all the members of the Royal Society. A medal and a hundred guineas are said to be the reward of the successful discoverer.

Could any of the correspondents of "N. & Q." give any additional information on this rather curious point? Elginensis.

Drying up of the Red Sea.—Will some of your correspondents kindly assist me, by a reference to a passage in one of our modern historians, alluding to the extraordinary drying up of the Red Sea on one occasion? I thought I had read it in Rollin, as a quotation from Baronius, but cannot now find it in either one or the other.

W. Stillman.

Birmingham.

Joan d'Arc.—Did Joan d'Arc (the Maid of Orleans) bear any heraldic insignia; and if so, what?

Is the family from which she sprung now represented; and if they bear arms, what are they?

Is there any family of this name (D'Arc), and if so, where? And what are the arms belonging to it, if there are any? Bend.

Diary of Thomas Earl.—Strype (*Annals*, vols. i. & ii.) sometimes refers to a MS. No. 206. in the collection of Moore, Bishop of Ely, which he describes as a Diary (vol. i. pp. 135. 180.) kept

by Thomas Earl, who was made parson of St. Mildred's, Bread Street, at the beginning of Queen Elizabeth's reign, and "seems to have been a diligent noter of matters of remark concerning religion in his time" (vol. ii. p. 539.). In the *Catal. Libr. MSS. Angl.*, part ii. p. 366., it is described —

"Short notes of matters relating to the church by way of annals, written by some that favoured Puritanism, from the year 1548 to 1599."

Bishop Moore left his library to the University of Cambridge. Is this MS. in their possession, and is it a piece of historic value? Q. Q.

"*Jenny's Bawbee.*" — I would be glad if any of the readers of "N. & Q." would inform me where the old Scottish song, "Jenny's Bawbee," is to be found? It begins,

"Your plack and my plack,
And Jenny's bawbee,
We'll put it i' the pint stoup,
An' birl't a' three."

J. Mn.

Lord North. — In Forster's *Life of Goldsmith*, the following remark occurs respecting Lord North, George III.'s premier:

"North was the son of the princess dowager's intimate friend Lord Guildford, and scandal had not hesitated to find a reason for the extraordinary resemblance he presented to the king in his clumsy figure, homely face, thick lips, light complexion and hair, bushy eyebrows, and protruding large grey eyes."

Will some one of your readers favour me with an explanation of the meaning of this insinuation? Is it really intended to say that "scandal" reported Lord North to be the son of an illustrious lady of the royal family? It is clear Lord North strikingly resembled George III.; did the latter "favour" his father or his mother in physiognomy? Did George III. represent the Guelphs or the Saxe-Gotha family? Observer.

Ephippiarius. — What is the meaning of the word "Ephippiarius," occurring as the description of a person in a Latin diploma of the seventeenth century? Does it signify saddler, or, as has been suggested to me, esquire? V.

Nixon. — Can any of your readers inform me if there was a painter of this name living at Brighton in or about the year 1806, what pictures he painted, &c., and when he died? John Garland.

Dorchester.

Tuebeuf. — Where is it? A royal charter to the town of Doncaster, given by the hand of Master Eustacius, Dean of Salisbury, Deputy-Chancellor, and witnessed by an Archbishop of Canterbury and others, is dated at Tuebeuf, 22nd May, 5 Richard I. (1194). In Miller's *History of Doncaster* (Appendix, Deed No. 1.), the name is printed "Tuke or Toke," but on a reference to the original document it appears as above.

J. E. J.

Tooth of Sir I. Newton. —

"A tooth of Sir Isaac Newton was sold in 1815 for 730*l.*: a nobleman bought it, and had it set in a ring."

The above has gone the round of the papers without comment, contradiction, or illustration. Lest it should become matter of history, I wish to ask whether it is a new story or an old one; and whether it is a simple lie, or has any foundation in fact? H. B. C.

U. U. C.

Thomas Ceeley. — Who was Thomas Ceeley, who defended Lyme Regis so gallantly with the famous Blake, the former being governor? His exploits have been recorded in the *History of Lyme Regis*, &c. Probably we must look to Plymouth for his residence.

Mr. Christopher Ceeley was with Sir Francis Drake in his third voyage into the West Indies in 1572–3. The "Elizabeth Drake," of sixty tons and thirty men, under Sir Francis Drake, when acting against the Armada, was commanded by *Thomas Sealye*, another way of spelling Ceeley. There were Ceeleys, Sealeys, &c., in Devonshire and Somersetshire. G. R. L.

Marigmerii — Melinglerii — Berefellarii. — In Pirri's *Sicilia Sacra* (Grævius, *Antiqu. Sicil.*, ii. 425.) four officers of the inferior clergy, called *marigmerii*, are enumerated among the members of the cathedral of Montereale: and, in the same work (iii. 921.), two officers in the cathedral of Cifalu called *melinglerii*. Can either or both of these words be misprints, or corruptions of some word answering to the French *marguillier*, which in parish churches means a churchwarden, in collegiate churches a keeper of the relics? And what is the derivation of *marguillier?*

In Dugd. *Monast.*, edit. 1830, vi. 1308., seven of the inferior clergy of the collegiate church of Beverley are called by what is said to be an ancient name, *Berefellarii*. What does this word mean? Can it be a blunder, in the original document, for *beneficiatii?* John Jebb.

Peterstow Rectory, Ross.

"*Judæus odor.*" —

"Abluitur Judæus odor baptismate divo,
Et nova progenies reddita surgit aquis."

I have seen the above lines attributed to Vigilantius, but have not been able to verify the quotation. Can any of your readers tell me where they are to be found? I suspect they are not of so great antiquity, as Sir Thomas Browne (*Vulgar Errors*, book iv. chap. 10.), though he investigates

and denies the "Judæus odor," does not notice the opinion that it is removed by baptism. H.

Lord Lyon King-at-Arms, Scotland.—Where is there an account of the origin of this office, and of the different possessors of it? Scotland does not, I believe, possess any corresponding work to Noble's *History of the College of Arms*, and I know of no history which contains the above-desired information collectively. To trace the succession of the Lord Lyon Kings-at-Arms would be interesting, as many celebrated, and even illustrious, individuals held that high office in Scotland. Poets as well as warriors might be mentioned amongst the number. A. S. A.

Wuzzeerabad.

Louisa Lady Gordon of Gordonstoun, N. B.—This lady, who was the only child of Dr. John Gordon, Dean of Salisbury in England, and Lord of Glenluce in Scotland, married, 1653, Sir Robert Gordon, son of the Earl of Sutherland (better known as the historian of that earldom), who was created a baronet in 1625, and died in 1656. Their lineal male descendants became extinct in 1795, in the person of their great-great-grandson, Sir William, the sixth baronet. What I desire to ascertain is, who was Lady Gordon's father, this dean of Salisbury; his marriage, death, &c., and more especially how he was *Lord of Glenluce?* Perhaps some of your antiquarian subscribers may be able to assist me in these inquiries. A. S. A.

Wuzzeerabad.

Contested Elections.—What book gives an accurate account of all the contested elections since the Restoration, and prior to the Reform Bill? I have one or two wretched compilations; but it seems no Dod existed before the *flood*. X. Y. Z.

Minor Queries with Answers.

Game of the Whetstone.—In Lambarde's *Perambulation of Kent* (page 110., ed. 1596), the author, remarking on Ealred's assertion that King Edward the Confessor saw at mass the seven sleepers at Ephesus turn on one side after having slept seventy years together on the other, says:

"Which seeing it was within five years of so many as Epimenides slept, Ealred (in my phansie) is worthie to have the second game at the whetstone."

In the margin the note to this is—

"i Loue Lye or game for the whetstone."

Halliwell, in his *Dictionary*, says that in old authors frequent allusions occur to the custom of decorating notorious liars with whetstones; but I would thank any of your readers for a fuller account of "y^e^ game for y^e^ whetstone." What is known of Lambarde, or Lambert, as Gervase Markham calls him? Was his *Topographicall Dictionarie* (mentioned, as prepared for the press, in the *Perambulation*) ever published, and what other works by him exist? E. G. R.

[The extracts from our early writers given by Brand and Nares furnish some clue to the origin and character of the game of the whetsone; when the social and convivial combatants sharpened their wits to see who could gain the satirical prize of the silver whetstone by telling the greatest lie. In Lupton's *Too Good to be True*, p. 80., is the following passage, somewhat illustrative of the game:

"*Siuqila.* Merry and pleasant lyes we take rather for a sport than a sin. Lying with us is so loved and allowed, that there are many tymes *gamings* and *prises* therefore purposely, to encourage one to outlye another.

"*Omen.* And what shall he gaine that gets the victorie in lying?

"*Siuqila.* He shall have *a silver whetstone* for his labour."

William Lambarde was born October 18, 1536. He was the eldest son of John Lambarde, alderman of London. In 1570 he resided at West Combe, near Blackheath, a manor he then possessed. He purposed publishing a general account of Great Britain, of which his *Perambulation of Kent* was but the specimen; and he was only deterred by learning that Camden was engaged on a similar task. His materials were published from the original manuscript in 1730, under the title of *Dictionarium Angliæ Topographicum et Historicum*, to which is prefixed a portrait of the author, engraved by Vertue. His first work was *Archaionomia, sive de priscis Anglorum legibus libri*, 1568, 4to. He also wrote *Eirenarcha*; or, the Office of the Justices of the Peace, and Duties of Constables: *Archeion*, a Discourse upon the High Courts of Justice. In 1600 he was appointed by Queen Elizabeth Keeper of the Records in the Tower; and in the following year he presented her Majesty with an account of them, under the title *Pandecta Rotulorum*. He died at his residence at West Combe, August 19, 1601, and was buried in the Church of St. Alphege, Greenwich, where a monument was erected to his memory. In after days this mortuary memorial was removed to the Church of Sevenoaks, in which parish the family now possesses a seat. Lambarde was the first Churchman after the Reformation who founded a hospital. It was called "The College of the Poor of Queen Elizabeth at Greenwich, Kent," and was opened in 1576.]

Meals.—On the N.W. coast of Norfolk are certain sandbanks so called. Brancaster Meals, Blakeney Meals, and Wells Meals are among those most dreaded by the mariner.

In Bailey's *Dictionary* occurs,

"*Meales, Malls.* The shelves or banks of sand on the sea-coasts of Norway."

Can Norway be a misprint for Norfolk? It occurs Norway in ten or twelve editions of Bailey which I have examined. I can find no mention of "meals" or "malls" in any map of Norway, ex-

cept the whirlpool, the Maelström, be connected with it. In Norfolk *ea*, *ee* are frequently changed for *oa*, *oo*. Thus "sheaf" and "reek" are in Norfolk "shoaf" and "roke;" and "smeath," a table land, is evidently from "smooth."

Can this change of vowels have taken place in this word, and "meals" signify "moles," from the shelf of sand projecting like a mole? or can any correspondent suggest a better etymology?

E. G. R.

[The quotation given above is omitted in the folio edition of Bailey, 1736; but is correctly given in Phillips's *New World of Words*: — "Meales, or Males, the shelves or banks of sand on the sea-coasts of *Norfolk*: whence Ingom-meals, the name of a sandy shore in Lincolnshire." The word *Meales*, or *Malls*, is however obviously connected with the Icelandic *Möl*, which Helmboe, in his recently-published work, *Det Norske Sprogs*, &c., defines "coarse sand; a sandy or stony place."]

Haughmond Abbey, Salop.—I should feel obliged for any particulars of the history, or a reference to any work that contains a full account, of these fine ruins. Hulbert does not give by any means a detailed notice in his *History of Salop*. Salopian.

[Some account of this abbey, with two engraved views of it, will be found in the *Beauties of England and Wales*, vol. xiii. part i. pp. 179–82. Consult also Dugdale's *Monasticon*, vol. vi. p. 107.]

"*As flies to wanton boys.*" — Can you inform me from what writer is the following quotation in Mary Wolstoncraft's *Travels in Sweden*)? —

"As flies to wanton boys are we to the gods;
They kill us for their sport."

J. P.

[Shakspeare's *King Lear*, Act IV. Sc. 1.]

Quotation wanted.—Who is the author of the following lines? —

"Three poets in three distant ages born,
Greece, Italy, and England did adorn:
The first in loftiness of thought surpassed,
The next in majesty; in both the last.
The force of Nature could no further go;
To make a third, she joined the former two."

Of course it is obvious who were the three poets the greatest the world has produced. A. S. A.

Wuzzeerabad.

[These lines are by Dryden, and are frequently prefixed to *Paradise Lost*. They are little more than a translation of a distich by Salvaggi: —

"Græcia Mæonidem, jactet sibi Roma Maronem:
Anglia Miltonum jactat utrique parem."]

Thomas Stanley, Bishop of Man.—I feel much obliged by your prompt answer to the Query about this prelate (Vol. vi., p. 130.); but some additional information appears necessary. If Bishop Stanley was appointed to this see in 1542, who was the possessor of it subsequently to the death of *Bishop Huan Hesketh*, or *Blackleach*, in 1510, a period of thirty-two years? Bishop Stanley's consecration does not appear in Cranmer's *Register*, which throws some doubt on the year 1542 as having been that of his appointment to the episcopate. A. S. A.

[Huan Hesketh, or Blackleach, was consecrated in 1487, and died in 1510. The see was vacant twenty years. The next bishop was William Stanley, who was consecrated March 4, 1530.]

Replies.

OLD SATCHELS.

(Vol. vi., pp. 10. 160.)

Your correspondent Sigma having called attention in your pages to that respectable character Old Satchels, I should be sorry to see him dismissed with the dry bibliographical Note of T. G. S. If any proof were wanting of Captain Walter Scot's claim to more respectable notice, we have it in the fact of his book having reached a third edition: and, with your permission, I will take the liberty of supplying a few "jottings," furnished and suggested on turning over the reprint of 1776.

The whole title, or titles, of this curious production runs thus:

"A true History of several Honorable Families of the right honorable Name of Scot in the Shires of Roxburgh and Selkirk, and others adjacent. Gathered out of ancient Chronicles, Histories, and Traditions of our Fathers, by Captain Walter Scot,

An old Soldier and no scholler,
And one that can write nane,
But just the letters of his name.

4to., pp. 60. End of First Part. Edinburgh: Printed by the Heirs of And. Anderson, printer to his most sacred Majesty's City and College, 1688, and reprinted by Balfour and Smellie, 1776."

"Satchel's Post'ral, humbly presented to his noble and worthy Friends of the Names of Scot and Elliot, and others. Part II., 4to., pp. 97. Edinburgh as above, 1688 and 1776."

Lockhart, in his *Life of Scott*, has told us with what enthusiasm Sir Walter welcomed a copy of the first edition of this "True History," procured for him by Constable; and its rarity is accounted for by the author himself, when he says,—

"Therefore begone, my book, stretch forth thy wings and fly
Amongst the nobles and gentility:
Thou'rt not to sell to scavingers and clowns,
But giv'n to worthy persons of renown.
The number's few I've printed in regard
My charges have been great, and I hope reward;
I caus'd not print many above twelve score,
And the printers are engag'd that they shall print no more." — *Post'ral*, p. 97.

Sigma inquires why "this ancestor of Sir Walter's was called Old Satchels?" Hear the poet himself upon this point:

"Since the water of Ail Scots they are all chang'd and gone,
Except brave Whitslade and Hardin;
And Satchels his estate is gone,
Except his poor designation;
Which never no man shall possess,
Except a Scot designed Satchels."— *Post'ral*, p. 97.

As a further sample of this old soldier's poetry, take his dedication "To the truely Worthy, Honorable, and Right Worshipful Sir Francis Scot of Thirlston, Knight Baronet, wishes Earth's honor and Heaven's happiness:"

"This book, good Sir, the issue of my brain,
Though far unworthy of your worthy view,
In hope ye gently will it intertain,
Yet I in duty offer it to you;
Although the method and the phrase be plain,
Not art, like writ, as to the style is due,
And truth, I know, your favor will obtain:
The many favors I have had from you
Hath forc'd me thus to show my thankful mind;
And of all faults I know no vice so bad
And hateful as ungratefully inclined.
A thankful heart is all a poor man's wealth,
Which, with this book, I give your worthy self.
I humbly crave your worthiness excuse
This boldness of my poor unlearned muse,
That hath presumed so high a pitch to fly
In praise of virtue and gentility.
I know this task's most fit for learned men,
For Homer, Ovid, or for Virgil's pen;
These lines I have presum'd to dite;
It's known to your Honor I could never write.

"Your Honor's most obed. servant,
"Walter Scot of Satchels."

Satchels' chronicle deals largely in warlike matters. The Captain, indeed, seems to have a contempt for all not of his own honorable profession; consequently the book is full of the deeds, both foreign and domestic, of the "Bold Buccleugh," and the clans Scott and Elliott. Instigated, no doubt, by the example of John Barbour and Henry the Minstrel, the author aimed at doing for the Scotts what his prototypes so worthily achieved, respectively, for Robert Bruce and William Wallace.

As mentioned by T. G. S., there was another reprint of this curious book, that of Hawick, by Caw, 1784. I know not to whom we owe either. Looking, however, to the names of the printers and period of publication, I should say that the earliest of these *may* have been one of the publications of that friend to the literature of his country, Sir David Dalrymple; and as we know that Sir Walter Scott made his first appearance as a poet in the *Poetical Museum*, printed at Hawick, by Caw, in 1786, may he not, with his strong and early predilection for the honour of the clan Scott, and his special affection for this "True History" of his namesake, have prompted the worthy Mr. Caw to the enterprise? Any edition of the book is of rare occurrence; and it has often surprised me that Captain Walter Scot should have been overlooked, when the Bannatyne, Maitland, and Abbotsford Clubs were so nobly employed in resuscitating the old literature of Scotland. J. O.

STATUE OF ST. PETER.

(Vol. vi., p. 604.; Vol. vii., pp. 96. 143.)

B. H. C. asks for the authority on which is based the statement, that this statue was undoubtedly cast for a St. Peter, and cast in the time of St. Leo the Great (440—461). As the subject involves three questions, I will answer each separately.

1. Was this statue cast for a St. Peter, or is it an ancient statue that had been found in the Tiber; or the ancient statue of Jupiter Capitolinus? That it must have been cast for a St. Peter will be readily allowed, after a careful examination, by any one at all accustomed to compare Pagan and Christian statues. The left hand holding the keys, and the right hand raised in benediction, are unmistakeable evidences of the personage represented.

2. What authority is there for believing it to have been cast in the pontificate of St. Leo? The authority is, first, a constant and very ancient tradition to that effect; secondly, a tradition that this same statue belonged to the ancient church of St. Peter's; and, thirdly, the almost unanimous belief in this tradition amongst the antiquaries and archæologists—local and at a distance, deceased and living.

This tradition is mentioned by most writers on the Basilica of St. Peter's:

"A destra evoi, in somma venerazione tenata, una statua in bronzo dell' apostolo S. Pietro, *simulacro formato, secondo la pia tradizione, a tempi di S. Leone I.* detto il grande," &c. — *Melchiorri*, p. 181., ed. 1840.

"On the right hand is a statue, held in very great veneration, of bronze, of the Apostle St. Peter: a figure cast, according to the pious tradition, in the time of St. Leo I., named the Great."

Tradition also asserts, that the statue belonged to the old church of St. Peter's:

"The seated bronze statue of St. Peter, *which belonged to the ancient church*, is said to have been cast in the time of Leo the Great."—*Rome, Ancient and Modern*, by J. Donovan, D.D., vol. i. p. 314.

There may now be seen, in what was part of old St. Peter's, and is now called the "Grotte Vecchie," where the old flooring still remains—the old base of the bronze figure of St. Peter. It is

kept in the aisle to the left, as you enter the Grotte Vecchie; and was the pedestal of the statue till it was removed from the crypt by Paul V., as Melchiorri informs us. The old base was left *in situ*, and a new one made, which is the chair of white marble, with the whole surface wrought in arabesque bas-relief, upon a pedestal of light coloured alabaster, with a central tablet of granite, called "granito verde."

3. Was this statue cast from the metal of the Capitoline Jove? Melchiorri almost favours the opinion that it was; but the evidence of Martial, already quoted, seems fatal to this supposition. It occurs to me that the idea of this statue being a Jupiter converted, either by melting down or partial alteration, may have arisen from confounding this statue with another statue of St. Peter, now kept in the crypt of the church under the dome, and in the chapel of the Madonna della Bocciata or del Portico. This is also a seated statue of St. Peter, and stood in the atrium of the ancient basilica. *It seems to have been a Pagan figure converted:* —

"There is reason to believe that this statue of St. Peter had been originally erected to some Gentile; and that the head, arms, and hands were changed in order to metamorphose it into a St. Peter. In the old church it was usual to vest it pontifically on the feast of St. Peter, as is now the case with the bronze statue above. The Isaurian iconoclast threatened St. Gregory II. with the demolition of this statue: but the impotent menace cost him the duchy of Rome, and placed the temporal power in the hands of the Popes." — *Rome, Ancient and Modern*, vol. i. p. 574.

Possibly enough, the fact of this figure of St. Peter having been converted, may have led to the idea that it was the other and better known statue. It may be well to add, that in St. Peter's there are *forty metal statues*, in addition to one hundred and five in marble, one hundred and sixty-one in travertine, and ninety in stucco. Ceyrep.

LORD CLARENDON AND THE TUBWOMAN.

(Vol. vii., p. 133.)

The newspaper paragraph in question is quoted, in a MS. note in my possession, from the *Salisbury Journal* of August 29, 1828. From what source it was derived does not appear: the whole story is, however, fabulous. Edward Hyde, first Earl of Clarendon, was twice married. His first wife was the daughter of Sir George Ayliffe, of Foxley, in the county of Wilts. He married her in 1628, when he was only twenty years old, and she died of the small-pox six months afterwards, before any child was born. In 1632 he married Frances, daughter of Sir Thomas and Lady Ailesbury, by whom he had four sons and two daughters. Anne, the eldest daughter, became, as is well known, the wife of the Duke of York, and the mother of Queen Mary and Queen Anne. Sir Thomas Ailesbury, the father of Lord Clarendon's second wife, was a person of some distinction, both social and intellectual; of his wife, Lady Ailesbury, Pepys mentions in his *Diary*, November 13, 1661, that the Duke of York is in mourning for his wife's grandmother, "which (he however adds) is thought a piece of fondness." In the collection of pictures at the Grove, the seat of the present Earl of Clarendon, there are portraits by Vandyke of Sir Thomas and Lady Ailesbury, and also a portrait, by an unknown artist, of Frances, the second wife of the Lord Chancellor Clarendon. (See Lady Theresa Lewis's *Lives of the Friends of Lord Chancellor Clarendon*, vol. iii. pp. 355, 356. 361.)

Mr. Hyde's two marriages are fully described by himself in his *Life*, vol. i. pp. 12. 15, ed. 8vo. 1761.

The story of the tubwoman, the grandmother of queens, seems to have been a legend invented for the purpose of exhibiting a contrast between the exalted rank of the descendants and the plebeian origin of the ancestor. Historical fiction and popular fancy delight in such contrasts. The story of *date obolum Belisario*, and Pope's account of the death of the second Duke of Buckingham, are more celebrated, but not more veracious, than the story of the marriage of Lord Chancellor Clarendon with the tubwoman. L.

DISCOVERY OF PLANETS.

(Vol. vii., p. 84.)

Leonora says, "supposing that the recently-discovered planets obey the same laws as the larger ones, they must be at all times apparently moving within the zodiac;" and she asks for an explanation of the fact of their not having been discovered before.

Ancient astronomers having observed that the moon, and the planets visible to them, were never seen at more than a small angular distance north or south from the plane of the earth's orbit, they drew two circles parallel to the ecliptic, at the distance which experience had shown them to be sufficient for comprehending the apparent places of those heavenly bodies at all times; and to the intervening space they gave the name of *zodiac*. But there is no law of matter, or, in other words, it is no necessary consequence of gravitation or planetary action, which confines the planets' orbits within the zodiac. The fact can only be ascribed to the will of Him who first projected them into their intended paths; though that will had doubtless some wise and calculated end in view.

It was further observed, in the last century, that the increasing distance of each successive planet

from the sun would follow an uniform rule, if there were not one wanting between Mars and Jupiter, to fill up the series. This put astronomers upon the search, and led to the discovery, in 1801, of four small planets, all at nearly the requisite distance, but moving in paths inclined to the ecliptic at such large angles as carry them beyond the zodiac, though they necessarily move across it. From hence it was inferred that they were portions of a planet originally harmonising, in size, position, and orbitual path, with the rest of our system, but burst into fragments by an internal explosion, at some time prior to man's recorded observations of the heavenly bodies. This supposition gains strength from the continued discovery of more and still smaller fragments, each still moving as a planet at nearly the same distance from the sun; and each seeming to proclaim that there was a world, probably larger than our earth, amongst whose inhabitants sin entered, as amongst us; but for whom mercy was not in like manner procured.

As to the discovery of a previously unknown planet, your inquirer should be told, that more is necessary than its merely coming within the field of an observer's telescope, even if it attracts his notice. Some years before 1781, the year in which Herschel discovered the planet which should perpetuate his name, Lalande had noted down an observation of a star, of a certain magnitude, in a position where afterwards no such star could be found, but where calculations since made, from the known orbit of that planet, prove that it must then have been. By failing to continue his observation of it, till it should have changed its place amongst the fixed stars, Lalande lost the discovery. And though Herschel's much more powerful telescope enabled him to perceive, on a first inspection, that it had a defined disc, more observations were required to enable him to say that it could not be a comet shorn of his beams: whilst, as to the last discovered planets, I think we have been told that their apparent size is but that of a star of the ninth order, in decreasing magnitude; and no part of the heavens has been so accurately mapped as to give an observer reason to conclude, from catching sight of one of these planetary fragments, that he has detected an obscure wanderer not usually seen in that locality. But if its appearance leads his practised eye to suspect that it shines with but borrowed light, and that induces him to continue his nightly watch, he receives his reward, if it be so, and announces the existence of another planet.

HENRY WALTER.

STORY OF GENOVEVA.

(Vol. vii., p. 133.)

The story of Genoveva is a popular German legend, and is given in No. 8. of the *Volksbücher*, published at Leipzig, 1838.

Genoveva was a daughter of the Duke of Brabant, and wife of Count Siegfried, of Treves. When Charles Martel was attacked by the Saracens, Siegfried went to his assistance, leaving his wife to the care of his steward Golo. Golo fell in love with Genoveva, and being rejected, resolved to destroy her. To do so, he got up a charge against her of incontinency with the cook, and put both in confinement. On Siegfried's return, Golo convinced him, by the help of a witch and false witnesses, that his wife was guilty, and that the child to which she had given birth in prison was born eleven months after her husband's departure. Siegfried ordered Golo to bring the criminals to justice. He, fearing exposure, had the cook poisoned in gaol, and commissioned two of his servants to take the countess and her boy into a wood and kill them; but, moved by her tears, they left the intended victims, and deceived their master. Genoveva took shelter in a cavern, and lived upon roots; but her milk failing, the child was about to die. She prayed fervently, and a beautiful doe, tame as a domestic cow, came and suckled the child, and returned daily for that purpose for seven years. The passage illustrated in SILURIAN's picture is as follows:

"Als die weinende Mutter dies gefleht hatte, sihe, da kam eine Hirschkuh zu ihr, welche sich als ein zahmes Vieh anstellte, und freundlich um sie herstrich; gleichsam, als wollte sie sagen: Gott habe sie dahin gesendet, dass sie das Kindlein ernähren sollte. Die betrübte Mutter erstaunte, und erkannte alsbald die Vorsehung Gottes, legte das Kind an die Zitzen des Wildes, und liess es so lange saugen, bis es wieder Kraft bekam. Durch diese himmlische Wohlthat wurde die liebe Genoveva so sehr erfreut, dass sie mit vielen süssen Thränen den gütigen Gott Dank sagte, und ihn demüthig um Fortsetzung solcher gnädigen Hilfe anflehte."—P. 24.

The story ends happily. Siegfried discovers that his wife is innocent, takes her back, and punishes Golo: but for these matters I refer those who are curious to the book, which is well worth reading. Genoveva died April 2, 750, and the doe pined to death at her grave. H. B. C.

U. U. Club.

SILURIAN will find a very beautiful illustration of his engraving by Felsing, after Steinbrück, in the little poem entitled *Genoveva*, published by Moxon. V.

Genoveva of Brabant, a tale of old times, translated from the German of Christopher Schmid, published by Burns or Masters, price 2*s.* 6*d.* illustrated, will give SILURIAN the information required; as also will *Genoveva*, a poem by the Rev. R. C. Trench, London, 1842, Moxon. †

Oakhurst.

ANCIENT DUTCH ALLEGORICAL PICTURE.

(Vol. vi., pp. 457. 590.; Vol. vii., pp. 46. 97.)

My Query respecting this picture has been answered in the *Navorscher* by a learned gentleman who writes under the signature of CONSTANTER, in that publication. The editor of the *Navorscher* has communicated to me the name of this gentleman, and also the following translation of his remarks on my Query, and has also kindly permitted me to make what use of the latter I think fit. I therefore transmit them to you, that you may, if you think the subject of sufficient interest, insert them in your pages. JAS. H. TODD.

Trinity College, Dublin.

Did not the whole arrangement of the picture give me reason to suppose that it must be a kind of symbolical point (figuurlÿk punt), such as the Rhetoricians were wont to show during their solemn processions — the character also of the additional verses, and especially the description of the paintings against the wall of the room, which is represented on the piece, would corroborate this meaning. These pictures, with the arms mentioned as making part of them, point directly at *Haarlem* as the town whence the painting must have had its origin; for who is not acquainted, albeit only through the title of the *Opregte Haarlemsche Courant**, with, "the sword proper, on a red field, between four stars, surmounted by a cross, or?"

Now, in the seventeenth century there existed at Haarlem *three* Societies of Rhetoricians. One, the Oude Kamer†, erected in 1503, had chosen for its motto, *Trou moet blÿcken;* and for its symbol, the *pelican* or *speelkoornen;* whilst her shield was emblazoned as follows, — in the middle our Saviour crucified, and, behind the cross, Æneas bearing his father. To this *Kamer* the painting alludes, of which Dr. James H. Todd says, "That nearest the fire-place is oval, representing the crucifixion. There is a white scroll across the picture, containing words which I cannot make out." Had the sentence not been obliterated, the querist would have read, *Trou moet blÿcken.* The second allegory, with illegible subscription, cannot be anything but the ensign of the so-called *Jonge Kamer* at Haarlem, *de Wÿngaertrancken*, with the symbol, *Liefde boven al* (Love above all). I presume this on account of the framework of the painting, ornamented on each side with bunches of red grapes (vine-branches) dependent from below. These bunches have been figured in the identical way on a scutcheon of the same *Kamer*, which is still preserved in the council-hall of *Beverwÿk:* there also we see, to the right, a female statue representing *Faith;* and, on the upper part, in the middle, another with a burning heart in her hand, and two (not three) children at her side, representing *Charity*, who thus has been placed *above all* the rest, conformably to the motto of the Society. But, in lieu of the third child, stands immediately under her on the Beverwÿk blazon another woman, *Rhetorica;* and to the left, instead of the man with the hawk (?), another female representing *Hope*, and completing, in this manner, the Christian trilogy (1 Cor. xiii. 13.). Besides, in the middle compartment, not John Baptist but our Lord is seen, standing as victor over Hell, in which Satan is conspicuous. However, notwithstanding these deviations, I think the resemblance too striking not to consider the painting on the wall as the ensign of the *Jonge Kamer.* The third or last picture, representing the *marriage of Christ with the Church*, is the well-known blazon of the third *Rederÿkerkamer* at Haarlem, surnamed *de Flaamsche* (the Flemish), which bore the *Witte Angieren* (white *stock-flowers*, not lilies), with the motto, *In liefd getrouw.* This shield too is still preserved in the town-hall at Beverwÿk.

Thus, the three Haarlem Societies of Rhetoricians are represented by their shields in the room designed; nay, if I am not mistaken, the painter has given us a delineation of their meeting-place. This appears: 1. By the statue in the niche, *Rhetorica.* 2. By the two cup-boards, one of which contains the prizes, carried by the *Kamers* at various entries and processions; to wit, silver and gold cups, flagons, and dishes: whilst in the other, its books are deposited. 3. By the table under the window, well to be distinguished from that around which the guests are seated, and used by the Rhetoricians as a movable stage, on which to rehearse their plays (whence Willems and Mone derive the name of *tafelspel* [table-play]). 5. By the broad roller under the pictures, that occupies the space, where otherwise was commonly hung the *Keur* (statutes) of the *Kamer.* This last inscription, connected with what is to be read over the fire-place, fully explains the meaning of the whole picture. The lines censure the disputes regarding the dogmata of religion, because every body thinks *his* conviction the best one; many controversies being carried on "Wanneer het volck is vol" (whilst people are full), by incompetent and illiberal critics, and these contentions alienating their hearts from *Charity*, the chief commandment of Christ. In a word, the painting is the faithful representation of what the Haarlem Rhetorician, Dirk Volkerts Coornhert, professed

* The first number of the still existing *Sincere Haarlem Courant* (I give you a literal translation of the title) must have appeared before May 19, 1665, on which day its *nineteenth* number was printed. See the *Navorscher*, vol. ii. pp. 29. 96. 126. — J. H. v. L.

† See Ampzing, *Kronyk von Haarlem*, p. 398.; and A. van den Willigen's monograph in Witsen Geysbeek's *Apollineum*, vol. iii. p. 59. — CONSTANTER.

and advocated in his writings. Still the piece belongs to a later period, perhaps between the years 1618 and 1630, when the disputes with Remonstrants, Socinians, and *Kooledsjanten* (*Collegianten*, collegians, sectarians of the van der Kodde's) had reached their highest point. It is known that the Rhetoricians frequently meddled with these contending parties, to the great displeasure of the Synods, which more than once contrived to elicit severe measures from the magistrates against them. How far the Haarlem Societies made themselves justly liable to such interferences, I have not been able to discover; but it might be ascertained by means of one or other of their works published about that time, as, *Der Wit-Angieren Eerenkruns: ghesproten nyt de Flaemsche Natie, ter eeren der Slaghet van Rederÿcke tot Haerlem*, 1630, 4to, or the *Refereinen en Liedekens van't Hemelert*, 1648.

The verses, excepting the last but one, which is sorely maimed, are easily to be explained. Whether the figures be portraits, I cannot decide without ocular inspection of the painting.

CONSTANTER.

Amsterdam.

This reply was written before the publication of your last notices ("N. & Q.," Vol. vii., pp. 46. and 97.). The verses you mentioned in the last-named part are, in English, "Here one must guess To wash glasses And to p—s in them Would not be fit." I entirely agree with the poet.

Could you not acquaint me with the length, breadth, and height of the picture, and with the painter's name?

THE "PERCY ANECDOTES."

(Vol. vii., p. 134.)

I have much pleasure in replying to the inquiries of UNEDA. The *Percy Anecdotes*, published in forty-four parts, in as many months, commencing in 1820, were compiled by "Sholto and Reuben Percy, Brothers of the Benedictine Monastery of Mont Benger." So said the title-pages, but the names and the locality were *supposé*. Reuben Percy was Mr. Thomas Byerley, who died in 1824: he was the brother of Sir John Byerley, and the first editor of the *Mirror*, commenced by John Limbird in 1822. Sholto Percy was Mr. Joseph Clinton Robertson, who died in 1852: he was the projector of the *Mechanics' Magazine*, which he edited from its commencement to his death. The name of the collection of Anecdotes was not taken from the popularity of the *Percy Reliques*, but from the Percy Coffee-house in Rathbone Place, where Byerley and Robertson were accustomed to meet to talk over their joint work. The idea was, however, claimed by my clever master and friend, Sir Richard Phillips, who stoutly maintained that it originated in a suggestion made by him to Dr. Tilloch and Mr. Mayne, to cut the anecdotes from the many years' files of the *Star* newspaper, of which Dr. Tilloch was then editor, and Mr. Byerley assistant editor; and to the latter overhearing the suggestion, Sir Richard contested, might the *Percy Anecdotes* be traced. I have not the means of ascertaining whether Sir Richard's claim is correct; and I should be equally sorry to reflect upon his statement as upon that of Mr. Byerley, my predecessor in the editorship of the *Mirror*. The *Percy Anecdotes* were among the best compilations of their day: their publisher, Mr. Thomas Boys, of Ludgate Hill, realised a large sum by the work; and no inconsiderable portion of their success must be referred to Mr. Boys's excellent taste in their production: the portrait illustrations, mostly engraved by Fry, were admirable. JOHN TIMBS.

LADY NEVILL'S MUSIC-BOOK: MODE OF READING THE ANCIENT VIRGINAL MUSIC.

(Vol. vii., p. 59.)

The index to *Lady Nevill's Music-book*, printed by your correspondent L. B. L., was made known to the public in 1789, in the third volume of Dr. Burney's *History of Music*. In addition to the information given in "N. & Q.," the doctor adds:

"Besides the great number of Bird's compositions for keyed instruments, which are preserved in the *Virginal book* of Queen Elizabeth (now in the Fitzwilliam Museum), another manuscript collection of his pieces still subsists, under the title of *Lady Nevil's Music-book*. It is a thick quarto, very splendidly bound and gilt, with the family arms beautifully emblazoned and illuminated on the first page, and the initials H. N. at the lowest left-hand corner."—P. 91.

The MS. in question was the property of Dr. Burney, at whose sale, in 1814, it was purchased for 10*l.* 10*s.* by Mr. Thomas Jones, of Nottingham Place. At the sale of the latter, about ten years afterwards, it was bought by Triphook, the bookseller, and by him sold to Lord Abergavenny. I remember seeing the book when in Triphook's possession, since which time I had lost sight of it, until the notice by L. B. L. in your pages.

Mr. Thomas Jones was a well-known musical antiquary, and possessed many rare treasures in this department. One of the most important was the *original* MS. of *Lady Nevill's Music-book*, in the handwriting of William Byrd the composer. This valuable relic is now in my library.

John Baldwine, the person who made the splendid copy for the use of Lady Nevill, was a singular character. I have some materials for his biography which may one day see the light. He was a poet in his own time, and wrote a metrical

account of famous musicians. The latter part, which I extract from the MS. now before me, relates to the composer of *Lady Nevill's Music-book:*

"An Englishe man, by name *William Birde*, for his skill,
Which I shoulde have sett first, for so it was my will,
Whose greate skill and knowledge dothe excell all at this tyme,
And far to strange countries abroade his skill doth shyne.
Famous men be abroade, and skilful in the arte,
I do confesse the same, and will not from it starte,
But in Europp is none like to our English man,
Which doth so farre exceede, as trulie I it scan,
As ye cannot finde out his equale in all thinges,
Threwghe out the worlde so wide, and so his fame now ringes.
With fingers and with penne he hathe not now his peere;
For in this worlde so wide is none can him come neere:
The rarest man he is in Musick's worthy arte
That now on earthe doth live, I speak it from my harte,
Or heere to fore hath been, or after him shall come,
None such I feare shall rise that may be calde his sonne.
O famous man! of skill and judgemente great profounde,
Let heaven and earthe ringe out thy worthye praise to sounde;
Nay, lett thy skill it selfe thy worthye fame recorde
To all posteritie thy due desert afforde;
And let them all which heere of thy greate skill then saie,
Fare well, fare well, thou prince of musicke, now and aye;
Fare well, I say, fare well, fare well, and here I ende,
Fare well, melodious *birde*; fare well, sweet musick's frende.
All these things do I speak not for rewarde or bribe,
Nor yet to flatter him, or sett him upp in pride;
Not for affection, or ought might move there too,
But even the truth reporte, and that make known to you.
So heere I end: fare well, committinge all to God,
Who kepe us in his grace, and shilde us from his rodd."

As regards the ancient notation of *Lady Nevill's Music-book*, I will now say a few words.

In the most ancient music for keyed instruments, such as the organ, virginals, harpsichord, spinet, &c., a staff consisting of *eleven* lines was used, that is, five lines for the treble, and five lines for the bass, and a *centre* line, being the note C. This was improved upon by dividing the staff into two sixes, and repeating the C line twice over, viz. in the *lower* part of the treble staff, and in *upper* part of the bass staff. As music progressed, and performers required more scope for the movement of the hands, the staff of twelve lines was rent asunder, and the middle C line excluded altogether. It then became the custom to print the five upper lines and the five lower lines much more widely apart, as is now done in modern music. But it ought not to be forgotten that there is only one line really between them; that is to say, there are only three notes between the two sets of five lines, viz. the note *below* the upper five, the note *above* the lower five, and the note on that middle line, and that note is middle C, or, more properly, *tenor* C. A knowledge of this important fact would much facilitate the student in learning to read in the tenor cleff.

In decyphering the old *virginal* music, all we have to do is to leave out the *lower* line of the upper staff, and the *higher* one of the lower staff. It then reads like our modern music.

Edward F. Rimbault.

SCARFS WORN BY CLERGYMEN.

(Vol. vii., p. 143.)

The statement made in the *Quarterly Review* for June, 1851, p. 222., referred to in "N. & Q.," is very inadequate. The scarf now worn by many clergymen represents two ornaments very different, though now generally confounded, viz. the broad and the narrow scarf. I can well remember, in my boyhood, hearing mention made of the distinction between the *broad* and *narrow* scarf, then customarily observed by many; and this at a time when the *res vestiaria*, and matters connected with the ritual, had not become objects of public attention. The broad scarf was the distinction (of what standing I cannot pretend to say) used by chaplains of the king, and of privileged persons, by doctors in divinity, and by the capitular members of collegiate churches. It was worn with the surplice and gown; and, by doctors in divinity only, with the scarlet academical robe. The narrow scarf has been immemorially used by clergymen, whether priests or deacons, in many large towns, and by the clergy in some cathedrals, and not unfrequently by country clergymen. By custom, those who serve, or have served, the office of junior dean in Trinity College, Dublin, wear a scarf. In fact, it represents the stole, or that ornament (under whatever various names it was known) which, all through Christendom, had been a badge of the three orders of bishop, priest, and deacon. In the Church of England, however, none of those variations in its mode of arrangement, which elsewhere discriminates these three orders, have been retained. Is there any proof that it has not been used ever since the Reformation? And may not its very frequent disuse within memory

be attributable to that well-known slovenliness in ritual matters which was but too characteristic of the last century? JOHN JEBB.

Peterstow Rectory, Ross.

UNANSWERED QUERIES REGARDING SHAKSPEARE.

Domestic anxieties having unavoidably detained me in this place during the last three or four months, I am necessarily without nearly all my books. My corrected folio, 1632, is one of the very few exceptions; and as I have not the No. of "N. & Q." to which A. E. B. refers, I am unable to reply to his question, simply because I do not remember it.

To whomsoever these initials belong, he is a man of so much acuteness and learning, that, although I may deem his conjectures rather subtle and ingenious than solid and expedient, I consider him entitled to all the information in my power. I do not, of course, feel bound to notice all anonymous speculators (literary or pecuniary); but if A. E. B. will be good enough to take the trouble to repeat his interrogatory, I promise him to answer it at once.

My recent volume was put together with some rapidity, and under many disadvantages: not a few of the later sheets were corrected, and several of them written, two hundred miles from home. Such was the case with the note on the suggestion I hastily attributed to MR. CORNISH, on the faith of his letter in "N. & Q." I did not advert to the circumstance that Warburton had proposed the same emendation; and it may turn out that a few other notes by me are in the same predicament. The authority I usually consulted as to the conjectures of previous editors was the *Variorum Shakspeare*, in twenty-one volumes 8vo.

I need hardly add that I was acquainted with the fact that MR. SINGER had published an edition of Shakspeare; but, like some others, it was not before me when I wrote my recent volume, nor when I printed the eight volumes to which that is a supplement. Even the British Museum does not contain all the impressions of the works of our great dramatist; but I resorted, more or less, to twenty or thirty of them in the progress of my undertaking.

MR. SINGER'S edition, no doubt, deserves more than the praise he has given to it: on the other hand, I am thoroughly sensible of the imperfectness of my own labours, however anxious I was to avoid mistakes; and when I prepare a new impression, I will not fail duly to acknowledge the obligations of Shakspeare to MR. SINGER. One *of* my notes on a celebrated passage in *Timon* of *Athens* will have shown that there was no reluctance on my part to give MR. SINGER full credit for a very happy emendation.

I hope and believe that he does not participate in the anger some have expressed, because I have been merely the medium of making known other emendations at least equally felicitous.

J. PAYNE COLLIER.

Torquay.

THE PASSAMEZZO GALLIARD.

(Vol. vi., p. 311.)

The passage quoted by MR. FORBES from Richard Ligon's *History of Barbadoes*, in illustration of a scene in the 2nd Part of *King Henry IV.*, was pointed out by Sir John Hawkins in his *History of Music* (vol. iii. p. 383., note).

For "passame sares galiard," as it stands in Ligon, we should read "passamezzo galliard." Sir John Hawkins derives *passamezzo* from *passer*, to walk, and *mezzo*, the middle or half. The term is variously corrupted by the English poets and dramatists,—*passy-measure*, *passa-measure*, *passing-measure*, &c. Douce, in his valuable *Illustrations of Shakspeare* (edit. 1839, p. 72.), has the following passage on the subject:

"Florio, in his *Italian Dictionary*, 1598, has *passa-mezzo*, a *passumeasure* in dancing, a cinque pace; and although the English word is corrupt, the other contributes a part, at least, of the figure of this dance, which is said to have consisted in making several steps round the ball-room, and then *crossing it in the middle*. Brantôme calls it 'le *pazzameno* d'Italie,' and it appears to have been more particularly used by the Venetians. It was much in vogue with us during Shakspeare's time, as well as the *pavan;* and both were imported either from France, Spain, or Italy. In a book of instructions for the lute, translated from the French by J. Alford, 1568, 4to., there are two *passameze* tunes printed in letters according to the lute notation."

The *passamezzo* was sometimes sung as well as danced. Morley, in his *Introduction to Practicall Musicke*, 1597, has an interesting passage bearing on the point, which has been overlooked by modern writers:

"There is likewise a kind of songs (which I had almost forgotten) called *Justinianas*, and are all written in the *Bergamasca* language. A wanton and rude kinde of musicke it is, and like enough to carrie the name of some notable curtisan of the citie of *Bergama;* for no man will deny that *Justiniana* is the name of a woman. There be also manie other kinds of songs which the Italians make; as *pastorellas* and *passamesos*, with a dittie, and such like, which it would be both tedious and superfluous to dilate unto you in words; therefore I will leave to speak any more of them, and begin to declare unto you those kinds which they make without ditties."

MR. FORBES asks, "Is the tune of the *galliard* known?" I know at least a hundred different galliard tunes. They are distinguished by appellations which seem to indicate their being the

favourites of particular persons, as in these instances:—"The King of Denmark's Galliard," "The Earl of Essex's Galliard," "Sir John Souch his Galliard," "Sir Henry Noell his Galliard," &c. —See Douland's *Lachrymæ, or Seaven Tears*, 1603.

The *galliard* is a lively air in triple time: Brossard intimates that it is the same with the *Romanesca*, a favourite dance with the Italians. It is graphically described in Burton's *Anatomy of Melancholy:*

"Let them take their pleasures, young men and maides flourishing in their age, fair and lovely to behold, well attired, and of comely carriage, dauncing a *Greek galliarde*, and, as their dance required, kept their time, now turning, now tracing, now apart, now altogether, now a curtesie, then a caper, &c., that it was a pleasant sight."

Christopher Sympson, in his *Compendium of Practical Musick* (ed. 1678, p. 116.), says:

"A *pavan* doth commonly consist of three strains, each strain to be play'd twice over. . . . Next in course after a *pavan* follows a *galliard*, consisting sometimes of two, and sometimes of three strains."

Specimens of the *passamezzo pavan* and *galliard* may be found in Queen Elizabeth's *Virginal Book*, in the Fitzwilliam Museum, Cambridge. One is dated 1592. Others may be found in the Public Library, Cambridge (MS. marked "D. d. 3, 18.") Also in two rare printed books,—Robinson's *School of Musick*, fol. 1603; and *Neder-landtsche Gedenck-clanck*, Haerlem, 1626. The latter work contains the "Passamezzo d'Anvers."

Edward F. Rimbault.

PHOTOGRAPHIC NOTES AND QUERIES.

The Albumen Process.—In answer to Mr. Lawrence's Queries regarding the albumen process (in Vol. vii., p. 116.), I think I can supply him with the information he requires.

The albumen should be placed in a cup, or some wide-mouthed vessel, and, after carefully removing from its surface every trace of air-bubbles, it is to be poured carefully on the plate, and after being flooded over the surface of it, the plate being tilted on one side, the greater portion of the albumen may be run off into the cup again. The plate must not be held sideways, however, for more than an instant; and it must be brought as soon as possible into the *horizontal* position, *face downwards*, between the points of the wire support, as used by Messrs. Ross and Thompson; and being held by the cord attached to the wire support, it must be given a slow rotary motion. The rate at which to cause it to rotate must be a matter of experience, but must be such as to keep the surface of albumen even, and neither to let it settle in the centre, nor to leave that and pass completely to the edges; neither must too much of it be allowed to flow off, as then the coating will not be thick enough. The best plan is to fix on the wire support at the corner of the plate, and then pour on the albumen, and then no time need be lost between pouring off and giving the rotary motion. The albumen will keep some time in a bottle; but as soon as it begins to get curdy and opalescent, it begins to lose in sensitiveness. The plate, if well prepared, will remain sensitive and in good order for two days at least, and being kept in a dry and cool place is a great assistance to its preservation. The addition of about five drops of saturated solution of bromide of potassium to every ounce of previously-iodized albumen causes great depth and brilliancy in the negative. The same sensitive bath answers over and over again, as with collodion. The time of exposure cannot be specified, as that varies almost indefinitely from ten minutes to an hour and a half.

In regard to obtaining greater sensitiveness, the addition of starch size in the place of the water to the albumen appears to increase it, and certainly gives great improvement in depth of the blacks. A very good way of beating up the albumen is as follows:—Take a round stick, and having cut several slits in it, from the bottom half-way up it, insert into these several pieces of quill, so that they may project on each side of the stick to the length of about half an inch or a little more, and tie up the bottom of the stick with some string wound round it to keep the quills in place. Take then the albumen, iodized as directed by Thornthwaite or any other successful manipulator, and place it in a tall cylindrical glass vessel; and taking the whisk as above prepared between the palms of the hands, roll it backwards and forwards, keeping the part armed with the quills immersed in the albumen. This is the most effective method I know, and much less tiring than the old method with the common whisk.

In answer to another Querist, I have only to reply that the black tints in the French positives are due to the presence of starch, used as a size for the paper. I have lately succeeded in producing several very beautiful and brilliant effects of this kind by passing the paper—French or English, it does not much matter which—first over a size of starch, and next (after being dried) over a combination of albumen and thin starch size, composed of equal parts of each, to which, according to the process of M. Le Gray, may be added one-fifth of a saturated solution of chloride of ammonium. This is only an improvement in the process as described by M. Le Gray, and the rest of the process will be found in his own book, or in Thornthwaite's Guide. F. M. L.

Torquay.

Queries on Mr. Weld Taylor's Process.—I hope Mr. Weld Taylor will not withhold (from those

who would most thankfully acknowledge the favour) an amended description of his paper process, embracing replies to the following Queries:

1. How strong should the cyanide solution be that is to be added "drop by drop;" and how much of it is likely to redissolve the precipitate formed by the first mixture?

2. Should the paper be brushed with, floated on, or immersed in the solution? If either of the latter, for how long a time; and what then?

3. How is the bath of nitrate of silver prepared, and the mode of applying it to the paper?

4. How much sulphuric acid is added to a given quantity of water, in which the paper is placed after removal from the exciting bath; and is it immersed or floated?

5. Is the paper, when removed from the water, to be partially dried with blotting-paper, and used in its damp state? or will it keep, and how long?

6. What is the probable time of exposure in the camera?

7. How is the picture developed? and, finally, how fixed?

JOHN JAMES.

Difficulties in the Wax-paper Process.—Can any of your photographic correspondents give me some hints regarding the following difficulties, which I (in common with many other amateurs) have met with in working according to Le Gray's wax-paper process?

The proportions I used were exactly those published by Le Gray, and the paper and other materials were of the description he recommends; but nearly every picture, on being placed in the gallic acid, was spoiled, by the appearance of numerous small black spots, all well defined on one and the same side, but comparatively undefined on the other. These may possibly have been owing to iron in the paper, and may therefore, perhaps, be obviated by following the method of MR. CROOKES. But I am anxious to learn if others have experienced these spots in their pictures, and to what they attribute them, as well as how they can best be prevented.

My second difficulty was in the want of intensity in the pictures, which completely prevented my obtaining even a tolerable impression from them. I tried many different times of exposure, and even after working long with Le Gray's slightly-different proportions, but always without success. The margin of the pictures, however, which had been exposed to the daylight, always became of the *most intense black*, after the picture had been developed.

But my third difficulty was the most annoying of all, because the constant source of failure, though in itself apparently the most easily obviated. It was the difficulty of keeping the dishes which contained the solution *clean*; the effect of this want of cleanliness being the *marbling* of the pictures whenever placed in the gallic acid and aceto-nitrate of silver. This is a difficulty I never before encountered, during half a dozen years' practice of photography (during which I used to be as successful as most of my brother amateurs); and though I tried every plan I could think of to insure cleanliness, such as washing the dishes with warm water, nitric and muriatic acids, &c., and afterwards wiping them thoroughly with clean cloths, still the mixture of gallic acid and aceto-nitrate of silver, for developing the picture, brought out some marblings or blotches on the dish, which were invariably communicated to the picture, even though it was only floated on the surface of the solution, and prevented, with the greatest care, from touching the bottom of the dish. Should the dishes be kept in the dark constantly?

Have any of your correspondents tried Le Gray's plan of filtering the nitrate of silver through animal charcoal; or do they find any occasion to filter at all? With me, the animal charcoal seemed to increase the sensibility greatly.

G. H.

Mr. Archer's Services to Photography.—In Vol. vii., p. 163., MR. HORNE seems very indignant at the idea that MR. ARCHER taught him to take pictures, and says MR. ARCHER's published account will not succeed. Now I know that MR. ARCHER and myself did take pictures by his process as published. I also assert that neither MR. HORNE nor Mr. Fry made any collodion pictures before MR. ARCHER published his account in *The Chemist*, and, with the ordinary camera, that process must be the one now to give any chance of success, for without washing the plate the collodion will not keep five or six hours without staining. But as that process was not sufficiently quick, MR. ARCHER proposed to take the pictures in the bath itself; and I have one which I took in that way on the 16th of May, 1851.

MR. HORNE, I think ungenerously, wishes to detract from MR. ARCHER's merit, and to exalt himself and Mr. Fry at MR. ARCHER's expense. I have a letter of Mr. Fry's, dated March 23, 1852, in which he says, "I with much pleasure accord to MR. ARCHER the credit he is fairly entitled to, of being the sole inventor of the collodion process." And another letter, wherein he says he "never sanctioned the insertion in any work of any article connected with the collodion process." I also know that MR. ARCHER prepared collodion for Messrs. Horne; that Messrs. Horne advertised it as prepared by MR. ARCHER; and that they were glad, when the thing was new, to avail themselves of MR. ARCHER's assistance.

W. BROWN.

Ewell.

Mr. Weld Taylor's Iodizing Process.—The process I generally adopt in iodizing paper by the

ammonio-nitrate of silver, I have found to be the most certain of all, and I here give a formula for the benefit of your readers. They will find it admirably adapted for any objects in the shade, or any not lit by the sun's rays; it also has an excellent quality, of not darkening by exposure in the camera, as most other papers do. I have taken negatives with it all the winter, even at Christmas. It is rather slow, but certain; and as your readers try it and improve it, I hope they will communicate the results.

It rests alone on the superior sensitive property the nitrate of silver possesses after being redissolved in ammonia, which every photographer must have experienced. And it has, I believe, in prospect, the dispensing with the crystals of nitrate of silver, and simply at last employing silver leaves, which will save a great expense to the operator. The first solution is, to the proportion of a wine-bottleful of water add three grains of pure tannin, well dissolved in filtered water. Upon this float every sheet of paper, taking care of bubbles when they are to be hung up to dry. Do a great number; they will be ready for the ultimate process. Make now a solution of nitrate of silver, twenty-six grains to the ounce: if three ounces are to be made, dissolve the nitrate in half an ounce of distilled water, and add liq. ammo. fortissimus till the precipitate is redissolved. Then fill up with two and a half ounces of distilled water. This is the formula of Mr. Alfred Taylor. With this solution pass over every sheet with a brush: it cannot be floated, as exposure to the air precipitates the silver. The iodizing solution is,—

Iodide of potassium -	- 250 grs.
Fluoride of potassium -	- 20 grs.
Cyanide of potassium -	- 15 grs.
Muriate of soda - -	- 30 grs.

to a full half-pint of distilled water.

The success of the operation depends upon this point, that the latter solution must be laid over the first, *before the first has entirely dried*, or at that point when all appearance of wet is absorbed. Three sheets of paper may be washed over at a time; and as the corner where the solution runs to is apt to remain wet longer than the rest of the paper, the drip may be assisted off with a bit of blotting-paper. Also, *before* the second solution is dry, it is to be floated on water; but the same conditions must be strictly observed. When it has floated a short time, "it does not require so long a time as the acid process." It is, while wet, floated again upon a weak solution of free iodine for about half a minute; it may then be dried, and is ready for the sensitive solution. This last must be acid, and any of the approved formulæ will suit it; but the solution, whatever it is, must be allowed to dry before placing between the white glasses, nor on any account ought it to be touched with blotting-paper. The image is to be brought out with gallic acid and acetic acid, laid over with a brush, and requires no heat. It is of a very red colour generally, but that does not impair its effectiveness in taking the positive impression.

Weld Taylor.

7. Conduit Street West, Bayswater.

Sir W. Newton's Process.—Will Sir W. Newton be kind enough, through the medium of "N. & Q.," to give the *rationale* of the *action* of the *common soda* and *powdered allum* mentioned in his process published in Vol. vii., p. 140.? and why the *soda* is used for *negatives* and the *allum* for *positives*, both being produced on *iodized paper*?

Should these chemicals *destroy* the power of the *hyposulphite of soda*, I imagine the fading of *positives* will no longer be a matter of uneasiness; and I am sure all amateurs will be greatly indebted to him. W. Adrian Delferier.

40. Sloane Square.

Replies to Minor Queries.

A Race for Canterbury (Vol. vii., p. 138.).—In a copy of the tract before me (4to., 1747) is a plate prefixed to the title, containing a view of Lambeth Palace with four bishops, each in a wherry, striving hard to reach the coveted God: Sherlock, Herring, Mawson, and Gibson, designated in the poem as *Codex*. The contention for the see of Canterbury, on the death of Archbishop Potter, was the subject of several squibs and satirical prints.

I have two other plates, each representing three bishops in wherries; one with three stanzas under it, commencing:

> "Pope Gregory's table was spread with a net,
> Till he the fish into his power could get;
> Pope E—nd to L—eth rows in a wherry,
> For the A—B—p's P—ce of C——."

In which Gibson and the two Sherlocks are alluded to. The other, a broadside, headed by a woodcut with *three* wherries, entitled "First Oars to L—m—th, or who strives for Preferment?" with fourteen stanzas below the cut; the first runs thus:

> "At L—m—th dwells, as fame reports,
> A P—i—st of spotless fame;
> Some annual thousands swell his worth,
> And spread abroad his name."

In the twelfth, the initials H—d—y appear:

> "H—d—y, with headstrong zeal inspired,
> Vows he'll complete the work,
> Whilst G—b—n tugs and boils in vain,
> T' o'ertake the furious Y—r—k."

Which would lead one to infer that Hoadley was a competitor with Herring and Gibson. J. F.

Kennington.

"*The Birch: a Poem*" (Vol. vii., p. 158.).—The poem entitled "The Birch," which you have printed at length in a recent Number, has long been familiar to me, though I believe it has never before been printed; and was written by the late *Rev. Thomas Wilson, B.D., head master of the Free Grammar School of Clitheroe, Lancashire.* He was author of *An Archæological Dictionary, or Classical Antiquities of the Jews, Greeks, and Romans*, dedicated to Dr. Johnson; which was highly esteemed, and passed through two editions: the first in 1782, the second, "with considerable additions," in 1793.

Mr. Wilson was a most amiable man, of great learning, taste, and humour; and universally respected and beloved by all his scholars, by all his townsmen, and by all the first families throughout the north of Lancashire. During his time, the school of Clitheroe was in the highest repute; and the annual return of the speech-day was the great local festival of the year — the occasion of general conviviality and good neighbourhood among the gentry of the district. On these occasions Mr. Wilson generally wrote a copy of verses, to be recited by some of the scholars: and I have no doubt that the statement in your correspondent's copy ought to be "*recited* by a boy of thirteen," for it was certainly *written* by Mr. Wilson, the head master. J. T. A.

Curtseys and Bows (Vol. vii., p. 156.).—E. S. will find his Query partly, if not altogether answered in a former note on salutations and salutes (Vol. v., p. 157.). As to the date of the word *curtsey* (a contraction for *courtesy*), it is at least as early as Shakspeare. Rosalind concludes the epilogue to *As You Like It* by making her *curt'sy*. It occurs also in a dozen other places. C.

Deodorising Peat (Vol. vi., p. 509.).—A. A. D. inquires if this is found to be a failure: to this I can answer safely, that it is *not*. As to the second part of his Query, I would say, *if* he means (as I am sure he does) the "Peat Charcoal," he should apply to Jasper W. Rogers, Esq., C. E., Seville Place, Dublin, who is the patentee, and who will, I am sure, give him every information. Before doing so, I would, however, suggest an application to Professor Davy, Royal Dublin Society, who has strongly maintained that *finely* pulverised peat is fully equal to the peat charcoal as a deodorising agent. He has published a small pamphlet on the subject: to the best of my recollection it may be had through Messrs. Hodges and Smith, Dublin.

ENIVRI.

Jacobite Toasts (Vol. vii., p. 105.).—What is here called "Lord Duff's toast" formed some of the toasts current among the Jacobites about the period of the Rebellion of 1745. Lord Mahon alludes to the deep bumpers which were drunk by the country gentlemen to the health of the young prince, and probably by the country ladies also, "who were proud to sing ditties to his praise." Lord Mar died in 1732, consequently the fourth toast, "Keep Lord Mar," could not be drunk in 1745. The following list, given to me by a Lancashire gentleman some years ago, varies a little from your correspondent's, and may be acceptable both to him and to others of your readers. As Lord Mar and the Duke of Ormond, who died in 1745, are both omitted in this list of toasts, it may have been used subsequently to the other.

A. B. C.	A Blessed Change.
D. E. F.	D— Every Foreigner.
G. H. J.	Get Home Jemmy.
K. L. M.	Keep Loyal Ministers.
N. O. P.	No Oppressive Parliaments.
Q. R. S.	Quickly Return, Stuart; and Quell Rebellious Subjects.
T. U. W.	Tuck Up Whelps (Guelfs).
X. Y. Z.	Exert Your Zeal.

Your correspondents, myself among the number, in the case of Shenstone (Vol. vi., pp. 414. 465.), ought well to consider the narrow limits which can be afforded weekly in your pages, and not desire to insert in them what may be easily found elsewhere. Bishop Pursglove's epitaph, which fills an entire column at p. 135., has been given, 1. in the *Gentleman's Magazine* for December 1794, p. 1101.; 2. in Lysons's *Derbyshire;* and 3. in the beautiful volume of monumental brasses published by the Cambridge Camden Society, where it is accompanied by a most interesting memoir. When some of your correspondents look with anxiety for the appearance of a Note and Query of three lines, and do not find it, this occupation of space is rather unreasonable, as well as needless. J. H. M.

Consecrators of English Bishops (Vol. vii., p. 132.).—I believe that the following is, as far as it goes, a correct answer to the Query of A. S. A. The bishops assisting the Primate were:

Feb. 27, 1842, Lincoln and Llandaff; April 28, 1844, London, Bangor, Worcester; May 4, 1845, London, Lincoln, Lichfield, Rochester, Hereford, and Bishop Coleridge late of Barbadoes; July 5, 1846, London, Lichfield, Calcutta.

The consecration of December 3, 1843, like all those before mentioned, took place in the archbishop's private chapel in Lambeth Palace.

S. R. MAITLAND.

Chatham's Language (Vol. vii., p. 127.).—I suppose you will receive many answers to H. G. D.'s question, as to the authorship of the lines quoted by Lord Lansdowne; but "what is everybody's business is nobody's;" and, therefore, I venture to say that, with a slight difference, they are from Cowper's *Task*, b. ii. 235. I think

the whole passage ought to be embalmed in your pages amongst the other memorials of Wolfe:

"Time was when it was praise and boast enough
In every clime, and travel where we might,
That we were born her children: *praise enough*
To fill the ambition of a private man,
That Chatham's language was his mother tongue,
And Wolfe's great name compatriot with his own.
Farewell those honours, and farewell with them
The hope of such hereafter. They have fallen
Each in his field of glory: one in arms,
And one in council. Wolfe upon the lap
Of smiling victory, that moment won,
And Chatham, heart-sick of his country's shame.
They made us many soldiers. Chatham still
Consulting England's happiness at home,
Secured it by an unforgiving frown,
If any wrong'd her. Wolfe, where'er he fought,
Put so much of his heart into his act,
That his example had a magnet's force,
And all were swift to follow whom all lov'd."

Southey adds, in a note:

"Cowper wrote from his own recollection here. In one of his letters, he says: 'Nothing could express my rapture when Wolfe made the conquest of Quebec.'"

C. W. B.

Shakspeare Readings: "*Love's Labour's Lost*," *Act V. Sc.* 2. (Vol. vi., pp. 268. 296.).—

"That sport best pleases which the least knows how:
Where zeal strives to content, and the contents
Dies in the *zeal* of that which it presents."

The difficulty, as MR. KNIGHTLY says, is in the word *dies*, which is unintelligible; for the meaning is obviously the reverse of *dies*, namely, that the *contents*, that is, "the satisfaction of the audience, arises from accepting the well-meant zeal of the poor performers." This sense will be produced by the smallest possible typographical correction—*L* for *D*.

". . . . . The contents
Lies (i.e. exists) in the zeal," &c.

This at least is intelligible, which no other reading seems to be; and I need not point out that there are no two letters so easily confounded, either in MS. or type, as *L* and *D*. Most editions now read *die*, to agree with the plural *contents;* that question however, does not affect my emendation, which seems to me very like some of the best in MR. COLLIER'S folio. C.

Inscriptions in Books (Vol. vii., p. 127.).—The following lines are often written in Bibles, and other works of a devotional nature:

"This is Giles Wilkinson his book.
God give him grace therein to look:
Nor yet to look, but understand,
That learning's better than house and land:
For when both house and land are spent,
Then learning is most excellent."

I find that the following formula is much used among the poor in country villages:

"John Stiles is my name,
England is my nation,
—— is my dwelling-place,
But Christ is my salvation.
And when I'm dead and in the grave,
And all my bones are rotten;
This when you see, remember me,
Though I am long forgotten."

Another I am acquainted with is of as menacing a description as some of the last quoted by BALLIOLENSIS. It is, however, so common as hardly to be worth the notice of "N. & Q.":

"Gideon Snooks,
Ejus liber.
Si quis furetur;
Per collum pendetur,
Similis huic pauperi animali."

Here follows a figure of an unfortunate individual suspended "in malam crucem." F. M. M.

The Note of BALLIOLENSIS has reminded me of Garrick's book-plate, which I found in a book purchased by me some years ago. The name David Garrick, in capital letters, is surrounded by some fancy scroll-work, above which is a small bust of Shakspeare; below, and on the sides, a mask, and various musical instruments; and beneath the whole, the following sentence from Menage:

"La première chose qu'on doit faire quand on a emprunté un livre, c'est de le lire afin de pouvoir le rendre plûtôt. —*Menagiana*, vol. iv.

The following admonition to book-stealers is probably not unknown to BALLIOLENSIS:

"Quisquis in hunc librum furtivos verterit ungues,
Π sibi pro merito littera Græca manet."

S. D.

Anagrams (Vol. iv., p. 226.). — The following royal anagrams are worth adding to your list. It is said that Charles I., on looking at a portrait of himself the day before his execution, made this anagram on the Carolus Rex inscribed on it, *Cras ero lux*. Again, Henry IV. of France is said to have made the anagram *Je charme tout*, on the famous and beautiful Marie Touchet.

W. FRASER.

Tor-Mohun.

Dipping for Bite of Mad Dog, &c. (Vol. vi., p. 483.).—When I was a boy, probably therefore about thirty-five years ago, a mad dog appeared in Brightwell, near Wallingford, which bit several other animals and some human beings. I well remember seeing some pigs which became perfectly mad in consequence of being so bitten. A horse, too, showed symptoms of madness, and was immediately destroyed. All I can say of the *persons*

bitten is, that they were sent (I think to the number of six or seven) down to Southampton to be dipped, and that none of them was ever attacked with hydrophobia. I have often, formerly, spoken to one of the persons on the subject, a carpenter, named Eggleton.

I quite agree with all you have said on the propriety of appending real names. Dropping, therefore, my cognomen of CORYLUS, I subscribe myself

WM. HAZEL.

Portsmouth.

"*Solid Men of Boston*" (Vol. vii., p. 134.).—Your correspondent will find the whole of this song, which is one of Captain Morris's, in the *Asylum for Fugitive Pieces*, published by Debrett, 1786, 12mo., vol. ii. p. 246. It is entitled "Billy Pitt and the Farmer," and begins—

"Sit down, neighbours all, and I'll tell a merry story,
About a British farmer and Billy Pitt the Tory.
I had it piping hot from Ebenezer Barber,
Who sail'd right from England, and lies in Boston harbour."

It describes, very amusingly, an incident which was reported to have occurred to Pitt and Dundas, on their return from a convivial meeting at "Daddy Jenky's," and was for a long time a very popular song.

JAMES CROSSLEY.

I have seen a song, with the music, directed against the Prince of Wales, Charles Fox, and their party. It began,—

"Come, listen neighbours all, and I'll tell you a story,
About a disappointed Whig who wants to be a Tory.
I had it from his bosom-friend, who very soon is going
To Botany for seven years, for something he's been doing."

It ended,—

"Solid men of Brighton, look to your houses;
Solid men of Brighton, take care of your spouses;
Solid men of Brighton, go to bed at sun-down,
And do not lose your money to the blacklegs of London."

Which is the earlier version I do not know.

H. B. C.

Degree of B.C.L. (Vol. vi., p. 534.; Vol. vii., p. 38.).—In answer to J. F.'s question, the examination is quite, and the amount of standing (viz. seven years) required for taking a B.C.L. in the University of Oxford is almost, identical with those necessary for an M.A. degree. A knowledge of the Civil Law never comes into requisition. There was a proposal, some short time ago, for a statute requiring an examination in the Institutes, &c., Heineccius, and other treatises on the Civil Law, before proceeding to that degree, but it was never passed. The civilian's fees are rather more than the Artist's. For information on some other minute particulars of difference, I refer J. F. to the *Oxford Calendar*.

The Cambridge LL.B. is really examined in the Civil, though not in the Canon Law, and is considered to obtain his degree with greater facility than by going through Arts.

With respect to the privileges of the degree at Oxford, the B.C.L. is not a member of Convocation, and has therefore no vote for the university; but yet he takes precedence of M.A.'s, both by university and court etiquette. The degrees in law and divinity used to confer the same privileges as a chaplaincy with respect to holding pluralities; and they also give those who take them the right of wearing a scarf. This will be an answer to C— J. T. P. (Vol. vii., p. 108.), unless he has confounded the priest's *stole* with the chaplain's *scarf*. The civilian has also a distinguishing gown and hood; but as to the right to a place among the members of the bar, I am unable, though a B.C.L. myself, to give any assistance in the way of information; but the silk gown of a queen's counsel is the same as a civilian's gown.

W. FRASER.

Tor-Mohun.

"*Lay*" *and* "*Lie*" (Vol. vi., p. 388.).—I have somewhere read the following parliamentary anecdote:—A certain honourable member, in the course of a speech, said, "the paper which *lays* on the table," but was immediately corrected by another honourable member, who said, "the honourable member should say *lie*, hens *lay*." In the course of the evening the second honourable member was on his legs, and at the end of his speech said, "with these observations I shall *set* down;" but the first retorted on him with the correction "the honourable member should say *sit*, hens *set*."

SHIRLEY HIBBERD.

"*Banbury Cakes and Zeal*" (Vol. vii., p. 106.).—The following passage from *Drunken Barnaby's Journey through England* will show that Banbury was famous for *zeal*:

"To Banbury came I, O profane one!
There I saw a puritane one
Hanging of his cat on Monday
For killing of a mouse on Sunday."

What the present estimation in which Banbury cakes are held may be I cannot tell; but I can assure you that at the close of the last century, when I was a schoolboy, they were deservedly in very high repute, at least among us youngsters. H.

"*Hob and nob*" (Vol. vii., p. 86.).—In addition to your observations on this expression, allow me to record the use of the term under circumstances which some others of your sexagenarian readers may with myself be able to call to mind. I well remember, when a boy at home from school, that

my old uncle, who piqued himself on the correctness of his style in manners, dress, and conversation, and whose portrait, in the ample sleeves, capacious waistcoat, and formal head-dress of the last century, looks down on me as I now write, being in company when wine was on the table, and each person had supplied their glasses, would occasionally, as a mark of respect or affection to any individual sitting near him, in a gentle tone of solicitation mention the name of the party, and ask "Hob and nob?" On the immediate compliance, which nothing short of hostility or ill manners could refuse or avoid, the parties held out their glasses till they touched one the other, health being at the same time invoked. But at this point always ensued a little polite rivalry as to which of the parties should hold the glass rather below that of the other as they came in contact. If a lady were the challenged on the occasion, she would with simpering diffidence allow of the superiority indicated by her glass being uppermost, overwhelmed with my uncle's expressions of regard; if a gentleman, each party got over the formality on as near a level as possible, amidst murmurs and protestations of humble service and great esteem.

J. D. S.

A Gentleman executed for flogging a Slave to Death (Vol. vii., p. 107.).—Mr. J. V. L. Gebhard, son of the Rev. Mr. Gebhard, was tried at Cape Town, on Saturday, 21st September, 1822, at the instance of the landrost of Stellenbosch, *ratione officio* prosecutor, before a full court, for the murder of a slave, by excessive and unlawful punishment. He was found guilty, and sentenced to death. The sentence was carried into effect on 15th November, amid an immense concourse of spectators.

Inveruriensis.

Mr. Henry Smith's Sermons preached by a Romanist (Vol. iii., p. 222.).—

"As soon as he (*i. e.* Obadiah Walker) declared himself a Roman Catholic, he provided him and his party of Jesuits for their priests; concerning the first of whom (I think he went by the name of Mr. Edwards) there is this remarkable story, that having had mass said for some time in a *υπερωον*, or garret, he afterwards procured a mandate from King James to seize of the lower half of the side of the quadrangle next adjoining to the college chapel, by which he deprived us of two low rooms, their studies, and their bed-chambers; and after all the partitions were removed, it was some way or other consecrated, as we suppose, to Divine services; for they had mass there every day, and sermons, at least in the afternoons, on the Lord's Days: and it happening that the Jesuit preaching upon 1 Cor. ix. 24., 'So run that you may obtain,' many Protestants were hearkening at the outside of the windows, one of them discovering that it was one of Mr. Henry Smith's sermons, which he had at home by him, went and fetched the book, and read at the outside of the window what the Jesuit was preaching within. But this report raised such a noise in the town, that this priest was speedily dismissed, and another brought in his room."—Smith's *Annals of University College*, p. 258.

E. H. A.

London Queries (Vol. vii., p. 108.).—An authentic account of one of the earliest, if not the most early toll ever collected in England, is to be found in the 5th tome of Rymer's *Fœdera*, fo. 520. It was in the year 1346 that King Edward III. granted his commission to the master of the hospital of St. Gyles (in the Fields), without the city of London, and to John of Holbourn, to lay a toll on all sorts of carriage, for two years to come, passing through the highway (via regia) leading from the said hospital to the bar of the old Temple of London (*i. e.* the Holborn Bar, near to which stood the old house of the Knights Templars); also through another highway called Perpoole (now Gray's Inn Lane); which roads were, by frequent passage of carts, waynes, and horses, to and from London, become so miry and deep as to be almost impassable; as also the highway called Charing. These tolls were as follow:

1. For every cart or wayne, laden with wool, leather, wine, honey, wax, oyl, pitch, tar, fish, iron, brass, copper, or other metals, corn, &c., for sale, to the value of twenty shillings	1*d.*
2. For every horse-load of merchandise	0¼
3. For every horse used in carrying corn, or other provisions, per week	0½
4. For every load of hay	0¼
5. For carts used to carry charcoal, bark, &c., per week	1
6. For every horse, ox, or cow	1
7. For every score of hogs or sheep	0½
8. And for all other merchandise of 5*s.* value	0½

But ecclesiastical persons, of both sexes, were to be exempt from this toll.

About this time there was a considerable market or staple held at Westminster; and in 1353 the same king, by an order in council, laid a tax of 3*d.* on every sack (serplarium) of wool, and for every three hundred of woolfels; 6*d.* on every last of leather; 4*d.* on every fodder of lead; 4*d.* on every tun of wine; and ½*d.* on every twenty shillings value of all other goods carried either by land or water to the staple of Westminster, in order for repairing the highway leading from the gate of London called Temple Bar to the gate of the abbey at Westminster.—See *Fœdera*, vol. v. p. 774.

From this record we learn that the gate called Temple Bar, as a western boundary of the city of London, is of great antiquity as a gate.

I hope some of your readers skilled in architecture may answer the other Queries of your correspondent.

Broctuna.

Bury, Lancashire.

Miscellaneous.

NOTES ON BOOKS, ETC.

Messrs. Longman have just published, in two thick and closely printed volumes, *A New Gazetteer or Topographical Dictionary of the British Islands and Narrow Seas, &c.*, by James A. Sharp. When we tell our readers that in these two volumes are recorded the name, position, history, &c. of every city, town, village, hamlet, &c. which appears in the censuses of 1821, 1831, 1841; or in the works of Carlisle, Pott, Gorton, Lewis, Fullarton, Chambers, Hall, and other general writers; and, indeed, that among the sixty thousand articles of which these volumes consist, will be found particulars not only of all the natural objects of the country — as rivers, lakes, mountains, hills, passes, waterfalls, bays, ports, headlands, islands, shoals — but also of every locality or object of historical interest or antiquarian character: as Roman stations and camps, Roman and British ways, Saxon towns, Druid stones, cromlechs, round towers, Danish Raths, Picts' houses, castles, abbeys, &c., not to mention railway, police, and coast-guard stations, hunting "fixtures," &c., they will at once perceive what a vast amount of useful, indeed of most valuable, information, the persevering industry of Mr. Sharp has enabled him to bring together. That a work consisting of so large a mass of facts and figures should contain some errors, is more than probable; but having tested it by referring to localities with which we are personally acquainted, we are enabled to say that it has stood that test in a manner to make us feel assured that it is a book to be fully relied upon, and one, therefore, which we have no doubt will eventually take its place in every well-appointed library.

Books Received. — *Tangible Typography, or How the Blind Read*, by E. C. Johnson, is a little volume detailing various modes of printing books for the blind, and well calculated to awaken an interest in the benevolent objects of The Society for Printing and Distributing Books for the Use of the Blind. — *The Ghost of Junius, &c.*, by Francis Ayerst. This endeavour to identify Junius with Lieut.-General Sir Robert Rich, on the strength of a letter written by that officer to Viscount Barrington, years after the celebrated *Letters of Junius* had appeared, is the largest theory based on the smallest fact with which we are acquainted. — Mr. Bohn has just issued in his *Standard Library* the fourth volume of his edition of *The Prose Works of John Milton; containing the First Book of A Treatise on Christian Doctrine, compiled from the Holy Scripture alone, translated from the Original* by the Lord Bishop of Winchester. The present edition has had the advantage of a thorough revision. — Mr. Bohn has also enriched his *Scientific Library* by the publication of *The Physical and Metaphysical Works of Lord Bacon, including his Dignity and Advancement of Learning, and his Novum Organon, or Precepts for the Interpretation of Nature*, edited by Joseph Devey, who has availed himself of the best translations, and enriched the *Novum Organon* with the remarks of the two Playfairs, Sir John Herschel, and the German and French editors. — *Matthew Paris' English History, from the Year* 1235 *to* 1273; *translated from the Latin by* Dr. Giles, *Volume the Second*, is the new issue of Bohn's *Antiquarian Library*; while, in his *Classical Library*, he has published a volume which will be, we doubt not, welcome to many: *The Idylls of Theocritus, Bion, and Moschus, and the War Songs of Tyrtæus, literally translated into English Prose*, by Rev. J. Banks; *with Metrical Versions*, by J. M. Chapman. — *The Churchman's Magazine, a Monthly Review of Church Progress and General Literature.* Judging from the January and February Numbers which are now before us, we can have no doubt that this Magazine for Churchmen will please those to whom it is addressed.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Pursuit of Knowledge under Difficulties. Original Edition. Vol. I.
The Book of Adam.
Prideaux's Connection of the Old and New Testament. Vol. I. 1718.
The Christian Magazine. Vol. for 1763.
Pro Matrimonio Principis cum defunctæ Uxoris Sorore contracto Responsum Juris Collegii Jurisconsultorum in Academia Rintelensi (circa 1655).
Monner Jurisconsult., de Matrimonio.
Bruckner. de Matrimonio.
Bedell's Irish Old Testament, Irish type, 4to., 1685. [A copy of O'Domhnuill's "Irish *New* Testament," Irish type, 4to., 1st edition, 1602 (*being rare*), is offered in exchange.]
Percy Society Publications. Nos. XCIII. and XCIV.
Southey's Works. Vol. X. Longmans. 1838.
Scott's Continuation of Milner's Church History. Vols. II. and III., or II. only.
The Dragon of Wantley, by H. Carey.
Gammer Gurton's Story Books, edited by Ambrose Merton. 13 Parts (Original Edition).
Hayward's British Museum. 3 Vols. 12mo. 1738.
Theobald's Shakspeare Restored. 4to. 1726.
Illustrated Commentary on the Old and New Testaments. Vol. I. 1840. Knight.
Peter Simple. Illustrated Edition. Saunders and Otley. Vols. II. and III.
Historical Memoirs of Queens of England, by Hannah Lawrance. Vol. II.
Ingram's Saxon Chronicle. 4to. London, 1823.
Newman's Ferns. Large Edition.
Enigmatical Entertainer. Nos. I. and II. 1827 and 1828. Sherwood & Co.
Northumbrian Mirror. New Series. 1841, &c.

*** *Correspondents sending Lists of Books Wanted are requested to send their names.*

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

We have this week the pleasure of presenting our Readers with an additional eight pages. We do this from a desire that those who do not participate in the interest which so many of them take in our endeavours to popularise Photography, should from time to time receive compensation for the space occupied by our Photographic Correspondence.

E. H. H. *Caxton's Press is certainly not in Westminster Abbey: we may add, certainly not in existence.*

Ter Bee. *The quotation is from Pope's* Moral Essays, *Epist. IV.:*

> "To rest the cushion and soft Dean invite,
> Who never mentions hell to ears polite."

S. Jennings-G. *We have a Note for this Correspondent. Where shall it be sent?*

H. E. P. T. (Woolwich). *What Numbers are wanted?*

Earldom of Oxford. M. D., *whose communication on this subject appears in our* No. for Feb. 12., p. 153., *writes to us that he has been misinformed, inasmuch as two of the sisters of Alfred, the last Earl of Oxford and Mortimer, have sons.*

F. K. (Clonea) *is requested to state the subjects of the two Queries to which he refers.*

J. M. (Bath). *The Note has been forwarded.*

SHAW: SPINNEY: HURST. H. E. P. T. *will find, on reference to Richardson's* Dictionary, *that* Shaw *is from the A.-S.* Scua, *a Shadow; and* Hurst *from the A.-S.* Hurst, *a Wood.* Spinney *is probably from the Latin* Spinetum, *a place where thorny bushes grow.*

J. G. (Dorchester)'s *Query on the Lisle Family shall appear next week.*

F. B. *The term* Benedict, *applied to a married man, is doubtless derived from Shakspeare's "Benedict, the Married Man."*

TYRO. *The fault must be in your Chemicals, or in your manipulation. Try again, with Chemicals procured from a different source.*

E. B. S. *Dr. Diamond's result, and mode of arriving at it, will be given in his forthcoming* Photographic Notes.

Erratum.—P. 105., Lord Duff's Toast, read "Q. R. S. Quickly *Restore* Stewart," instead of "*Resolve.*"

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St. Mary's Church, Vincent Square, Westminster, was erected in the year 1837, and contains 1,200 sittings, of which 800 are free.

The pecuniary resources which were at the disposal of those by whose efforts this spacious Church was built were only adequate to provide what was absolutely requisite for the performance of Divine Service.

There was, however, much cause for thankfulness that so large and commodious a Church was raised in so poor a district as St. Mary's; and a hope was then entertained that the day would soon come when what was necessarily left incomplete might be accomplished.

Fifteen years have passed away since the Church was consecrated; and the time appears now to have arrived when an effort should be made to supply what is wanting, and to render the interior more convenient, to paint, cleanse, and colour it; and to impart to it that religious decency and comeliness which befits the House of God.

An additional reason for this endeavour is supplied by recent events. Churches have arisen in the neighbourhood of St. Mary's, erected by the munificence of pious founders, which are adorned with architectural beauty, and are among the best specimens of ecclesiastical fabrics that the present age has produced. St. Mary's suffers from the contrast: its deficiencies have become more manifest; and the need of such an effort as has been mentioned is now felt more strongly.

While, however, the exigencies of the case have increased, the means of satisfying them have become less. Some of the less indigent portions of St. Mary's District have been detached from it, and have been annexed to the other districts formed for more recent Churches. Thus the resources of St. Mary's have been diminished; and circumstances of a local character render it undesirable, in the opinion of legal advisers, to press for the levying of a Rate for the improvement of the Church. Perhaps, however, the strength of the present appeal may eventually be found to lie in these difficulties, when they are more generally known.

A Committee, therefore, has been formed, consisting of the Churchwardens of the District, and other inhabitants, and of some personal friends of the Incumbent, the REV. A. BORRADAILE, whose zeal and energy in discharging the duties of the pastoral office in St. Mary's District for more than ten years, through many and great difficulties, have been greatly blessed to his flock, and command the respect and sympathy of those who have witnessed his persevering exertions, and have seen the fruit of his labours.

The Committee are now engaged in an endeavour to raise funds for the reparation and improvement of the interior of St. Mary's Church; and they trust that many may be found to approve and encourage the design.

An estimate has been prepared of the requisite expenditure by MR. H. A. HUNT, of 4, Parliament Street, which amounts to Five Hundred and Fifty Pounds. This sum, it is anticipated, will suffice to provide for lowering and refixing the whole of the Free Seats, and to make them more commodious for the use of the poor; to improve the seats generally throughout the Church; to alter and improve the position and character of the Pulpit and Reading Desk; to paint, grain, and varnish the whole of the seats; and to give an appropriate appearance to the Chancel of the Church.

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Notes.

COWPER AND TOBACCO SMOKING.

The following genial and characteristic letter from the poet, having escaped the research of the REV. T. S. GRIMSHAW, may be thought worthy of transference from the scarce and ephemeral *brochure* in which it has, as far as I am aware, alone appeared, to your more permanent and attainable repertory. The little work alluded to is entitled *Convivialia et Saltatoria, or a few Thoughts upon Feasting and Dancing*, a poem in two parts, &c., by G. Orchestikos: London, printed for the author, 1800, pp. 62. At page 39 will be found

"Nicotiana: a Poetical Epistle in praise of Tobacco; intended as a refutation of the ill-founded remarks of William Cowper, Esq. respecting this plant, in his elegant poem on Conversation. By Phil. Nicot.

"The man I pity who abhors the fume
Of fine *Virginia* floating in his room;
For, truly may Tobacco be defined,
A Plant preserving Health and Peace of mind.
1800."

Next follows the poem, dedicated "To the Tobacconists in general of England and its colonies," and consisting of some 350 lines, concluding with the following:

"Now by way of a Postscript, for I cannot conclude
Without *once more* entreating, that you'll be so good
As to favour me with an Epistle, and soon,
Which in *my* estimation will be such a boon
That I'll *carefully* keep it; and dying, take care
To enjoin like Respect from my Son or my Heir;
And lest He should forget its great Value to ask,
Shall say,
It was wrote by the Hand, that first wrote out the Task:
No more I need mention, its Worth will appear,
And be kept as a Relic I *justly* hold dear."

Next comes the poet's kindly response:

"Dear Sir,

"It is not in my power to send you an epistle that will entitle itself to any of the *honours* which you are so good as to promise to one from me. My time is not my own, but is partly engaged in attendance on a dear friend, who has long been in a very helpless state,

and partly to the performance of what I owe to the public, a new edition of my Homer, and also of the poetical works of Milton.

"With these labours in hand, together with the common avocations incident to everybody, it is hardly possible that I should have opportunities for writing letters. In fact, I am in debt to most of my friends, and to many of them have been long in debt, whose claims upon me are founded in friendship of long standing. To this cause you will be so good as to ascribe it, that I have not sooner thanked you for your humorous and pleasant contest with me on the subject of Tobacco; a contest in which I have not, at present, leisure to exercise myself, otherwise I am hardy enough to flatter myself, that I could take off the force of some of your arguments.

"Should you execute your design of publishing what you have favoured me with a sight of, I heartily wish success to your muse militant, and that your reward may be — many a pleasant pipe supplied by the profits of your labours.

"Being in haste, I can add no more, except that I am, with respect, and a due sense of the honour you do me,

Your obliged, &c.,
William Cowper.

Weston-Underwood,
Oct. 4, 1793."

I hope that the above will be interesting to your Nicotian readers, and not trespass too far upon your valuable space. William Bates.

Birmingham.

Snuff and Tobacco.— It is perhaps not generally known that the custom of taking snuff is of Irish origin. In a "Natural History of Tobacco," in the *Harleian Misc.*, i. 535., we are told that —

"The Virginians were observed to have pipes of clay before ever the English came there; and from those barbarians we Europeans have borrowed our mode and fashion of smoking. . . . *The Irishmen do most commonly powder their tobacco, and snuff it up their nostrils*, which some of our Englishmen do, who often chew and swallow it."

That the clay pipe was the original smoking apparatus in England, is evident from the following lines in Skelton's *Eleanor Rummin.* After lamenting the knavery of that age compared with King Harry's time, he continues:

"Nor did that time know,
To puff and to blow,
In a peece of white clay,
As you do at this day,
With fier and coale,
And a leafe in a hole," &c.

These lines are from an edition of 1624, printed in the *Harl. Misc.*, i. 415. Skelton died in 1529, and according to the generally received accounts, tobacco was not introduced into this country till 1565, or thereabouts; so the lines cannot be Skelton's. They are part of an introduction to the tale of *Eleanor Rummin.* Is the author known? Erica.

Warwick.

"SHAKSPEARE IN THE SHADES:" A BALLAD.

The ballad, entitled "Shakspeare's Bedside," inserted in your pages (Vol. vii., p. 104.), was printed (probably for the first time) in a collection of poems called *The Muse's Mirrour*, 2 vols. 8vo., printed for Robert Baldwin, 1778. It occurs at p. 90. of the first volume; and at p. 159. of the same volume I find another Shakspearian ballad, which, as the book is rare, I transcribe for the benefit of your readers. The work in question contains a number of clever effusions by the poets and wits of the last half of the eighteenth century. The anonymous compiler thus commences his preface:

"The editor and collector of the following poems does not conceive it necessary to make any apology for what he has done; but arrogates to himself the right of some attention for the collecting of such pieces as would have died upon their births, although the productions of the best poets and men of genius *for the last twenty years.*"

"SHAKSPEARE IN THE SHADES.

"As Shakspeare rang'd over the regions below,
With the Muses attending his side,
The first of his critics he met with was Rowe,
Tho' to keep out of sight he had try'd.

'How comes it, friend Nicholas,' said the old bard,
(While Nic was preparing a speech),
'My ruins so coarsely by you were repair'd,
Who grace to the Graces could teach?'

'Had the time you employ'd when *The Biter** you wrote,
So hiss'd by the critical throng,
Been spent upon mending the holes in my coat,
It had not been ragged so long.'

Rowe blush'd, and made way for diminutive Pope,
Whom Shakspeare address'd with a frown,
And said — 'Some apology sure I may hope
From you and your friend in the gown.'

'Had the murderous knife which my plays has destroy'd,
By lopping full many a scene,
To make you a lover like him, been employ'd,
How flat Cibber's letter had been.'

Pope sneak'd off confounded; and Hanmer drew near,
Whose softness a savage might melt;
So Shakspeare said only, 'Sir Thomas, I fear,
With gloves on, my beauties you felt.'

* *The Biter; an attempt at Comedy*, by Rowe, which was received with that contempt which it well deserved.

Supported by Caxton, by Wynkin upheld,
Text Tibbald crept forward to sight.
'Is this,' quoth the poet, 'the thing that rebell'd,
And dar'd even Pope to the fight?

'To Kennel, good Tib, for a time will arrive,
When all in their senses shall know,
That half of your consequence, Tib, you derive
From the lash of so envied a foe.

'Eight hundred old plays thou declar'st thou hast read*;
How could'st thou the public so cozen?
Yet the traces I see (spite of what thou hast said)
Of not many more than a dozen.

'If all thou hast dug, how could Farmer, my Tib,
Or Stevens, find gold in the mine?
Thy trade of attorney sure taught thee to fib,
And truth was no client of thine.

'And yet, to appease me for all thou hast done,
And show thou art truly my friend,
Go watch, and to me with intelligence run,
When Johnson and Capell descend.

'For Johnson, with all his mistakes, I must love;
Ev'n love from the injured he gains;
But Capell a comrade for dulness will prove,
And him thou may'st take for thy pains.'"

EDWARD F. RIMBAULT.

SWEDISH WORDS CURRENT IN ENGLAND.

In the summer of 1847 I mentioned to my friend Professor Retzius at Stockholm, certain Scandinavian words in use at Whitby, with which he was much pleased, they not being akin to the German. I have since been mostly in the South of Europe, but have not lost sight of these words; and last spring I wrote out in Switzerland upwards of five hundred Swedish words, which greatly resemble the English, Lowland Scots, &c., but I doubt many of them have the same root with the German correspondents. I now beg you kindly to offer to the notice of our Anglo-Saxon and Icelandic scholars, as well as the estimable Northern *savans* at Copenhagen and elsewhere, the following words in use at Whitby, and I believe throughout Cleveland and Cumberland, where the local accent and manner of speaking is the same.

"*Agg orm*, Swedish (viper), *agg worm*, Whitby (pron. wōrrum).— *Bloa bær* (bilbery), blue berry.— *By* (village), as a termination to names of towns, occurs, perhaps, more frequently in this district than in others; there are some places in Cleveland called Lund and Upsal.—*Bæck* (brook), beck.—*Djevul* (devil), pronounced exactly in the Swedish manner at Whitby.— *Doalig* (poorly), dowly.— *Eldon* (tinder-box), applied to faggots.— *Fors* (waterfall), spelt force and foss in Yorkshire books.— *Ful* (ugly), pron. fool, usually associated with bigness in Cleveland.— *Foane* (silly), pron. fond at Whitby.— *Giller* (snare), guilder.— *Gæpen* (handful), gowpen.— *Harr* (grayling), carrling in Ryedale.— *Kætt* (flesh), kett, applied to coarse meat.— *Lek* (play), at Whitby, to lake.— *Leta* (to seek), to late at Whitby.— *Lie* (scythe), pron. lye.— *Lingon* (red bilberry), called a ling berry.— *Ljung* (ling).— *Lopp* (a flea).— *Næbb* (beak), neb.— *Skaft* (handle), skaft.— *Skær* (rock), Whitby skar.— *Smitta* (to infect), to smit.— *Strandgata* (creek), at Whitby ghaut.— *Stæd* (anvil), steady.— *Sæf* (a rush), siv.— *Tjarn* (pool), tarn.— *Oenska* (to wish for), we say to set one an onska, *i.e.* longing or wishing."

Will any one inform me which of the above are Anglo-Saxon words? I may add that there are many French words in the Swedish for aught I know, some of them Norman. As we find German words in the Italian, we may expect to find Scandinavian in the French. CHARLES WATKINS.

SIR DAVID LINDSAY'S VIRIDARIUM.

In Lord Lindsay's very interesting *Lives of the Lindsays*, vol. i. p. 347., after the description of the very curious "viridarium or garden" of Sir David Lindsay at Edzell, and of the various sculptures and ornaments with which its wall is decorated, the author says: "To show how insecure was enjoyment in that dawn of refinement, the centre of every star along the wall forms an embrasure for the extrusion, if needed, of arrow, harquebuss, or pistol."

Some years before the book was published, I had visited this very interesting spot, and examined these sculptures, and other ornaments, amongst which the *pierced stars* puzzled me much: however, after a lengthened and very careful investigation, finding that, being at too great a height from the ground, and, moreover, that as the holes in the centre of the stars do not pass through the wall, but merely into small cavities in it, they could not have been used as embrasures, or have served for warlike purposes; and that, as there were no channels or pipes that could have con-

* Theobald, in the preface to his first edition of Shakspeare, asserts that, exclusive of the works of Beaumont and Fletcher, and Ben Jonson, he had read above eight hundred plays, to ascertain the uncommon and obsolete phrases in his author. The reader who can discover the fruits of this boasted industry in his notes may safely believe him; and those who cannot may surely claim the liberty, like myself, to doubt somewhat of his veracity. This assertion, however, Theobald had sufficient modesty to omit in the preface to his second edition, together with all the criticisms on Greek authors, which I am assured he had collected from such papers of Mr. Wycherley as had been entrusted to his care for very different purposes. It is much to be questioned whether there are five hundred old plays extant, by the most accurate perusal of which the works of Shakspeare could receive advantage; I mean of dramas prior, cotemporary, or within half a century before and after his own.

ducted water to them, they could not have been connected with fountains or water-works; I came to the conclusion that the planner of the garden, or at least of its walls, must have been an ardent lover of birds, and that these holes were for providing access for his beloved feathered friends (they would only admit the passage of *small* birds) to the secure resting-places which the hollow stones afforded; for whose use other niches and recesses seem also to have been planned (though some of the latter were probably intended to hold bee-hives) with a philornithic indifference for the security of the fruit tempting their attacks from all sides, but quite in character with the portrait of Sir David, as depicted by his noble biographer.

W. C. Trevelyan.

Athenæum.

Minor Notes.

Unlucky Days.—The subjoined lines on certain days of the several months, I copied some years ago from a MS. on the fly-leaf of an old Spanish breviary, then in the possession of an Irish priest. Though neither their grammar nor prosody are first-rate, yet they may be worthy of preservation as a curiosity. I may add that they appear to have been written by a Trinitarian Brother of Redemption, in the early part of the sixteenth century.

"*January.* Prima dies mensis, et septima truncat in ensis.
February. Quarta subit mortem, prosternit tertia sortem.
March. Primus mandentem, disrumpit quarta bibentem.
April. Denus et undenus est mortis vulnere plenus.
May. Tertius occidet et septimus ora relidet.
June. Denus pallescit quin-denus fœdera nescit.
July. Ter-decimus mactat, Julii denus labefactat.
August. Prima necat fortem prosternit secunda cohortem.
September. Tertia Septembris, et denus fert mala membris.
October. Tertius et denus est sicut mors alienus.
November. Scorpius est quintus, et tertius e nece cinctus.
December. Septimus exanguis, virosus denus et anguis."

W. Pinkerton.

Ham.

The Pancake Bell.—At the Huntingdonshire village from which I now write, the *little* bell of the church is annually rung for ten minutes on Shrove Tuesday, at eleven o'clock in the morning: this is called "the Pancake Bell."

Cuthbert Bede, B.A.

Quoits.—The vulgar pronunciation of the irons used in this game is *quaits*. From the following passage in a letter from Sir Thomas Browne to Ashmole, it is probable that the word was formerly thus spelt: "Count Rosenberg played at *quaits*, with silver *quaits* made by projection as before."

Uneda.

Philadelphia.

The Family of Townerawe.—One great advantage of "N. & Q." is not only that inquiries may be made and information obtained by those who are engaged in any research, but also that such persons as happen to possess information on a particular subject may make it known before it is sought or asked for. I therefore beg to inform any person that may be interested in the family of *Townerawe*, that there is in the library of Trinity College, Dublin, a Latin MS. Bible, which belonged to "Raufe Townerawe," who on the 17th of June, 1585, was married to Anne Hartgrane, at Reavesbye, in Lincolnshire, and that at the end of this Bible are recorded the births, deaths, and marriages of his children and other members of his family, from the date above mentioned to 1638.

James H. Todd.

Trin. Coll. Dublin.

"*History of Formosa.*"—The writer of the fictitious *History of Formosa*, inquired about at Vol. vii., p. 86., was George Psalmanazar, himself a fiction, almost. And this reference to Wiseman's Lectures reminds me that your correspondent Rt. (Vol. vii., p. 62.), who discovered the metrical version of that passage of St. Bernard in Fulke Greville's poem, was (to say the least) *anticipated* by the Cardinal, in the magnificent peroration to the last of those *Lectures upon Science and Revealed Religion.*

B. B. Woodward.

Notes on Newspapers.—The following may be worth a place among your Notes. I copied it from the *Evening Mail* (a tri-weekly issue from *The Times* office), but unfortunately omitted to take the date, and the only authority I can offer is *Evening Mail*, No. 12,686. p. 8. col. 2. (leader):

"*The Times* has its share of antiquities. Our office stands upon the foundations of Blackfriars, where for centuries Plantagenets, Yorkists, Lancastrians, and Tudors, held court. We have reason to believe that just about where we sit was heard that famous cause for annulling the marriage of Catherine, which led to the English Reformation. Under these foundations others still older are now open to view. First we have under us the Norman wall of the city, before it was extended westward to give more room to Blackfriars, and under that presents itself the unmistakeable material and composition of the old Roman wall."

Tee Bee.

Queries.

WILD PLANTS AND THEIR NAMES.

In looking over some memoranda, I find the following Queries entered; and, as it is more than probable that some of the readers of "N. & Q." who take an interest in our wild flowers, and love the simple, homely names which were given them by our fathers, will easily solve them, I send them for insertion:

1. *Capsella, Bursa pastoris*, "Shepherd's Purse." Why was this plant called "St. James's Wort;" French, "Fleur de St. Jacques?" Was it used in medicine? Its old name, "Poor Man's Parmacetic," would imply that it was.

2. *Veronica Chamædrys*, "Eye-bright," "Paul's Betony," and "Fluellin." What was the origin of these two names?

3. *Primula veris*, "Cowslip," "Palsy Wort;" French, "Herbe de la Paralysie." Is this plant used in any of our village pharmacopœias as a remedy for palsy; and if so, how? I may also add another Query on this plant, and which I trust some *fair* reader will answer; and that is, How is the ointment prepared from the leaves (?), which is used to remove tan and freckles from the sunburnt?

4. *Viburnum opulus*, "Guelder Rose." Was this plant originally a native of the Low Countries? I am inclined to think that its distribution was of a very wide range.

5. *Neottia spiralis*, "Ladies' Tresses," "Sweet Cods," "Sweet Cullins," and "Stander Grass." What is the origin of these names?

6. *Ribes nigrum*, "Black Currant," "Gazel" (Kent). Meaning?

7. *Stellaria holostea*, "Stitchwort," "All-bones." Meaning? The plant is very fragile.

8. *Orobus tuberosus*, "Bitter Vetch," "Cormeille" (Highlands of Scotland), and "Knapperts" (Scotland generally). Have these terms any signification?

9. *Sinapis arvensis*, "Wild Mustard," "Charlock," "Garlock," "Chadlock," and "Runsh." Derivation and meaning?

10. *Saxifraga umbrosa*, "London Pride," "Saxifrage," "St. Patrick's Cabbage." Is there a legend in connexion with this name; and in what county is this saxifrage so called?

11. *Geum urbanum*, "Yellow Avens," "Herb Bennet," "Star of the North," "Blessed Herb." These names would appear to point to some virtues supposed to be attached to this herb. What are they?

12. *Linum catharticum*, "Purge Flax," "Mill Mountain"?

13. *Sedum acre*, "Biting Stone-crop," "Jack of the Buttery," "Pricket," "Bird's Bread"?

14. *Gnaphalium germanicum*, "Common Cudweed," "Wicked Herb" (*Herba impia*), "Live-long," and "Chaff-weed."

15. *Euphorbia helioscopia*, "Sun Spurge," "Churn-staff"? juice milky, but acrid.

16. *Euphorbia cyparissias*, "Cypress Spurge," "Welcome to our House"?

17. *Chrysanthemum segetum*, "Wild Marigold," "Goules," "Goulans" (Query remains of its old name gold?), "St. John's Bloom," "Ruddes"?

18. *Spergula arvensis*, "Spurrey Yarr" (Scotch)?

19. *Chenapodium Bonus Henricus*, "Mercury Goose-foot," "Good King Henry"?

To all the latter the same Query will apply, What is the origin of the name? It is probable but few of the above names will be now found; or, if found, it will be only in those districts where the march of intellect (?) has not banished all traces of household surgery, home legends, and, I may almost add, home feelings.

Much that is interesting to the antiquary and the naturalist is now fast fading out of the land. The very existence of the cheap literature of the day will rapidly root out all traces of traditionary lore; and strong, *steady* efforts should be made to rescue as much as possible of it from oblivion. It is with this view I send these Queries; and in case they are deemed worthy of insertion, I purpose to follow them up by a second list of Queries, as to the medical virtues of our wild plants. In the mean time I may add, that any Notes on them, whether as charms or cures, would be most desirable.

ENIVRI.

Tredagh.

POPULAR SAYINGS.

I would feel obliged, Mr. Editor, if you or any of your North of England readers would favour me direct, or otherwise through the medium of "N. & Q.," with the origin and meaning of the following popular local sayings, peculiar to the North Countrie.

Likewise permit me to observe, that if any of them can favour me, through either of the above channels, with a few more of the "dark sayings of antiquity," either in the form of plain prose or rude rustic rhymes, peculiar to any or all of the five northern counties, to wit, York, Durham, Northumberland, Cumberland, and Westmoreland, they would not only be conferring an obligation upon myself, but likewise upon every one of your numerous readers who take pleasure in the fast-fading traditional relics of our ancestors.

1. As crafty as a Kendal fox.
2. Like the parson of Saddleworth, who could read in no book but his own.
3. Doncaster daggers.
4. The woful town o' Wetherby.
5. As sure as a louse in Pomfret. (Pontefract.)
6. Like the mayor of Hartlepool, you cannot do that. (Co. Durham.)

7. Looks as *vild* (worthless) as a pair of Yorkshire sleeves in a goldsmith's shop.

8. Hearts *is* trumps at Eskett Hall. (Near Felton, Northumberland.)

9. Silly good-natured, like a Hexham goose.

10. There are no rats at Hatfield, nor sparrows at Lindham. (Co. Ebor.)

11. A Dent for a Galloway, a Hind for an ass. (Ibid.) M. AISLABIE DENHAM.

Piersebridge, Darlington, Durham.

Minor Queries.

Hermit Queries.—1. Some years ago a hermitage existed in certain grounds at Chelsea, the proprietor of which frequently advertised for a hermit, and, I believe, never got one. Who was the proprietor of the said hermitage; and did he ever succeed in getting his toy tenanted?

2. In Gilbert White's poem, *Invitation to Selborne*, the following lines occur:

> "Or where the hermit hangs the straw-clad cell,
> Emerging gently from the leafy dell,
> By fancy plann'd," &c. &c.

The only edition of the "Letters" which I possess, is that by Sir William Jardine and Mr. Jesse, which affords a note on the passage, to the effect that the hermitage referred to was used by a young gentleman, who appeared occasionally "in the character of a hermit." What was the name of the eccentric, and what is known of his hermit life? Is the hermitage still in existence?

3. Where is to be found the best account of anchorites, real and fictitious? SHIRLEY HIBBERD.

Derivation of "Cobb."—What is the derivation of the word *Cobb*? There is but one harbour of that name in England, that of Lyme Regis: there was once another at Swanage. This was also styled, some three centuries ago, the "Cobb or Conners."

Query: What is the derivation of the family name "Cobham?" G. R. L.

Play-bills.—Will any of your correspondents inform me in what year play-bills were first introduced; and at what period the *year* was added to the day of the month and week, which only is attached to the early bills? J. N. G. G.

Sir Edward Grymes, Bart.—A correspondent in a recent number of the *Naval and Military Gazette*, asks who was Sir Edward Grymes, Bart., whose appointment appeared in the *War Office Gazette* of December 10, 1776, as surgeon's mate to the garrison at Minorca, when the baronetcy came into the family, when he died, and whether a gentleman of the same rank has ever, before or since that period, served in a similar situation in the English army?

I have transferred these Queries to the columns of "N. & Q.," supposing that they might be answered by some of its correspondents. W. W.

Malta.

Smollett's Strap.—In "N. & Q.," Vol. iii., p. 123., is an extract from the *Examiner*, March 26, 1809, relating to Hugh Hewson, who is there mentioned as being "no less a personage than the identical Hugh Strap."

Mr. Faulkner, in his *History of Chelsea*, vol. i. p. 171., states that Mr. W. Lewis, of Lombard Street, Chelsea, was the original of this character. He established himself in Chelsea by Smollett's advice, and died there about 1785. Faulkner states that he resided with his widow for seven years, and thus having opportunities of being acquainted with the facts, I am inclined to give his account the preference. Now that these different accounts are brought forward, some reader of "N. & Q." may be enabled with certainty to fix who was the identical. H. G. D.

The Iron Mask.—MR. JAMES CORNISH (Vol. v., p. 474.) says, that "after half a century's active exertions, the Iron Mask was unveiled," and this sanguine person gives it also as his opinion that the author of *Junius's Letters* will "eventually be unearthed." The last event may perhaps happen; but what authority has he for asserting that the mysterious secret of the "Masque de Fer" has ever been satisfactorily explained? Numerous, learned, and ingenious, as many of the hypotheses on the subject have been for upwards of a century, I have always imagined that an impenetrable veil of secrecy still continued to cover this wonderful historical mystery. A. S. A.

Wuzzeerabad.

Bland Family.—In the Carey pedigree in the *Ducatus Leodiensis*, it is stated that Sir Philip Carey of Hunslet, near Leeds (brother of the first Visct. Falkland), married Elizabeth, daughter and heiress of *Rich. Bland of Carleton* (about A.D. 1600). Can any of your numerous readers inform me *who* this Mr. Bland was, *whom* he married, and *which* Carleton is meant?

I have searched the Yorkshire Visitations at the Museum, and consulted Nich. Carlisle's *History of the Bland Family*, with no result.

Possibly MR. HUNTER, who is so deeply versed in Yorkshire matters, might throw some light on the subject. G. E. ADAMS.

Oxford and Cambridge Club.

Thomas Watson, Bishop of St. David's, 1687–99, *&c.*—No notice of the period or place of his death has yet appeared, nor of the age of *Bishop Turner of Calcutta*, 1829–31, as also that of *Bishop Gobat*. Regarding the latter prelate, as he is styled D.D. in the ecclesiastical almanacks and direc-

tories, I am anxious to learn whether that degree was conferred upon him by any English university on his consecration in 1846? A. S. A.

Wuzzeerabad.

Crescent. — The article under this head in the *Encyclopædia Metropolitana*, asserts that the crescent was first adopted by the Ottomans as a symbol after the taking of Constantinople in 1446. If so, the device must have been unknown to the Saracens at the time of the Crusades. Can any of your readers inform me whether this statement is correct? FICULNUS.

"*Quod fuit esse.*" — I should be glad to know the sense of the following epitaph, copied at Lavenham Church, Norfolk, many years since; it has long lain in my note-book, waiting for such a publication as "N. & Q.," through which to inquire its meaning:

"JOHN WELES, Ob. 1694.
Quod fuit esse, quod est
Quod non fuit esse, quod esse,
Esse quod non esse,
Quod est, non est, erit, esse."

A. B. R.

Belmont.

"*Coming home to men's business.*" — Where does the phrase "coming home to men's business and bosoms" first occur? I find it said of Bacon's Essays in *Baconiana*, 1st edit. 1679? J. P.

Birmingham.

Thomas Gibbes of Fenton. — Can any of your genealogical readers tell me what other issue (if any) there was of the marriage of Thomas Gibbes of Fenton, in the parish of Dartington, in the county of Devon, and Anne, daughter of Sir William Courtenay of Powderham, besides their son William Gibbes, who died in London A.D. 1570?

Also whether John Gibbes of Fenton, father of the above-named Thomas Gibbes, who married the heiress of William May or Mey, had any other issue? HENRY H. GIBBS.

Frognal, Hampstead.

"*The Whipping Toms*" *at Leicester.* — A singular annual custom, under the above designation, formerly prevailed in this town, from time immemorial, on Shrove Tuesday. It is unnecessary to take up your valuable space with a detailed account of it, as it is fully described in Throsby's *History of Leicester*, p. 356., and in Hone's *Year-Book*, p. 538.

My object is to inquire if any custom at all analogous to it is known to have existed elsewhere, and, if so, what is the supposed origin of it?

Nothing whatever is known of the origin of the custom in this town, beyond a vague popular tradition that it was instituted (like several other curious customs) by John of Gaunt, during his lengthened residence in the castle, within what was then termed "The New-Works" of which (now called "The Newarke") the gathering was held.

However venerable from its antiquity, it was, like too many of the sports of the Middle Ages, a custom "more honoured in the breach than the observance," and, as such, was put down in the year 1847 by a local act of parliament; not, however, without a serious affray between the police and the people. LEICESTRIENSIS.

The Trial of Our Lord. — I have lately seen an old picture of the Trial of Our Lord before Pilate, who sits in the midst of the Jewish Sanhedrim, each member of which has a scroll over his head, giving his name and the sentence he is said to have uttered on that occasion. I have been told there is a large coarse engraving of this picture sometimes to be found in cottages, but I have not been able to procure one. The names and sentiments are of course fictitious; is anything known of their origin? P. P.

Olney. — Can any correspondent state what is the signification of this name? The ancient spelling is *Olnei* or *Olney*, not *Oulney*, as it has sometimes been spelled of late years. The difficulty is not as to the termination *ey*, but as to the first syllable.

The parish church, which stands at the southern extremity of the town, on the banks of the Ouse, is entirely (modern alterations excepted) of the fourteenth century. There is not a trace of any earlier work. Tradition says that the church was formerly at the other, or northern end of the town, where there is a place which is, as I am informed, described in the deeds of some of the adjoining premises as the old churchyard, though it has been desecrated time out of mind. Closely adjacent is a clear spring, still called "Christenwell," and also the trunk of a very ancient elm. Human bones are stated to have been occasionally dug up within the enclosure.

There is a vague tradition that the town as well as the church has been removed southward, *i. e.* nearer the river. Readers of "N. & Q." who can supply any information respecting the removal of the church and town, or any other particulars (in addition to those contained in Dr. Lipscomb's *History of Bucks*) concerning the parish of Olney, including the hamlet and manor of Warrington, and the now district parish of Weston-Underwood, will greatly oblige W. P. STORER.

Olney, Bucks.

Album. — What was the origin, and where do we find the earliest notice of the kind of friendly

memorial book so well known among us as an *album?* Was it not first used by the learned men of Germany as a repository for the complimentary tributes of their foreign visitors? Is there any mention of it in any English author earlier than Izaak Walton, who tells us that Sir Henry Wotton, when ambassador at Venice, wrote in the *album* of Christopher Flecamore a Latin sentence to the effect that "an ambassador is an honest man, sent to lie abroad for the good of his country?" Where is the earliest *specimen* of an English *album*, according to the modern form and use of the scrap-book so called? D.

The Lisle Family. — Can any of the readers of "N. & Q." give me some fuller information than is to be found in Lyttleton's *History of England*, or refer me to any authorities for such, concerning the family and connexions of the following personages?

There was a Lady Lisle, who, temp. Jac. II., was tried at Winchester by the notorious Judge Jeffries, and afterwards executed, for harbouring two rebels after the battle of Sedgemoor. I believe she was beheaded as a favour, instead of being burnt. She was the widow of one of the judges who consented to the death of that ill-fated monarch Charles I.

I observe the barony of Lisle has been extinct, or in abeyance, on four or five different occasions; was either about this time? The present peerage appears to have been created circa 1758. Are these descendants of that family?

I possess portraits of Lord and Lady Lisle (size six feet by four), and much wish to learn the above, together with any other particulars relating to the family. JOHN GARLAND.

Dorchester.

Wards of the Crown.—I find the origin of this ancient prerogative of royalty thus quaintly explained at p. 132. of King's *Vale Royall of England*, 1656. Hugh Lupus, first Norman Earl of Chester, and nephew of the Conqueror, at his death in 1101, left his son

"Richard, then an infant of seven years of age, entituled then to his Earldome of Chester, and *married* to Matilda, daughter to Stephen, Earl of Blois. And this Matilda was niece to King Henry I., by reason whereof the said king took into his tuition and custody the said young earl; from whence, they say, this of a custome grew to be a law, that young heirs in their nonage became pupils, or *wards*, unto the king. A very tender care had this king over this princely child, and brought him up in the company of his own children, with whom he sent him into Normandy, and with them there provided the most princely and best education for them."

Their after-history is well known. Having duly arrived at man's estate, these promising young princes and their companion, Richard, the royal ward, were sent for from Normandy by the affectionate king, whence, taking ship at Harfleur, they set sail for England; but, through some mismanagement, the vessel striking upon a rock, the entire company perished except one butcher, who, by the help of a mast, swam safe to land. This tragedy happened about December 7, 1120.

I believe this to be the first instance recorded in English history of a ward to the king, but shall be happy to receive correction from any better-informed correspondent of "N. & Q." T. HUGHES.

Chester.

Tate, an Artist. — A friend of mine has a very fine family portrait, very much admired by judges, and generally ascribed to Reynolds, whose style it greatly resembles. But I believe it has with some confidence been stated to be the work of a pupil of Sir Joshua's, named Tate. The picture is about seventy years old. Would you, or any of your readers, kindly inform me whether an artist of that name lived at that time, and whether he was a pupil of Sir Joshua Reynolds? A. W.

Kilburn.

Philip d'Auvergne.—

"On the 12th of March, 1792, the King of Great Britain granted to Captain Philip d'Auvergne, R. N., his licence to accept the succession to the said duchy (Bouillon), in case of the death of the hereditary prince, only son of the reigning duke, without issue male, pursuant to a declaration of his Serene Highness, dated June 25th, 1791, at the desire, and with the express and formal consent of the nation."

I find this in Brooke's *Gazetteer*, under the heading of "Bouillon." Can any of your correspondents give a further account of Captain d'Auvergne? I suppose the troubles consequent upon the French Revolution would prevent his accession to the duchy, even if he survived the hereditary prince? E. H. A.

Somersetshire Ballad.—I have a note of the following verse of an old ballad. Where can I find the remaining verses?

"Go ask the vicar of Taunton Deane,
And he'll tell you the banns were askit,
And a good fat ceapun he had for his peains,
And he's carrit it whoom in his baskit."

S. A. S.

Lady High Sheriff. — Can any of your Herefordshire readers inform me who the lady was who served the office of high sheriff for that county, somewhere about the years 1769 or 1770?

Her husband had been appointed, but dying shortly afterwards, his widow took his place, and attended the judges with the javelin-men, dressed in deep mourning. If any one could give me any

information about this lady, I should be much obliged: and I should be glad to know whether there is another instance of a lady high sheriff on record? W. M.

Major-General Lambert, the first president of Cromwell's council, after the Restoration was exiled to Guernsey, where he remained for thirty years a prisoner. Noble, in his *House of Cromwell*, vol. i. p. 369., says, Mrs. Lambert has been supposed to have been partial to the Protector; "that her name was *Fra.*, an elegant and accomplished woman. She had a daughter, married to a Welsh judge, whom she survived, and died in January, 1736–7." Any of your correspondents who may be able, will oblige by informing me who Mrs. Lambert was, when she and the general died, and to whom the daughter was married. Noble evidently had not been able to ascertain who the accomplished woman was. G.

Hoyle, Meaning of; and Hoyle Family.—What is the English to the Celtic word Hoyle; and was there any family of the name of Hoyle previous to the year 1600? If so, can you give me any history of them, or say where same may be found? Also, what is the arms, crest, and motto of that family? F. K.

Robert Dodsley. — In all the biographies, this amiable and worthy man is said to have been born at Mansfield in Nottinghamshire. Does he anywhere state this himself? If not, what is the evidence in favour of such statement? Not the parish register of Mansfield certainly. I have often thought that a Life of Dodsley *in extenso* might be made an interesting vehicle for illustrating the progress of an individual from the humble rank of a livery servant to the influential position of a first-class London bookseller in the Augustan age of English literature; including, of course, all the reflex influences of the society of that period. There is plenty of matter; and I think a well-known correspondent of "N. & Q." and *Gent's Mag.*, whose initials are P. C., would know where to find and how to use it. N. D.

Mary Queen of Scots. — In the *Gentleman's Magazine*, vol. xcix. part ii. p. 77., it is stated that the late Earl of Buchan (who died in April, 1829) "in some letters warmly embraced the cause of Mary Queen of Scots against Dr. Robertson;" but we are not informed whether they were ever printed, or where they are to be found. As I have always felt a strong conviction of the injustice done this unfortunate woman, I shall be gratified by any communication stating where these letters can be met with. F. R. A.

Heuristisch — Evristic. — The word *heuristisch* occurs four times in the *Kritik der Reinen Vernunft*, pp. 480. 515. 520. 568., ed. Leipzig, 1838. I cannot find it in any German dictionary. Mr. Haywood (ed. 1838) translates it *evristic*, which I cannot find in any English dictionary. I conjecture that it may be εὑρίσκω Germanised, and that it will bear the translation *tentative*. Will some one, better versed than myself in the language of German metaphysics, tell me whether I am right, and, if not, set me so? H. B. C.

U. U. Club.

Minor Queries with Answers.

"*Eugenia*," *by Hayes and Carr.* — Can any of your readers give me any account of the following play, as to where the scene of it is laid, &c.?

Eugenia, a Tragedy, by Samuel Hayes and Robert Carr, 8vo. 1766.

This play, which appears to have never been acted, was written by the Rev. Samuel Hayes, author of several of the Seatonian prize poems, and who was at one time usher in Westminster School. Robert Carr, who assisted him in writing it, appears to have been one of the Westminster scholars about 1766, but I am unable to give any further account of him. A. Z.

Glasgow.

[The scene, as stated at the commencement of the play, was laid in and near the Mercian camp, on the confines of Wales, except the first act, and beginning of the third, which lies in the British camp, distant from the Mercian eight miles. The *dramatis personæ* were: — *Britons:* Cadwallyne, king of the Britons; Ormanus, a noble captive; Albanact, Eliud, Edgar, officers; Eugenia, Althira, captives. *Mercians:* Penda, king of Mercia; Ethelred, his son; Osmond, nephew to the king; Offa, Egbert, Edwin, officers. British and Mercian officers, prisoners, guards, and other attendants.]

Claret. — How, or from whence, have we adopted the word *Claret*, as applied to the wines of the Bordeaux district, and which seems to be utterly unknown in other parts of Europe? VINOS.

[Dr. Pegge, in his *Anonymiana*, cent. iii. sect. 57., says, "There is a place of the name of *Claret* in the Duke de Rohan's *Mémoires*, lib. iv., from whence I conceive the French wine takes its name." It is stated in the *Mémoires* as being five miles from Montpellier.]

"*Strike, but hear me.*" — On what occasion, and by whom, were these words first used? I have not been able to trace them. ABHBA.

[These words occur in a conversation between Eurybiades and Themistocles, and will be found in Plutarch's *Life of Themistocles*, cap. xi.]

Fever at Croydon. — In Camden's *Britannia* before me, with date on (written) title-page 1610,

Londini, Georgii Bishop, Joannes Norton, p. 320., under county Svthrey, and against the marginal "Croidon," it is thus stated:

"As for that sudden swelling water or bourne, which the common people reports to breake foorth heere out of the ground, presaging, I wote not how, either dearth of corne or the pestilence, may seeme not worthy once the naming, and yet the euentes sometime ensuing hath procured it credit."

I have heard it stated, without reference to the above, that the aforesaid stream had risen during the last few months, and, if such be the case, the fever that has been so prevalent in the town seems to bear out the above statement.

Can any of your correspondents inform me whether the above fact is mentioned in any other account of the place, and if so, where? R. W. H.

[It appears that our early ballad writers do not give a very favourable account of the locality of Croydon. Listen to Patrick Hannay, Gent., in 1662: —

"It seems of starved Sterilitie the seat,
Where barren downs do it environ round;
Whose parched tops in summer are not wet,
And only are with snow in winter crown'd,
Only with bareness they do still abound;
Or if on some of them we roughness find,
It's tawny heath, badge of the barren rinde.

"In midst of these stands Croydon cloath'd in black,
In a low bottom sink of all these hills;
And is receipt of all the dirty wracke,
Which from their tops still in abundance trills,
The unpav'd lanes with muddy mire it fills
If one shower fall; or, if that blessing stay,
You may well smell, but never see your way."]

"*Gesmas et Desmas.*" — What is the meaning of two terms, *Gesmas* and *Desmas*, in the following couplet, which I transcribe from MS. entries in an old and rare volume lately bought, of date 1564, and the handwriting would seem coeval with the printing of the book? The lines evidently relate to the crucifixion of our Lord between the thieves; but I have never seen any appellations given to these last, and cannot fix a meaning for the terms with any certainty: they may have reference to the penitence of one, and the hardened state of the other still "tied and bound in the chain of his sins," but I know not to what language to refer them:

"Disparibus meritis pendit tria Corpora lignis
Gesmas et *Desmas*, medius Divina Potestas."

A. B. R.

[Our correspondent is right in supposing that Gesmas and Desmas are the names traditionally assigned to the two malefactors, and which occur in the Old Mysteries, &c. *Desmas* is that of the Penitent Thief. These names are, we believe, mentioned in the Pseudo-Gospel of Nicodemus; and some particulars of the legend, we believe, but we cannot just now ascertain, are preserved in Molan. *De Pictur. Sacris*, l. iv. c. 9.]

Satirical Medal. — I. I shall be glad to obtain some information respecting a curious medal in my possession, bearing —

Obv. "Ecclesia perversa tenet faciem diaboli, 666." A face in profile, crowned with the tiara: turned round, the same face becomes that of the devil.

Rev. "Sapientes stulti aliquando." A head with a cardinal's cap, which reversed becomes a face surmounted with a fool's cap and bells.

The medal is of silver, nearly the size of a crown piece; and from the form of the letters is, I suppose, about two hundred years old.

John I. Dredge.

[This curious medal, which is figured in Rigollot's *Monnaies des Fous* (Pl. iv. fig. 10.), and the reverse of which has been engraved by Tilliot (*Fête des Foux*) as the seal of the *Mère Folle* of Dijon, is a satirical medal issued by the Protestants. Their opponents retorted, or provoked its issue, by one which Rigollot has also figured (fig. 11.); which has on one side the head of Calvin, crowned with the tiara, &c. (which, when turned, becomes that of the Devil), and the words "*Joan. Calvinus Heresiarch. pessimus;*" and on the reverse a Cardinal's head, which is turned into a fool's head, with the motto "*Et Stulti, aliquando sapite.*"—Psalm xciii.]

Replies.

THE GOOKINS OF IRELAND.

(Vol. i., pp. 385. 473. 492.; Vol. ii., p. 44.; Vol. iv., p. 103.)

Upon an examination of the ancient records which are preserved in the Exchequer Record Office, at the Four Courts, Dublin, it will be found that in the year 1632 Sir Vincent Gookin acquired, by purchase from David Earl of Barrymore, the lands of Cargane in the county of Cork; and from Mr. William Fitz John O'Hea, in the year 1633, the lands of Ballymacwilliam and Cruary, in the same county; and that he died on the 7th of Feb. 1637*; — that Captain Robert Gookin, in recompence for his services as a soldier and adventurer, obtained an assignment from the Protector of an estate in the same county, consisting of upwards of five thousand acres, which he afterwards surrendered to Charles II.; and that thereupon the king granted it to Roger Earl of Orrery; — that Vincent Gookin died on the 29th of March, 1692, and that his son Robert, and Dorothy Clayton, were his executors; — that in the year 1681 the collectors of quit rent made a demand upon Thomas Gookin, one of Sir Vincent's sons, for the

* Amongst the Inquisitions of the county of Cork which are preserved in the Rolls Office of Chancery, there is one which relates to Vincent Gookin, and was taken at Mallow, on the 14th of August, 1638, and is probably an inquisition *post mortem*.

rent of the lands which his father had purchased from Mr. O'Hea, and that, upon proof being made to the Court of Exchequer by Mr. John Burrowes, one of Sir Vincent's executors, that the estate was a "Protestant interest," or, in other words, that as the family had been of the Protestant religion, and not implicated in the rebellion of 1641, the lands were therefore not liable to the payment of quit rent, they were accordingly put out of charge. It appears also by the records which are deposited in the same office, that Thomas Gookin, gentleman, was indicted at the sessions held at Bandon in the year 1671, "for that he, with several others, riotously and unlawfully did assemble and associatt themselves together at Lislee, on the 27th of December, 1671, and in and uppon David Barry and Charles Carthy, gentlemen, did make a cruell assaulte and affray, and did beate, wound, and falsely imprison them, under colour of a warrant from Henry Bathurst, Esq., made and interlined by the said Thomas Gookin;" and that Elizabeth Gookin, of Lislee, spinster, was one of his sureties. This Elizabeth was probably descended from a Charles Gookin, who claimed the lands of Lislee in the time of the Protector. By the records in the same department, it appears that in and previous to the year 1719 a suit was pending in the Court of Exchequer with respect to the lands of Courtmacsherry; and by the Receiver's account, which bears the autograph of Robert Gookin, it is shown that a payment was made to Mrs. Dorothy Gookin for maintenance, and that there was an arrear due to Lady Mary Erwin, "at ye time of Captain Gookin's death, which happened in September, 1709:" and in the same office there is deposited a deed, dated the 30th of October, 1729, which relates to the lands of Clouncagh, in the same county of Cork, whereto John Allin, an alderman of the city of Cork, and Elizabeth Gookin, otherwise Towgood, his wife, and Robert Gookin, Esq., eldest son and devisee of Robert Gookin deceased, are parties. I have been informed that a lengthened account of Sir Vincent Gookin is to be found in Lord Strafford's State Letters; that much information may be gathered from the Privy Council Papers *tempore* Cromwell, which are deposited in Dublin Castle, with respect to Captain Robert Gookin; and that in the year 1620 Daniel Gookin was one of the undertakers in the county of Longford, and that his estate of five hundred acres afterwards passed to an ancestor of the late popular novelist Miss Edgeworth. J. F. F.

Dublin.

"STABIT QUOCUNQUE JECERIS."

(Vol. vii., p. 65.)

This little Query may perhaps come under the category you mention in the address of your opening Number for the year, although it might be a sufficient reply merely to say that it was the legend round the common Manx halfpenny, encircling the three legs of man on its reverse; but when we consider these three conjoined limbs in their awkward and impossible position, the propriety of the legend may be doubted, and its presence attributable only to the numismatic necessity of accompanying the figure with its motto. The following epigram has been composed by some Manxman thoroughly convinced of the propriety of the application:

"Reader! thou'st seen a falling cat,
Light always on his feet so pat;
A shuttlecock will still descend,
Meeting the ground with nether end;
The persevering Manksman thus,
A shuttlecock or pauvre puss;
However through the world he's tost—
However disappointed, crost—
Reverses, losses, Fortune's frown,
No chance or change can keep him down.
Upset him any way you will,
Upon his *legs* you'll find him still.
For ever active, brisk, and spunky,
Stabit jeceris quocunque."

Where, however, we perceive in the last line the rhyme has destroyed the metre of the Latin poet, if the words be really a classical quotation, which I should wish to form into a Query for some of your readers.

But the emblem, as the famous *Triquetra*, is one of the most ancient and celebrated of antiquity. It figures on the oldest coins of Metapontum; and subsequently on many of those of Sicily, particularly on those of Palermo and Syracuse, as *island* cities; for to islands, from one use of its name in the Greek word ΧΗΑΗ, as a jutting promontory, a break-water, or a jetty, was it more especially appropriated. Hence it is even now borne in the Neapolitan blazon for Sicily: as Britain, if she followed the continental examples, would be entitled to quarter it in her full imperial escutcheon, not only for Man, but for Malta; by which latter it was early taken as the device. But under this distinctive name as *Chele*, it only figured the potency which all pointed or angular forms and substances possessed intensitively or in a triple degree. To understand this, we should consider the force that all pointed or sharp instruments possess: the awl, the wedge, the adze, are well known for their assistance to the mechanic; and the transference of the idea to non-physical aid was so easy, and so consonant to the human mind, that, when we speak of the acuteness of an intellect, the point of an epigram, the keen edge of a sarcasm, we are scarcely conscious that we indulge at all in the maze of metaphor.

Nor was the adaptation of the figure less suitable to the purposes of superstition, by which it

was seized on, both for the purpose of driving away the evil one or forcing him to appear: all edged tools, or angular forms, gave complete mastery over him. Therefore, the best method of obtaining sight of the otherwise invisible spirits of the air, is by putting the head beneath the legs, the human fork or angle — the true Greek *chele* — as it is also used by Saxo-Grammaticus in a dialogue between Bearco and Ruta, to see Odin riding on the whirlwind:

"*Bearco.* At nunc ille ubi sit qui vulgo dicitur Othin
Armipotens, uno semper contentus ocello;
Dic mihi Ruta, precor, usquam si conspicis illum?
Ruta. Adde oculum proprius et *nostras prospice chelas*,
Ante sacraturus victrici lumina signo,
Si vis presentem tuto cognoscere Martem.
Bearco. Sic potero horrendum Frigæ spectare maritum," &c.

So boys in the north put their heads between their legs to see the devil looking over Lincoln: and I am indebted to a mention of my *Shakspeare's Puck and his Folk-lore* in the *Maidstone Journal* for the proof that this belief still exists in Ireland from an anecdote told by Curran, who, in the absence of a Währwolf on which to try its efficacy, would prove it on a large mastiff by walking backwards to it in this posture, "while the animal made such a grip at the poor barrister's hinder region, that Curran was unable to *sit* with any gratification to himself for some weeks afterwards."

Permit me to refer such readers as are curious to know more on this subject, to the above work, p. 73. But if you still can find room for a continental proof of the efficacy of a pair of shears as a very powerful *chele*, not only for driving away Satan, but altogether banishing him from earth, allow me to adduce from a most excellent collection of tales, Traditions of the Bavarian Territories (*Sagenbuch der Baierischen Lande*), just published by Herr A. Schöppner, under the auspices of the ex-king, the following tale, No. 757, "Die Scharfe Scheere" (The Sharp Scissors):

"Outside the parish church of Münnerstadt, you see a gravestone with a pair of shears sculptured on it. He who rests under it was a pious tailor, who was often disturbed by the Devil in his devotions. The latter appeared to him frequently, and whispered him to throw plenty of cabbage into his hell (a technical German term for its receptacle, I know not if usual amongst the English gentle craft), and otherwise played him many insidious pranks. Our tired Schneider complained of the evil to a pious hermit, who advised him, the next time the Prince of Darkness made his appearance, to take the shears and *cut off his tail.* The tailor resolved to follow his advice; and, on the next visitation, he lopped the tail clean from his body. The Devil halloed out murder! went off, and ever afterwards left the tailor in peace. But the shears remained a long time as an heirloom in the family, and their form was sculptured on his tombstone in remembrance. Since then, the Devil walks through Münnerstadt without a posterial adornment, and therefore not now recognisable; which is the reason that many people assert that there is no longer any Devil."

Well might Herrick, in his *Hesperides*, inculcate:

"Hang up *hooks and shears* to scare
Hence the hag that rides the mare."

William Bell, Phil. Doc.
17. Gower Place.

"PIC-NICS."

(Vol. iv., p. 152.; Vol. vi., pp. 518. &c.)

Will you accept a French elucidation of the etymon of this word, which has sorely puzzled your correspondents? What saith the *Encyclopédie des Gens du Monde*, tom. xix. (1843):

"Pique Nique. — Expression empruntée de l'Anglais, où elle est formée de *pick*, choisir, et *nick*, instant précis, et signifie choix judicieux où tout se rencontre bien. On se sert aussi en Français de cette locution pour désigner un repas où chacun paie son écot, ou bien auquel chacun contribue en fournissant un des plats."

The word is in Ménage (*Dictionnaire étymologique*, folio, 1694):

"Piquenique. — Nous disons *faire un repas à piquenique*, pour dire faire un repas où chacun paye son écot: ce que les Flamans disent, *parte bétal, chacun sa part.* Ce mot n'est pas ancien dans notre langue; et il est inconnu dans la plupart de nos provinces."

Picnics were known and practised in the reign of James I. An amusing description of one is given in a letter from Sir Philip Mainwaring, dated Nov. 22, 1618. The knight is writing to Lord Arundel from Newmarket:

"The Prince his birth-day hathe beene solemnised heare by those few Marquises and Lords which found themselves heare, and to supplie the want of the Lords, Knights and Squires were admitted to a consultation, wherein it was resolved that such a number should meete at Gamiges, and bring every man his dish of meate. It was left to their own choyces what to bring: some strove to be substantiall, some curios, and some extravagant. Sir George Goring's invention bore away the bell; and that was foure huge brawny piggs, pipeing hott, bitted and harnised with ropes of sarsiges, all tyde to a monstrous bag-pudding."

And on the 28th of the same month, Mr. Chamberlain wrote to Sir Dudley Carleton:

"We hear nothing from Newmarket, but that they devise all the means they can to make themselves merry; as of late there was a feast appointed at a farmhouse not far off, whither every man should bring his dish. The king brought a great chine of beef, the Marquis of Hamilton four pigs incircled with sausages, the Earl of Southampton two turkies, another six partridges, and one a whole tray full of buttered eggs;

and so all passed off very pleasantly."—Nichols's *Progresses of James I.*, vol. iii. pp. 495. 496.

W. M. R. E.

[MR. ARTHUR WILSON has written to us that this word is Swedish, and to be found in Widegren's *Swedish and English Dictionary*. We may add that it is also in Delens, but we do not believe it to be of Swedish origin. We believe it will eventually be traced to a French source.—ED.]

"CONINGER" OR "CONINGRY."

(Vol. vii., p. 182.)

The Latin word for a rabbit is *cuniculus*, as is shown in the following couplet of Martial:

"Gaudet in effossis habitare cuniculus antris:
Monstravit tacitas hostibus ille vias."—xiii. 60.

The rabbit appears to have been originally peculiar to Spain, Southern France, and the adjoining islands. Strabo (iii. 2. § 6.) says that it is found nearly over the whole of Spain, and in the Balearic islands; and that it reaches as far as Massilia. Polybius (xii. 3.) likewise states it to be a native of Corsica. It was unknown to the Greeks, and is not mentioned by Aristotle in his works on natural history (see Camus, *Notes sur l'Histoire des Animaux d'Aristote*, p. 278.); nor does it ever occur in the Æsopian fables, although the hare is frequently introduced. Hence it had no native Greek name; and Polybius borrows the Latin word, calling it κόνικλος (compare *Athen.*, ix. p. 400.). Strabo uses the periphrasis of "burrowing hares," γεώρυχοι λαγιδεῖς. Ælian, again, employs the Latin name, which he considers to be of Iberian origin (*De Nat. Anim.*, xiii. 15.). If this be true, the sense of *subterranean passage*, which *cuniculus* also bears, is secondary, and not primary (compare Plin. *Nat. Hist.*, viii. 81.).

The language of Varro *de Re Rust.* (iii. 12.) likewise shows that the rabbit was in his time peculiar to Spain, and had not been introduced into Italy. The meaning of the Hebrew word *Saphan*, which is translated *cony* in the authorised version of the Old Testament (Lev. xi. 5.; Deut. xiv. 7.; Ps. civ. 18.; Prov. xxx. 26.), has been fully investigated by biblical critics and naturalists. (See Bochart's *Hierozoicon*, vol. ii. pp. 409—429., ed. Rosenmüller; Winer, *Bibl. Real-Wörterbuch*, in SPRINGHASE; *Penny Cyclopædia*, in HYRAX.) It is certainly *not* the rabbit, which is not a native of Syria and Palestine: but whether this ruminant quadruped, which lives in the rocks, is the jerboa, or a species of hyrax, or some other small edible animal of a like description, is difficult to determine.

From the manner in which Strabo speaks of Spain and the Balearic islands being infested by large numbers of rabbits, it would appear (as Legrand d'Aussy remarks, *Vie privée des Français*, tom. ii. p. 24.) that the ancients did not eat its flesh. The rabbit is now so abundant in parts of the south of France, that, according to the same author, a sportsman in the islands near Arles who did not kill a hundred, would be dissatisfied with his day's sport. A Provençal gentleman, who in 1551 went out to kill rabbits with some of his vassals, and three dogs, brought home in the evening not less than six hundred.

From the Latin *cuniculus* have been formed, according to the proper analogy, the Italian *coniglio*, the Spanish *conéjo*, and the French *conil*, sometimes modified into *conin* (see Diez, *Roman. Gramm.*, vol. ii. p. 264.). From the old French *conin* was borrowed the English *coning* or *conig*, afterwards shortened into *cony:* and from this word have been formed *conigar* and *coningry* or *conigry*, for rabbit-warren (see Halliwell's *Dict.*, in CONIG). *Conillus*, for a rabbit-warren, occurs in Ducange; *conejár* is the Spanish term.

The Germans, like the English, had no native name for the rabbit; an animal not indigenous in their country. Hence they borrowed the French name *conin*, which they altered into *kanin;* and have since formed the diminutive *kaninchen*. In Suabian, the form used is *küniglein*. See Adelung in v. The Dutch word is *konijn*.

The rabbit was probably introduced into England from France. Query: When did that introduction take place? Also, when did the later term "rabbit" supersede the old name *cony?* and what is the etymology of *rabbit?* The French *lapin*, which has supplanted the old word *conin*, is said to be formed from *lepinus*, an adjective of *lepus*.

L.

Your solution of the etymology of this word, as coming from *Coney*-borough, is no doubt correct: but I apprehend the last syllable has a more specific derivation. On the opposite sides of the Lough of Belfast, there are two localities in which this old English word is preserved. This district was, as you are aware, colonised by English settlers about 1590 A.D., when large grants were made to Sir Arthur Chichester, ancestor of the present Marquis of Donegal. At Carrickfergus, on the north side of the bay, there is a spot called the *Connyberry*, which is a corruption of "Coney-borough;" but on the opposite side, at Holyward, there is a populous rabbit-warren, known as the "Kinnegar;" which I take to be the *conynger* or *coningeria* about which your correspondent asks.

J. EMERSON TENNENT.

NAMES AND NUMBERS OF BRITISH REGIMENTS.

(Vol. vii., p. 155.)

Z.'s *third* application relative to the names and numbers of regiments has roused me into activity,

and I now forward you the required information, viz.:

Query 1. What was the origin of giving British regiments the name of certain officers, instead of numbering them as at present?

Regiments were numbered, but it was generally customary to designate them by the name of their colonel previous to 1751.

2. If in honour of an officer commanding the corps, was the name changed when that officer died or removed to another regiment, or what was the rule?

The name of the regiment changed by death or removal of the colonel.

3. When did the present mode of numbering regiments begin, and by whom was it introduced?

1st July, 1751, by royal warrant of George II., when the number of the regiment was directed to be embroidered on its standard; even after the numbering became general, the names of colonels were for some time retained.

4. What was the rule or principle laid down in giving any regiment a certain number? Was it according to the length of time it had been embodied?

In 1694 a board of officers assembled to decide the relative rank of regiments, and the regiments formed in England were placed by seniority of raising, but those from Scotland or Ireland on their being placed upon the English establishment.

5. What is the guide now in identifying a named with a numbered regiment; for example, at the battle of Culloden in 1746, Wolfe's, Barrett's, and Howard's Foot were engaged. Now, what is the rule for ascertaining the numbers of these and other old regiments in the British army at the present day?

The Army List with colonels of that date. In 1746 Wolfe's was the 8th Foot, Barrett's the 4th Foot, and Howards the 3rd Foot. There were two Howards of the same date (1746), Green and the Buff Howards, known by their facings.

ARTHUR HAMILTON.

P.S.—I shall be happy to give further information and more details if required, and inclose my card to the Editor.

VICARS-APOSTOLIC IN ENGLAND.

(Vol. vi., pp. 125. 297. 400.)

I send the following as some answer to the inquiries made by your correspondent A. S. A. For the more ample account of Bishop Ellis, I am indebted to an article in the *Rambler*, vol. vii. p. 313., entitled "Collections illustrating the History of the English Benedictine Congregation."

Richard Smith, appointed Bishop of Chalcis, Feb. 4, 1625, and Vicar-Apostolic of England; he withdrew to France four years afterwards, and died in Paris in 1655, aged eighty-eight, in a house belonging to the English convent upon the Fossé St. Victor. He was probably buried in the convent chapel, where a monument to his memory was erected. See the Rev. Joseph Berington's *Memoirs of Panzani*, p. 109.

John Leyburn, consecrated Bishop of Adrumetum, and appointed Vicar-Apostolic of England, 1685: on the country being divided into four vicariats in 1688, he was appointed to the London, or southern district. On the breaking out of the revolution in the same year, he was committed to the Tower; but his peaceable and inoffensive conduct soon caused him to be discharged, and he was suffered to remain unmolested until his death, which occurred in 1703. He was greatly beloved and respected by his flock.

Bonaventure Giffard, of the ancient Roman Catholic family of the Giffards of Chillington, Staffordshire, appointed Vicar-Apostolic of the Midland District, 1688. Like Bishop Leyburn, on the breaking out of the revolution, he was committed to the Tower, but was soon released, and, on the condition of always making the place of his abode known to the government, he passed the remainder of his days unmolested. On the death of Bishop Leyburn in 1703, he was removed to the London, or southern district, where he died March 12, 1734, aged ninety. There is a good portrait of Bishop Giffard at the Roman Catholic College of Old Hall Green in Hertfordshire.

Philip Ellis, third son of Rev. John Ellis, Rector of Waddesden, Bucks, by his wife Susanna Welbore, whilst a pupil in Westminster School, was called to the Catholic faith, and to the grace of religion, in St. Gregory's Convent, Douay, where he made his profession, 30th November, 1670, æt. eighteen. After duly qualifying himself for the ministry, he was sent to labour in the English vineyard. His great abilities recommended him to the notice of King James II., who appointed him one of his chaplains and preachers; and when Innocent XI., on 30th January, 1688, signified his wish that his majesty would nominate three fit subjects to fill the newly constituted vicariats, midland, northern, and western (for Dr. John Leyburn, Bishop of Adrumetum, during the last three years had governed the whole of England), Father Ellis, then thirty-six years of age, was selected for the western vicariat, and was consecrated bishop on Sunday, 6th May, 1688, at St. James's, where the king had established a convent of fourteen Benedictine monks, by the title of Aureliopolis. In the second week of July, the new prelate confirmed a considerable number of youths, some of them recent converts, in the new chapel of the Savoy. (*Ellis Correspondence*, vol. ii. p. 62.) In his letter (ibid. p. 145.) to his brother John, dated from St. James's, 26th August, 1688, he describes the uneasiness of the court at the preparations making in Holland by the Prince of

Orange. We doubt if this vicar-apostolic attempted to visit his diocese; for, on the breaking out of the revolution at London in the ensuing November, he was apprehended and committed to Newgate (Macaulay's *History*, vol. ii. p. 563.), yet he was soon restored to liberty. Foreseeing but faint hope of serving the cause of religion in such turbulent times, he left England for the court of his exiled sovereign at St. Germains, and, after staying some time, obtained permission to visit the Eternal City. In 1693 Pope Innocent XII. made him an assistant prelate; and on the feast of St. Louis, six years later, he sung the high mass at Rome, in the French church, before many cardinals, invited and received by the Cardinal de Bouillon. The Prince of Monacho, ambassador of France, being then incognito, assisted in a tribune. Resigning his western vicariat, he was promoted by Pope Clement XI. to the vacant see of Segni, in the Campagna di Roma. There he originated a seminary, over which he watched with parental zeal and solicitude. In November 1710, he held a synod in the choir of his cathedral; about seventy of his clergy attended, all of whom he entertained with generous hospitality. In addition to his many meritorious works, he substantially repaired and embellished his palace, and to his cathedral he left a splendid mitre and some costly vestments; but the bulk of his property he bequeathed to his seminary. A dropsy of the chest carried him off on the 16th November, 1726, æt. seventy-four, and his remains were interred in the centre of the seminary church.

Seven sermons of this prelate, preached before James II. at Windsor and St. James's, were printed.

A beautiful portrait of the Bishop, engraved by Meyer, is prefixed to the *Ellis Correspondence*, published by the late Lord Dover, in two volumes 8vo., 1829.

James Smith was consecrated Bishop of Calliopolis, and appointed Vicar-Apostolic of the Northern District, 1688: he died May 20, 1711.

The following Vicars-Apostolic were nominated after the above four till the year 1750.

Midland District. — George Witham, of the ancient Roman Catholic family of the Withams of Cliffe, in the North Riding of Yorkshire, was educated at Douay College, consecrated Bishop of Marcopolis, and appointed Vicar-Apostolic of the Midland District in 1703. He was removed to the Northern District in 1716, and died in 1725, at Cliffe Hall, the seat of his family.

Western District. — Matthew Pritchard, a Franciscan Friar, Bishop of Myrinen: I have not been able to ascertain the date either of his consecration or death; the latter took place at Perthyre, Monmouthshire.*

* I have since learned Bishop Pritchard was consecrated in 1715.

Northern District. — Thomas Williams, a Dominican friar, Bishop of Tiberiopolis, died at Huddlestone, Yorkshire, April 14, 1740.

J. F. W.

The reply of E. H. A. to my Query about these Vicars-Apostolic is rather unsatisfactory. I admit his correction of *Chalcedon* for *Chalcis*, but wish that he had been more explicit in his notices of both those Vicars-Apostolic appointed in 1685–88, as well as of those since nominated. When did *Smith* and *Ellis* die? and what was the see in Italy to which the latter was nominated? Who were the *consecrators* of Giffard, Ellis, and Smith? Bishop Leyburn was, I think, one, and is said to have been "assisted by two *Irish* prelates." Who were they? E. H. A. also refers, as his authority, to a tract by the Rev. L. Darwall, in *Christian's Miscellany*: but he does not give the date of that publication, nor did I ever hear of it. Surely some ecclesiastical reader of "N. & Q." will answer some, at least, of these inquiries of mine. I know many of your subscribers can do so if they choose. I am desirous of possessing the names and dates of consecration and death of every Roman Catholic Vicar-Apostolic appointed for England since 1689, and also of those for Scotland, if possible. A. S. A.

Wuzzeerabad.

SMOCK MARRIAGES. — SCOTCH LAW OF MARRIAGE.

(Vol. vii., p. 191.)

To a certain extent, the information MR. F. H. BRETT got from his Scotch friend is correct. An idea does exist in some parts of Scotland, that children born out of wedlock must be "under the apron string" at the solemnisation of the marriage of their parents, before they can be legitimated *per subsequens matrimonium*. How this notion originated, I do not pretend to say; but it is easy to speculate as to its origin. But MR. BRETT's friend showed a blessed ignorance of the laws of his native country, if he ever said that "in the Scotch law of marriage there is a clause providing that all 'under the apron string,' at the time of the marriage, shall be considered legitimate." The Scotch law of marriage is not statutory, and, consequently, it has no clauses.

I have often felt sore at the ignorance displayed, even in well-informed circles in England, as to the real principles of the Scotch law of marriage; and I am encouraged by the comprehensive terms of MR. BRETT's Query, to hope that you will permit me to say a word or two which may serve to dissipate some of the delusions that prevail as to both the constitution of a Scotch marriage, and its effects.

In Scotland, as in every country whose system of jurisprudence is based on the civil law, mar-

riage is dealt with as *a purely civil contract;* and its constitution may be established by the same proof as would establish any ordinary civil contract, viz. by writing, by the testimony of witnesses, or by the judicial confession of the parties. It is true, that, in deference to the natural feeling that the blessing of God should be invoked upon the constitution of a relation so important and so solemn, and from other considerations of public policy and morality, the law has prescribed that a "regular marriage" can be performed only by a clergyman, after due proclamation of the banns; and that it punishes an "irregular" constitution of the contract by fines and other penalties. But it never loses sight of the principle, that the contract is purely civil; and irregularity in point of *form*, though punishable, does not vitiate the contract, which is binding and valid if its *substance* be proved, in the same way as any other contract may be proved. Such a contract is binding, if entered into in accordance with the *lex loci contractus*, although that law should differ from the law of the domicile of the parties. The sole privilege of the smith of Gretna Green consisted in his smithy being the nearest place to the English border, at which witnesses to the constitution of the contract could be obtained. Now-a-days, I suppose, a runaway couple, unable to hire a special train, would take the express; and I would advise them to take their tickets to Ecclefechan — the first Scotch station at which the express stops — and to confer on the station-master and porter there the dignity of high priests of Hymen: for they, or any other two witnesses you meet in Scotland, can help you to tie the knot as firmly as the Gretna smith. After what I have said, I need hardly add that these functionaries had no warrant for their certificate that their marriages were performed "according to the forms of the Church of Scotland." To those who look upon marriage as a purely civil contract, the mock ceremony at Gretna is a marriage; to those who look upon it as a sacrament, or who think that a religious ceremony affects its constitution in the slightest degree, a Gretna Green marriage is, in plain words, neither more nor less than a *legalised concubinage;* and, surely, I need not say, that the spouses in such a marriage, though, *quoad omnem civilem effectum*, on the same footing with persons regularly married *in facie ecclesiæ*, are not — in Scotland, at least — allowed to obtrude themselves into respectable society. So much for the constitution of the contract of marriage under the law of Scotland.

As for its effects, in so far as involved in Mr. Brett's Query, no such provision exists, or ever did exist, in the Scotch law of marriage, as that children, to be legitimatised *per subsequens matrimonium*, must be under their mother's apron strings. In its effects, as well as in its constitution, the contract of marriage in Scotland is ruled by the principles of the civil law; and *all* the children of the spouses, born before marriage, are legitimated *per subsequens matrimonium*, whether, at the time the ceremony is performed, they be "under the apron strings" or not. The old theory was, that marriage being a consensual contract, the constitution of the rights and obligations arising from it drew back to the date of the consent; which, in the case of parties who had previously had connexion, was presumed in law to be the date of the connexion. This theory has of late been somewhat impaired by the decision of the Court of Session, in the case of Kerr *v.* Martin. See Dunlop Bell and Murray's *Reports of Cases decided in the Court of Session*, vol. ii. p. 752. The soundness of that decision is still matter of controversy in the profession; but I may refer Mr. Brett to it as containing a full and able discussion of the whole principles on which the Scotch law of marriage is founded.

An Advocate.

I remember that my brother, when curate of a parish in Lincolnshire between 1838 and 1844, married a woman enveloped only in a sheet. He was of course startled at the slenderness of her apparel; but as all the requisitions of the law had been complied with, he did not feel himself at liberty to refuse. He contented himself, therefore, with addressing the numerous congregation on the behaviour he expected from them at a religious ordinance, and all went off well. The reason for the bride so presenting herself, was of course the popular opinion, that her new husband would not be liable for her debts.

Anon.

PHOTOGRAPHIC NOTES AND QUERIES.

Mr. Weld Taylor's Process. — As I presume the object of publishing Photographic Notes, &c., is to aid those who are *not proficients* in the processes indicated, Mr. Weld Taylor must not take umbrage at his first communication being misunderstood, whether unavoidably or wilfully, as I am sure the former must have been the case with all novices in the photographic art at least; however, I had no intention whatever of offering any annoyance to Mr. Taylor in my remarks, which were intended solely with a view to produce an effect which has partially been successful, that of exciting a more definite explanation of his meaning. That Mr. Weld Taylor may "enlighten" me is not only possible, but very probable, and I can only say I shall be much obliged to him for so doing.

With reference to his process for iodizing Canson's paper, I presume his meaning to be as follows, viz.: Mix half an ounce of a *forty-grain* solution of *nitrate of silver* with an equal quantity

of a *fifty-grain* solution of *iodide of potassium*, by which a precipitate of iodide of silver will be formed, the supernatant fluid containing the excess of iodide of potassium and the nitrate of potash formed by the decomposition. *Add* drop by drop a solution of the cyanide of potassium, until the iodide of silver is redissolved, and the liquid becomes limpid, and then *four ounces* more of distilled water, making up five ounces altogether. The paper should then be washed over with the above and *dried*, after which it may be floated on water slightly acidulated with sulphuric acid for a few minutes, and after being again dried, either wholly, or else partially with blotting-paper, may be rendered sensitive with a weak solution of nitrate of silver. Here are two or three points admitting doubt: first, Would it not be better to wash away the nitrate of potash and free iodide of potash first, and then dissolve the iodide of silver in solution of cyanide of potassium? Secondly, Would not a slight soaking in plain water after the acidulated bath be of advantage? Thirdly, Is it better to dry the paper again before rendering it sensitive? and fourthly, What strength of nitrate of silver solution should be used to render it sensitive; and ought it to have any acetic or gallic acid, or both? GEORGE SHADBOLT.

Animal Charcoal in Photography.—Perhaps you or one of your photographic correspondents would inform me whether the animal charcoal, recommended for the aceto-nitrate of silver solution, should be used as a filter, or simply allowed to remain in the bottom of the bottle? A. B. C.

Oxford.

Sir W. Newton on Use of Common Soda and Alum.—In reply to W. ADRIAN DELFERIER, who is desirous of knowing the "*rationale* of the *action* of the *common soda* and powdered alum, &c.," my motive for using *common soda* to cleanse the *negatives* is, that it not only removes the hyposulphite of soda more readily, but any impurities which may be in the paper, as well as the *whole* of the *size*, such being absolutely necessary for the after *waxing* process; which, when done, the negative should appear nearly as transparent as glass.

The reason why I prefer *alum* for the positives is, that while it has the effect of removing the hyposulphite of soda and other impurities in the paper, it does not act upon the *size*, which in this instance it is desirous to retain.

I have been induced to make a series of experiments, with a view to prevent the *fading* of the *positives*, or, indeed, that any portion should be, as it were, *eaten away in parts;* and since I have adopted the foregoing, in no one instance has any change taken place whatever. W. J. NEWTON.

6. Argyle Street.

Difficulties in Photographic Practice.—Having met with some of the difficulties that your correspondent G. H. mentions in his communication (Vol. vii., p. 218.), I beg to offer a few hints which I think will be of service to those who are trying the waxed-paper process.

With regard to the spots, it is not easy to know whether they are produced by particles of iron in the paper, or by the oxide of silver. Le Gray says: "If spots should form, produced by the oxide of silver, they may be removed by pouring over the negative some acetic acid, and passing a brush lightly over it."

The second difficulty, want of depth of tone or intensity in the negative, may have been caused by too short an exposure in the camera, or not having used the proper proportion of developing solution. Try the following:

4 oz. dist. water.
8 grains gallic acid.

When this solution has been filtered, add to it ½ drachm of the aceto-nitr. of silver solution, and 1 drachm of acetic acid. I have generally put a little camphor in the gallic acid solution, as recommended by Laborde. It prevents the decomposition of the gallic acid, and renders the image clearer and free from spots. A piece about the size of a pea for four or five ounces of solution.

As to the third difficulty, I believe nothing but replacing the porcelain dishes by glass ones will prevent the dirty marbled appearance in the bottom of the dishes made of porcelain; they are generally rough and uneven on the surface, and there are often what is called "kiln-cracks" in the angular parts. Two months ago I bought two glass dishes; although they are more than double the price of porcelain, I expect the annoyance of dirty dishes is prevented. The glass ones are made quite round at the sides and ends, and of course will be easily cleaned. I am informed they are made in France, but they could be had of English manufacture.

The animal charcoal in the sensitive solution must be shaken up in the aceto-nitrate solution; and when it has become quite clear, the solution before using must be filtered into the dish.

R. ELLIOTT.

Penslur Iron Works.

Replies to Minor Queries.

The Countess of Pembroke's Letter (Vol. i., pp. 28. 119. 154.; Vol. vii., p. 154.).—None of your correspondents seem to be aware that the paper in the *World* (No. XIV. April 5, 1753), in which this questioned letter first appeared, was written by Horace Walpole, and was afterwards reproduced by him in his *Royal and Noble Authors*. These facts may help to guide inquirers,

but they seem to me not to testify much for the authenticity of the piece. This, among many publications in the *World*, would certainly prove nothing; but Walpole's venturing to reproduce it in an acknowledged work to which he attached considerable importance, is no doubt of some weight. C.

Ethnology of England (Vol. vii., p. 135.).—In reference to that portion of the Query by ETHNOLOGICUS which asks "Whether it is yet clearly settled that there are types of the heads of Ancient Britons, Saxons, Danes, and other races, to be referred to as standards or examples of the respective crania of those people?" I beg to say that beneath the chancel of the church of St. Leonard, Hythe, there is a crypt containing a vast number of skulls and other human bones, which, according to Jeake, the historian of the Cinque Ports, are —

"Supposed by some to be gathered at the shore after a great sea-fight and slaughter of the French and English on that coast; whose carcases, or their bones, after the consumption of the flesh, might be cast up there, and so gathered and reserved for memorandum."

Speaking of these relics, Walker, in his *Physiology*, says:

"These skulls at Hythe are not of one race, either Saxon or British, but of several; two forms of skull, very distinct from each other, predominate: one, a long narrow skull, greatly resembling the Celtic of the present day; the other, a short broad skull, greatly resembling the Gothic . . . . Another kind of skulls, fewer in number, are evidently Roman skulls."

ROBERT WRIGHT.

Drake the Artist (Vol. vi., p. 555.).—Searching a series of catalogues of the Society of Artists of Great Britain, from 1760 to 1780, I find that Mr. Drake at York, F.S.A. (Fellow of that Society), in 1773 exhibited at their New Room, near Exeter Change in the Strand, —

No. 89. "A Family IN LITTLE."

Is this to be interpreted by Hamlet's sarcasm upon the sycophants of his uncle's court, who paid "Forty, fifty, nay, one hundred ducats, for his portrait *in little?*" Small full-lengths were in vogue at the period, but our Yorkist has a delicate diminutive of his own. Again, in 1775, we have three works of Drake —

72. "View of a Gentleman's Seat in Yorkshire, with two Gentlemen going out a-hawking."

73. "Sacarissa with Amoret and Musidora." From Thomson's *Seasons*, 4to. edition, 1730.

74. "A Winter Piece."

And in 1776:

23. "A Madonna and Child." Mr. Drake, F.S.A., York.

There is *no* trace of him at the Royal Academy. Thus we have him in portraiture, in landscape, in sacred history, and in the poetical imaginative. This is beyond what G. reckons upon; and now, having contributed thus much, I hope some of your readers may assist in carrying the inquiry further. J. H. A.

Sparse (Vol. vi., p. 554.; Vol. vii., p. 51.), said to be an Americanism.—I have in my possession an edition, printed in 1611, of the *Whole Book of Psalms, collected into English Metre*, by Thomas Sternhold, John Hopkins, and others. In the paraphrase of Psalm xliv. v. 10. is the following:

"Thou madest us fly before our foes,
And so were overtrod.
Our enemies rob'd and spoyl'd our goods
When we were *sparst* abroad."

The word here used in 1611 was evidently no American one; and yet it is singular that neither Bailey (1740), Johnson (1755), or Barclay (1800), have the word in their dictionaries; but Knowles (1835) and Blackie's *Imperial* (1850) both mention it; and have *sparse*, *sparsed*, *sparsedly*, and *sparsing*, all meaning "dispersed" or "scattered."

JOHN ALGOR.

Eldon Street, Sheffield.

Genoveva of Brabant (Vol. vii., p. 212.).—There is a ballad on her legend in an obscure volume of verses published by Masters, 1846, fantastically entitled *Echoes from Old Cornwall*. CORIOLANUS.

N.B. These *Echoes* do not appear to have resounded far or wide.

God's Marks (Vol. vii., p. 134.).—In the register-book of St. Margaret's, Westminster, occurs this entry, under the year 1556:

"Junii vij° die. Item, Elizabeth Helhe, of the ague with Godd's marks."

Shakspèare adopts the saying,

"They have the plague . . .
For the Lord's tokens on you do I see."
Love's Labour's Lost, Act V. Sc. 2.

quoted in *Memorials of Westminster*, ch. iv. p. 152. They were the first spots which showed that the infection had been caught. M. W.

Segantiorum Portus (Vol. vii., p. 180.).—I know not what PRESTONIENSIS means by Ptolemy's *History of Britain*, but there can be little doubt as to the whereabouts of what is called, in the *Palatine MS.*, *Segantiorum Portus*, or *Setantiorum Portus* in Berthius's great edition of Ptolemy's *Geography*, ch. iii., tit. Albion, tab. 1.

It is curious that the place *immediately* preceding in Ptolemy's *Catalogue* that inquired about, affords, in the vast multitude enumerated in that work, the closest approach to identity between the ancient and modern names, viz. Μορικαμβη Εἰσχύσις,

Morecambe Æstuarium, still called, *totidem literis* and *idem sonans*, *Morecambe Bay*, in which Ulverston is the chief town, so that of this point there can be no doubt. Then comes *Setantiorum Portus*, of which Montanus, Bertius, and subsequent geographers give *Winandermere* as the modern name, meaning of course the mouth of the river through which Lake Windermere discharges itself into Morecambe Bay. But I doubt this, for there is no town of Windermere, nor indeed any other, that Ptolemy could have called a harbour (*portus*), till we come to Lancaster, which I therefore incline to believe was the *Portus Setantiorum*. After this *portus* comes *Belisama Æstuarium*, by which all interpreters understand the mouth of the Ribble, which is probably the point that interests PRESTONIENSIS, as Preston stands on that river. The conjecture that Lancaster was the *Portus Setantiorum* is corroborated by the latitudes and longitudes given by Ptolemy, which, though not to be absolutely relied on, are not to be disregarded, and which give to the three places, *Morecambe Æstuarium*, *Setantiorum Portus*, and *Belisama Æstuarium*, nearly the relative positions in which we find Ulverston, Lancaster, and the Ribble. C.

Rubrical Query (Vol. vi., p. 509.). — QUÆSTOR inquires the meaning of the words "if occasion lie" in the Rubric immediately before the Offertory in the Communion Service. I am under the impression that "if occasion lie" here simply means, *in case there is necessity to do so;* and for the origin of this parenthetical clause I would refer to the Rubric of 1549 (Keeling, *Lit. Br.*, edit. of 1842, p. 178.), which provides:

"That in cathedral churches, or places where there is daily communion, it shall be sufficient to read this exhortation once in a month, and in parish churches on the week days it may be left unsaid."

Showing clearly the mode in which the exhortation was intended to be used. The real difficulty, however, is not noticed by your querist, which is, as to when "Public warning of the Communion" is to be given. One Rubric says that this notice is to be given "immediately after the Nicene Creed;" another prescribes that when this warning is to be given, it shall be done "immediately after sermon." On this point see Sharpe on *Rubrics*, p. 62.; and Wheatly on *Common Prayer*, chap. vi. sect. viii. § 3. ENIVRI.

Rosa Mystica (Vol. vii., p. 182.). — I do not remember to have ever heard of such an institution; but *Rosa Mystica* is one of the many appellatives of the Virgin Mary in the Roman Catholic "Litanies of the Virgin." C.

Portrait of Charles I. (Vol. vii., p. 185.). — It may be confidently asserted that Vandyke never painted in enamel; the enamels referred to were at best only "after Vandyke." Nothing more frequent, in both earlier and present times, than the copying large oil portraits in enamel. C.

"*Time and I*" (Vol. vii., p. 182.). — I cannot answer MR. BLACKISTON'S Query fully, but he will find, I think, in the miscellaneous correspondence usually printed in Pope's and Swift's works, the following anecdote, that some one having quoted to Robert, Lord Oxford, the adage,

"Time and I 'gainst any two,

his Lordship replied, impromptu,

"Chance and I 'gainst Time and you."

C.

The Word "Party" (Vol. vii., p. 177.). — I can furnish a more ancient example of the use of this word than the one given by your correspondent.

In an old MS. "Booke of Recepts," in my possession, of the year 1681–2, there occurs the following singular prescription:

"*The Powder of Buggs.* — Take the buggs and wash them well in white wine, and putt them in a new earthen pott, and set them in an oven till they be dry enough for powder; then beat them, and sift them, and give ye party as much as will lye upon a groate every morning in honey."

Can any one inform me for what disease this nauseous remedy was prescribed, and whether it be now excluded from the pharmacopœia? Perhaps this oleaginous insect was formerly exhibited in those cases for which cod liver oil is now so extensively used. G.

Your correspondent E. D. might have gone much farther back for an example of the use of the word *party* for a particular person. In the *Tempest*, Act III. Sc. 2., we have:

"*Cal.* I say by sorcery he got this isle.
From me he got it. If thy greatness will
Revenge it on him — for, I know, thou dar'st;
But this thing dare not.
Ste. That's most certain.
Cal. Thou shalt be lord of it, and I'll serve thee.
Ste. How now shall this be compass'd? Canst thou bring me to *the party*."

ERICA.

Warwick.

"*Mater ait natæ*," *&c.* (Vol. vii., p. 155.). — In reply to your correspondent who asks where the following lines "Mater ait natæ," &c. are to be found, I refer him to the following note in Gresswell's *Account of Runcorn*, p. 34.:

"Leland, in his *Itinerary*, mentions an old woman, a native of Over in Cheshire, who lived in the family of Downes of Shrigley, and died at the age of 140 years. Zuingerus reports of a noble lady of Worms, in the

archbishopric of Mentz, who lived to see the sixth generation, that she might thus address her daughter:

'(1) Mater (2) natæ die (3) natæ filia (4) natam
Ut moneat (5) natæ plangere (6) filiolam.'

That is, 'The mother says to her daughter: Daughter, bid thy daughter, to tell her daughter, that her daughter's daughter is crying.'"

ANON.

Warrington.

I have in my possession a scrap-book, compiled by one Edward King in the year 1743, which consists of extracts from newspapers of that date; and while perusing your last Number, meeting with W. W.'s (Malta) Query, I immediately recollected having noticed the quotation some short time ago. Turning to the volume I find the following extract:

"Sarum, April 30. — We hear from Limington in Hants that one Mrs. Mitchel was lately brought to bed there of a daughter, whose great-great-grandmother is still living, and has already seen her fifth generation, and all daughters. So that she may say the same that the distich doth, made on one of the Dalburg's family of Basil:

1 2 3 4
'Mater ait natæ die natæ filia natam
5 6
Ut moneat natæ plangere filiolam.'

1 2 3
'Rise up, daughter, and go to thy daughter,
4 5 6
For her daughter's daughter hath a daughter.'

She is about 92 years of age, is in perfect health, has all her senses clear, and hopes to see five generations more."

TYE.

Norwood, Surrey.

Gospel Place (Vol. vii., p. 133.).—In my parish there are two such places, both on the border of the parish: one is called "The Gospel Oak," the other "The Gospel Bush." The traditional explanation of these names is this:—that at no very ancient date, when the custom of perambulating the parish was annually observed, portions of the Gospel were read at these and other places,—*stations*, as they were anciently called.

JOHN JEBB.

Peterstow Rectory, Ross.

Passage in Thomson (Vol. vii., p. 87.). — *Steaming*, as your intelligent correspondent C. says, is clearly the true reading. The word is so printed in the 4to. edition of the *Seasons*, 1730 (was not this the first collected edition of that poem?), and in every other to which I have referred. It does not, however, occur in the 4to. copy in the twenty-eighth, but in the thirty-first line. The four lines, fifteenth to eighteenth, originally given in the "Hymn," but afterwards wisely omitted by the poet, follow the words "In Autumn unconfined:"—

"Thrown from thy lap
Profuse o'er Nature falls the lucid shower
Of beamy fruits, and in a radiant stream
Into the stores of sterile winter pours."

The *steaming* property of the earth is well described by Dr. Carpenter, in his *Vegetable Physiology*, p. 168.:

"If a glass vessel be placed with its mouth downwards, on the surface of a meadow or grass plot, during a sunny afternoon in summer, it will speedily be rendered dim in the interior by the watery vapour which will rise into it; and this will soon accumulate to such a degree as to run down in drops. Any person walking in a meadow on which the sun is shining powerfully, where the grass has not long previously been refreshed by rain, may observe a tremulous motion in distant objects, occasioned by the rising of the watery vapour; exactly resembling that which takes place along the sea-shore, when the sun shines strongly on the pebbles that have been left in a moistened state by the retiring tide." — Dr. Carpenter's *Vegetable Physiology*, p. 168. sect. 253.

"The atmosphere is made up of several *steams*, or minute particles of several sorts rising from the earth and the waters." — Locke's *Elements of Natural Philosophy*.

J. H. M.

"*Words are given to man to conceal his thoughts*" (Vol. vii., p. 165.). — The hexameter line, Ὃς χ' ἕτερον, &c., is one put by Homer into the mouth of Achilles (*Iliad*, ix. 313.), when he is expressing his indignant hatred of liars. RT.

Warmington.

Folger Family (Vol. vi., p. 583.; Vol. vii., p. 51.).—Will it assist the inquiry to say that there was a family of Folgers at Norwich? The only son was a curate at Leiston, in Suffolk, in 1832. B. B. WOODWARD.

Miscellaneous.

NOTES ON BOOKS, ETC.

The remarkable collection of Northern Irish Antiquities and Historical Relics, exhibited at Belfast on the occasion of the British Association meeting in that city, has led to the publication of *The Ulster Journal of Archæology*, which is to be conducted by gentlemen of the province, and principally devoted to the elucidation of the antiquities and ancient history of Ulster. Ulster, it will be remembered, is historically remarkable as being the last part of Ireland which held out against the English sway, and which therefore retained its ancient customs until a comparatively recent period. Ulster was also the battle-field of the ancient native Irish chieftains and the Scandinavian Vikings. The antiquaries of Ulster have therefore done wisely, while the tangled web of Northern Irish History can yet be

unravelled by existing aids — while the men who are now the depositories of family and local history are yet among them — to commence this Journal; and in the tact and good management displayed in the selection of the materials of their opening Number, they have not only done wisely, but done well also. May they go on and prosper!

At a moment when all eyes are looking anxiously for the new volume of Nineveh Discoveries, we have received a work of kindred character and of very high value. It is entitled *Lares and Penates, or Cilicia and its Governors; being a short historical account of that province from the earliest times to the present day, together with a description of some Household Gods of the Ancient Cilicians, broken up by them on their conversion to Christianity, first discovered and brought to this country by the author*, W. B. Barker, edited by W. F. Ainsworth; and the interest which this title naturally excites is fully maintained upon a perusal of the work. Although, by readers who care little for its archæological features, the work will be read with the highest satisfaction, it is one which will afford to the antiquary information of the greatest importance; while to many, the announcement that the remarkable monuments of the ancient Cilicians, so happily discovered by Mr. Barker, were discovered by him in the city dignified by the birth of the great apostle of the Gentiles, — and that the mutilation of these works of art, once the objects of religious regard, was probably the consequence of the missionary visit of Paul and Silas to Tarsus, — will probably be the strongest recommendation which this work could receive.

We have received three Catalogues which call for such mention as should direct to them the attention of our bibliographical friends. One is of the splendid Library of Mr. Dawson Turner, which will occupy Messrs. Sotheby and Wilkinson for thirteen days in its disposal. The next, *Bibliotheca Americana*, is of a most remarkable collection of American Books on sale by Mr. Russell Smith. The third is of an extensive collection of Theological Works on sale by Mr. Straker. The last two are made more valuable by the addition of useful indices.

BOOKS RECEIVED. — *A Manual of Photography*, by Robert Hunt, *Third Edition enlarged*. It is sufficient to say that Professor Hunt's volume is at once the most elaborate, as his acquirements will ensure its being one of the most scientific works extant upon this now popular subject. — *Memoirs of a Maître d'Armes, or Eighteen Months at St. Petersburgh, by* A. Dumas; *translated by* The Marquis of Ormonde, is one of the most amusing and graphic among the many amusing and graphic volumes which have already appeared in the *Traveller's Library*. — *Cyclopædia Bibliographica*. Part VI. Mr. Darling's useful Cyclopædia maintains its character. — *The Fall of Jerusalem*, by the Rev. Dr. Milman. This endeavour to direct the public mind, through the medium of this dramatic poem, to the striking and incontestable evidence of the full completion of Prophecy in the Fall of Jerusalem, is a valuable addition to Murray's *Railway Reading*. — We must here acknowledge the receipt of two other volumes of poetry: *Beauty, a Poem*, by the author of *Silent Love*, an admirer and not unsuccessful imitator of Pope; and *Love in the Moon*, by Patrick Scott, a work in which scientific observation is combined with great poetic feeling and considerable power. — *The Pilgrim's Progress of John Bunyan, for the Use of Children in the English Church, edited by the Rev. J. M. Neale*. The object with which this beautiful edition has been prepared is so plainly stated, that we need only wish the book as wide a circulation as it deserves. — *The Family Shakspeare*, &c., by Thomas Bowdler. The fourth volume of this reprint of Mr. Bowdler's carefully revised edition of Shakspeare, contains the three Parts of Henry VI., Richard III., Henry VIII., and Timon of Athens.

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Notices to Correspondents.

We have to request the indulgence of several Correspondents for not replying to them this week.

S. G. W. Gibraltar *is a corruption of* Jebel-Tarik, *or the* Hill of Tarik; *a name derived from the Moorish conqueror who landed there April* 30, 711. *For the origin of its ancient name,* Calpe, *we must refer* S. G. W. *to Smith's* Dictionary of Greek and Roman Geography, *where the various presumed etymologies are discussed.*

"PERCY ANECDOTES." *Mr. Timbs has requested us to correct a slight error in his communication on this subject* (antè, *p.* 214.). *The* Percy Anecdotes *were completed in* forty *parts, and not* forty-four, *as there stated.*

BROCTUNA. *Could the article proposed be divided into two papers?*

MR. CROOKES. *Where can we address a letter on a Photographic subject to this Correspondent?*

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To Mr. R. W. Thomas."

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Notes.

MARLOWE'S "LUST'S DOMINION."

The Rev. Mr. Dyce omits the play of *Lust's Dominion, or the Lascivious Queen*, from the excellent, and (in all other respects) complete edition of Marlowe's *Works* which he has lately published, considering it to have been "distinctly shown by Mr. Collier" that it could not have been the work of that poet. I must say, however, that the argument for its rejection does not appear to me by any means conclusive. It runs thus: in the first act is presented the death of a certain King Philip of Spain; and this King Philip must be Philip II., because in a tract printed in the *Somers' Collection*, giving an account of the "last words" of that monarch, are found passages which are plainly copied in the play. Now, Philip II. did not die till 1598, and the tract was not published till 1599, whereas Marlowe's death took place in 1593. *Ergo*, Marlowe could not have written *Lust's Dominion*. But we know that it was the constant custom of managers to cause acting plays to be altered and added to from time to time: the curious *Diary of Manager Henslowe* is full of entries of the payment of sums of twenty shillings or so, to the authors whom he kept, for "adycyons" to the works of others. And surely it is no forced hypothesis to suppose that some literary cobbler employed to touch up Marlowe's work, finding a King Philip in it, should have thought to improve and give it an air of historic truth, by introducing the circumstances furnished by the pamphlet into the death-scene. Apart from these particulars, the king is neither Philip I. nor Philip II., but a mere King Philip of Spain in general, quite superior to historical considerations. The positive evidence in support of Marlowe's authorship is tolerably strong, though not absolutely conclusive. The earliest extant edition of the play bears his name at full length on the title-page. It is true that the date of that edition is 1650, sixty-six years after his death: still the publisher must have had *some* reasonable ground for attributing the work to him; and in all cases comparatively little value ought to be attached to negative, when opposed by positive evidence. We

need look no farther than this very edition of Marlowe for an illustration of the possibility of such a combination of circumstances as I have supposed. In the earliest known edition of the play of *Dr. Faustus* is found an allusion to a certain Dr. Lopez, who did not attain notoriety (by being hanged) till after Marlowe's death; but Mr. Dyce very justly only infers from this that the particular passage is an interpolation. According to the reasoning applied to *Lust's Dominion*, Faustus also should have been expelled summarily, upon this objection: and yet, in the case of that play, we know that such a conclusion from such premises would have been erroneous. I am unwilling to lay much stress on the internal evidence to be drawn from the language and conduct of the play itself, because I am aware how little reliance can be placed on reasoning drawn from such observations; but no one, I think, will deny that there are many passages which at least *might* have been written by Marlowe: and, on the whole, I submit that it would have been more satisfactory if Mr. Dyce had included it in this edition.

He has changed his practice since he printed among Middleton's works (and rightly) the play of the *Honest Whore*, a play generally — I believe, universally — attributed to Dekker alone, on the authority of one single entry in Henslowe's *Diary*, where the names of the two poets are incidentally coupled together as joint authors of the piece!

I should mention, that I take the dates and book-lore from Mr. Dyce himself. B. R. I.

DOVER CASTLE: A NOTE TO HASTED.

Lambard, Camden, and Kilburne all speak of an accumulation of stores in Dover Castle, on the origin of which various traditions and opinions existed in their days.

"The Castell of Douer (sayth Lidgate and Rosse) was firste builded by Julius Cæsar the Romane emperour, in memorie of whome, they of the castell kept, till this day, certeine vessels of olde wine and salte, whiche they affirme to be the remayne of suche prouision as he brought into it, as touching the whiche (if they be natural and not sophisticate), I suppose them more likely to have beene of that store whiche Hubert de Burghe layde in there."— *Lambard.*

"In this castle likewise antiently was to be seen a tower (called Cæsar's Tower), afterwards the king's lodgings (excellent for workmanship and very high),— a spacious hall (called King Arthur's Hall) with a faire gallery, or entry,— *great pipes and cashes (bound with iron hoopes), wherein was liquor (supposed to be wine) which by long lying became as thick as treackle,* and would *cleave like bird-lime; — salt congealed together as hard as stone,* cross bowes, long bowes, and arrowes to the same (*to which was fastened brass instead of feathers*); and the same were of such bigness as not fit to be used by any men of this or late ages."— *Kilburne.*

"Camden relates that he was shown these arrows, which he thinks were such as the Romans used to shoot out of their engines, which were like to large crossbows. These last might, though not Cæsar's, belong to the Romans of a later time; and the former might, perhaps, be part of the provisions and stores which King Henry VIII. laid in here, at a time when he passed from hence over sea to France; but for many years past it has not been known what is become of any of these things."— *Hasted.*

The following extract from an inventory furnished by William de Clynton, Earl of Huntyngdon, Lord Warden, on handing over the castle to Bartholomew de Burghersh, his successor, dated "die Sabati in vigilia sancti Thome Apostoli, anno regni regis Edwardi tercei a conquestu Anglie decimo septimo" (*i.e.* September 20, 1343), will supply a satisfactory elucidation of what these stores were:

"Item in magna Turri; *quinque dolea et j pipam mellis;* unde de j doleo deficiunt viij pollices; et de alio deficiunt iij pollices; et de alio deficiunt xvj pollices; et de alio xv pollices; et de quinto xj pollices; et de pipa deficiunt xx pollices. Item, j molendinum manuale et *ij molas pro eodem.*

"Item, in domo armorum iij springaldas magnas cum toto atilo* præter cordas. Item, quinque minores springaldas sine cordis; et iij parvas springaldas† modici valoris; L arcus de tempore Regis avi; clvj arcus de tempore Regis nunc; cxxvj arbalistas, de quibus xxxiij arbaliste de cornu ad duos pedes, et ix de cornu ad unum pedem, et iij magne arbaliste ad turnum.‡ Item, xliij baudrys; vij^{xx} et ix garbas sagittarum; lviij sagittas large barbatas; xxv haubergons debiles et putrefactos; xxij basenettos debiles de veteri tour; xj galeas de ferro, de quibus vj cum visers; xx capellas de ferro; xxij basenettos coopertos de coreo, de veteri factura, debiles et putrefactos; xxv paria cirotecarum de platis nullius valoris; xij capellas de nervis de Pampilon depictas; xxx haketons§ et gambesons‖ nullius valoris; ix picos; ij trubulos; j cenovectorium¶ cum j rota ferro ligata; j cuva; iij instrumenta pro arbalistis tendendis; cxviij lanceas, quarum xviij sine capitibus; j cas cum sagittis saracenorum; ciij targettos, quorum xxiiij nullius valoris; j veterem cistam cum capitibus quarellorum et sagittarum debilem; ij barellos; vj bukettos cum quarellis debilibus non pennatis; j cistam cum quantitate capitum quarel-

* Toto atilo; quasi "attelage."

† Springaldus; "veterum profecto fuit balistæ genus, et, recentis militiæ, tormentum est pulverarium, non ita ponderosum ut majoribus bombardis æquari possit, nec ea levitate ut gestari manibus valeat."— *Ducange.*

‡ Arbaliste ad turnum; arbalists that traversed.

§ Haukets; "sagum militare."— *Ducange.*

‖ Gambeson; "vestimenti genus quod de coactili ad mensuram et tutelam pectoris humani conficitur, de mollibus lanis, ut, hoc inducta primum, lorica vel clibanus, aut his similia, fragilitatem corporis, ponderis asperitate non læderent."— *Ducange.*

¶ Cenovectorium; "a mudcart."— *Ducange.*

lorum et quadam quantitate de cawetrappis in j doleo. Item, *m*[l] *vj*[c] *et xxviij garroks** de majori forma. Item, iiij[xx] garroks de eadem forma, sine capitibus. Item, m[l] vj[c] & xxiij garroks, de minori forma."

Query, What were the "capellæ de nervis de Pampilon depictæ?" Ducange cites the word, but does not explain it. L. B. L.

DEAN SWIFT: AUTOGRAPHS IN BOOKS.

The biographer and the critic, down to the pamphleteer and the lecturer, have united in painting St. Patrick's immortal Dean in the blackest colours. To their (for the most part) unmerited scandal and reproach thus heaped upon his memory (as little in accordance with truth as with Christian charity), let me, Mr. Editor, oppose the following brief but emphatic testimony on the bright (and I firmly believe the *right*) side of the question, of the virtuous, the accomplished Addison:

"To Dr. Jonathan Swift, The most Agreeable Companion, The Truest Friend, And the Greatest Genius of his Age, This Book is presented by his most Humble Servant the Authour."

The above inscription, in the autograph of Addison, is on the fly-leaf of his *Remarks on several Parts of Italy, &c.*, 8vo. 1705, the possession of which I hold very dear.

Permit me to add *another* beautiful example of friendship between two generous rivals in a glorious art.

"My dear Hoppner,

"In return for your elegant volume, let me request you will accept this little work, as a testimony of ardent esteem and friendship.

"While the two books remain they will prove, that in a time of much professional jealousy, there were *two painters*, at least, who could be emulous, without being envious; who could contend without enmity, and associate without suspicion.

"That this cordiality may long subsist between us, is the sincere desire of, dear Hoppner,

Yours ever faithfully,

MARTIN ARCHER SHEE.

Cavendish Square, December 7, 1805."

This letter is written on the fly-leaf of *Rhymes on Art, or the Remonstrance of a Painter*, 2nd edit. 1805, also in my library.

Need I offer an apology for introducing a *third* inscription?

"To my perfect Friend, Mr. Francis Crane, I erect this Altar of Friendship, And leave it as the Eternall Witnesse of my Love. Ben Jonson."

This is in the beautiful autograph of rare Ben, on the fly-leaf of *Sejanus his Fall*, 4to. 1605, large paper and *unique*, and bound in the original vellum. It also contains the autograph of Francis Mundy, brother of the dramatist Anthony Mundy, to whom it once belonged. It is now mine.

GEORGE DANIEL.

Canonbury.

SHAKSPEARE ELUCIDATIONS.

In *All's Well that Ends Well* (Act II. Sc. 1.) the king, when dismissing the young French noblemen who are going to the wars of Italy, says to them:

> "Let higher Italy —
> Those 'bated that inherit but the fall
> Of the last monarchy — see, that you come
> Not to woo honour, but to wed it."

MR. COLLIER calls this an "obscure passage," and offers no explanation of it, merely giving a note of Coleridge's, who, after Hanmer, proposes to read *bastards* for *'bated*, saying of the passage itself: "As it stands, I can make little or nothing of it. Why should the king except the then most illustrious states, which, as being republics, were the more truly inheritors of the Roman grandeur?" Johnson, and the other preceding editors, seem to have taken a similar view of the passage.

I trust it will not be regarded as presumption when I say, that to me the place offers no difficulty whatever. In the first place, *'bate* is not, as Coleridge takes it, to except, but to overcome, put an end to (from *abattre*); as when we say, "abate a nuisance." In the next, we are to recollect that the citizens of the Italian republics were divided into two parties,— the Guelf, or Papal, and the Ghibelline, or Imperial; and that the French always sided with the former. Florence, therefore, was Guelf at that time, and Siena of course was Ghibelline. The meaning of the king therefore is: By defeating the Ghibelline Sienese, let Italy see, &c. As a Frenchman, he naturally affects a contempt for the German empire, and represents it as possessing (the meaning of *inherit* at the time) only the limited and tottering dominion which the empire of the west had at the time of its fall. By "higher Italy," by the way, I would understand not Upper Italy, but Tuscany, as more remote from France; for when the war is ended, the French envoy says:

"What will Count Rousillon do then? Will he travel *higher*, or return again into France?"—Act IV. Sc. 3.

The meaning is plainly: Will he go farther on? to Naples, for example.

I must take this opportunity of retracting what I have said about —

> "O thou dissembling cub, what wilt thou be
> When time has sow'd a grizzle on thy case?"
>
> *Twelfth Night*, Act V. Sc. 1.

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* "Conjicio *garrotos* esse spingardarum tela, quibus pennæ æreæ aptabantur utpote grandioribus; *carrellis* vero pennæ plumatiles tantum." (See Ducange, sub voce *Garrotus.*)

Mr. Singer (Vol. vi., p. 584.) by directing attention to the circumstance of *cub* being a young fox, has proved, at least to me, that *case* is the proper word, — a proof, among many, of the hazard of tampering with the text when not palpably wrong.

Cub is the young fox, and *fox*, *vixen*, *cub* are like *dog*, *bitch*, *whelp*, — *ram*, *ewe*, *lamb*, &c. The word is peculiar to the English language, nothing at all resembling it being to be found in the Anglo-Saxon, or any of the kindred dialects. Holland, in his *Plutarch* (quoted by Richardson), when telling the story of the Spartan boy, says "a little *cub*, or young fox;" and then uses only *cub*. It was by analogy that the word was used of the young of bears, lions, and whales: and if Shakspeare in one place (*Merchant of Venice*, Act II. Sc. 1.) says "*cubs* of the she-bear," he elsewhere (*Titus Andronicus*, Act IV. Sc. 1.) has "bear-*whelps*." I further very much doubt if *cub* was used of boys in our poet's time. The earliest employment of it that I have seen is in Congreve, who uses "unlicked cubs," evidently alluding to young bears: and that is the sense in which *cub* is still used, — a sense that would not in any case apply to Viola.

Thos. Keightley.

IMPRECATORY EPITAPHS.

There is a class of epitaphs, or, we should rather say, there are certain instances of monumental indecorum which have not as yet been noticed by the many contributors on these subjects to your pages. I refer to those inscriptions embodying threats, or expressing resentful feelings against the murderers, or supposed murderers, of the deceased individual. Of such epitaphs we have fortunately but few examples in Great Britain; but in Norway, among the Runic monuments of an early and rude age, they are by no means uncommon.

Near the door of the church of Knaresdale, in Northumberland, is the following on a tombstone:

"In Memory of Robert Baxter, of Farhouse,
who died Oct. 4, 1796, aged 56.
"All you that please these lines to read,
It will cause a tender heart to bleed.
I murdered was upon the fell,
And by the man I knew full well;
By bread and butter, which he'd laid,
I, being harmless, was betray'd.
I hope he will rewarded be
That laid the poison there for me."

Robert Baxter is still remembered by persons yet living, and the general belief in the country is, that he was poisoned by a neighbour with whom he had had a violent quarrel. Baxter was well known to be a man of voracious appetite; and it seems that, one morning on going out to the fell (or hill), he found a piece of bread and butter wrapped in white paper. This he incautiously devoured, and died a few hours after in great agony. The suspected individual was, it is said, alive in 1813.

We know not how much of the old Norse blood ran in the veins of Robert Baxter's friend, who composed this epitaph; but this summer, among a people of avowedly Scandinavian descent, I copied the following from a large and handsome tomb in the burying-ground of the famous Cross Kirk, in Northmavine parish, in Shetland:

"M. S.
Donald Robertson,
Born 1st of January, 1785; died 4th of June, 1848,
aged 63 years.
He was a peaceable quiet man, and to all appearance a sincere Christian. His death was very much regretted, which was caused by the stupidity of Laurence Tulloch, of Clotherten, who sold him nitre instead of Epsom salts, by which he was killed in the space of three hours after taking a dose of it."

Among the Norwegian and Swedish Runic inscriptions figured by Gösannson and Sjöborg, we meet with two or three breathing a still more revengeful spirit, but one eminently in accordance with the rude character of the age to which they belong (A.D. 900 ad 1300).

An epitaph on a stone figured by Sjöborg runs as follows:

"Rodvisl and Rodalf they caused this stone to be raised after their three sons, and after [to] Rodfos. Him the Blackmen slew in foreign lands. God help the soul of Rodfos: *God destroy them that killed him.*"

Another stone figured by Gösannson has engraved on it the same revengeful aspiration.

We all remember the Shakspearian inscription, "Cursed be he that moves my bones;" but if Finn Magnussen's interpretation be correct, there is an epitaph in Runic characters at Greniadarstad church, in Iceland, which concludes thus:

"If you willingly remove this monument, may you sink into the ground."

It would be curious to collect examples of these menaces on tombstones, and I hope that other contributors will help to rescue any that exist in this or in other countries from oblivion.

Edward Charlton, M.D.
Newcastle-upon-Tyne.

DERIVATION OF "LAD" AND "LASS."

The derivation of the word *lad* has not yet been given, so far as I am aware; and the word *lass* is in the same predicament. *Lad* is undoubtedly of old usage in England, and in its archaic sense it has reference, not to age, as now, but to service or dependence; being applied, not to signify a youth or a boy, but a servant or inferior.

In Pinkerton's *Poems from the Maitland MSS.* is one, purporting to be the composition of Thomas of Ercildoune, which begins thus:

"When a man is made a kyng of a capped man."

After this line follow others of the same bearing, until we come to these:

"When rycht aut wronge astente togedere,
When laddes weddeth lovedies," &c.

The prophet is not, in these words, inveighing against ill-assorted alliances between young men and old women; but is alluding to a general *boulversement* of society, when *mésalliances* of noble women to ignoble men will take place.

This sense of the word gives us, I think, some help towards tracing its derivation, and I have no doubt that its real parent is the Anglo-Saxon *hlafæta*,—a word to be found in one instance only, in a corner of Æthelbyrt's *Domas:* "Gif man ceorles *hlafætan* of-slæth vi scyllingum gebete."

By the same softening of sound which made *lord* and *lady* out of *hlaford* and *hlæfdige*, *hlafæta* became *lad*, and *hlafætstre* became *lass*. As the lord supplied to his dependants the bread which they ate, so each thus derived from the loaf the appellation of their mutual relation, in the plain phraseology of our ancestors.

Dr. Leo, in his interesting commentary on the *Rectitudines singularum personarum* (edit. Halle, 1842, p. 144.), says:

"Ganz analog dem Verhältnisse von *ealdore* und *gingra* ist das Verhältniss von *hlaford* (brodherrn), *hlæfdige* (brodherrin), und *hlafæta* (brodeszer). *Hlaford* ist am Ende zum Standestitel (lord) geworden; ursprünglich bezeichnet es jeden Gebieter; die Kinder, die Leibeignen, die abhängigen freien Leute, alles was zum Hausstande und zum Gefolge eines Mannes gehört, werden als dessen *hlafætan* bezeichnet."

Perhaps some of your readers may favour myself and others by giving the derivation of *boy* and *girl*. H. C. C.

Minor Notes.

Iona. — The ancient name of this celebrated island was *I* (an island), or *I-Columbkille* (the island of Columba of the Churches). In all the ancient tombstones still existing in the island, it is called nothing but *Hy;* and I have no doubt that its modern name of *Iona* is a corruption, arising from mistaking *u* for *n*. In the very ancient copy of Adamnan's *Life of St. Columbkille*, formerly belonging to the monastery of Reichenau (*Augia Dives*), and now preserved in the town library of Schaffhausen, which I had an opportunity of examining very carefully last summer, the name is written everywhere, beyond the possibility of doubt, *Ioua*, which was evidently an attempt to give a power of Latinised declension to the ancient Celtic *I*. It was pronounced *I-wa* (*i.e. Ee-wa*). Who first made the blunder of changing the *u* into *n*? J. H. TODD.

Trin. Coll. Dublin.

Inscriptions in Parochial Registers.—Very quaint and pithy mottoes are sometimes prefixed to parochial registers. I know not whether any communications on this subject are to be found in your pages. The following are examples, and may perhaps elicit from your readers additional information.

Cherry-Hinton, Cambridgeshire:

"Hic puer ætatem, hic Vir sponsalia noscat,
Hic decessorum funera quisque sciat."

Ruyton of the Eleven Towns, Salop:

"No flatt'ry here, where to be born and die,
Of rich and poor is all the history:
Enough, if virtue fill'd the space between,
Prov'd, by the ends of being, to have been."

GEORGE S. MASTER.

Welsh-Hampton, Salop.

Lieutenant.—The vulgar pronunciation of this word, *leftenant*, probably arose from the old practice of confounding *u* and *v*. It is spelt *leivtenant* in the Colonial Records of New York. The changes may have been *lievtenant*, *levtenant*, *leftenant*. UNEDA.

Philadelphia.

"*Prigging Tooth*" *or* "*Pugging Tooth.*"—MR. COLLIER, in his new book on Shakspeare, containing early manuscript corrections of the folio of 1632, says at page 191., in enumerating those of the *Winter's Tale*, that the emendator substitutes (Act IV. Sc. 2.) "prigging tooth" for the "pugging tooth" of the old copies. Now this, I believe, has been the generally received interpretation, but it is quite wrong. *Prigging*, that is stealing, tooth, would be nonsense; *pugging* is the correct word, and is most expressive. Antolycus means his molar — his grinding tooth is set on edge.

A pugging-mill (sometimes abbreviated and called pug-mill) is a machine for crushing and tempering lime, consisting of two heavy rollers or wheels in a circular trough; the wheels are hung loose upon the ends of a bar of iron or axle-tree, which is fastened by the centre either to the top or bottom of an upright spindle, moved by a horse or other power, as the case may be, thus causing the wheels in their circuit to revolve from their friction upon the trough, and so to bruise the nuts of lime, which together with the sand and water are fed by a labourer, who removes the mortar when made. The machine is of course variously constructed for the kind of work it has to do: there is a pugging-mill used in the making of bricks that is fitted with projecting knives to cut and knead the clay.

EMENDATOR has doubtless restored the sense to many puzzling passages in Shakspeare, but he certainly is mistaken here in reading *prigging* for *pugging*. H. B. J.

Carlisle.

London.—Is the following, which was copied October 11, 1811, from a MS. pasted on Spitalfields Church at that time, worth preserving in the pages of "N. & Q."? Could any of your numerous correspondents furnish me with the author's name?

"LONDON.

"Houses, churches, mixt together;
Streets cramm'd full in ev'ry weather;
Prisons, palaces, contiguous;
Sinners sad and saints religious;
Gaudy things enough to tempt ye;
Outsides showy, insides empty;
Baubles, beasts, mechanics, arts,
Coaches, wheelbarrows, and carts;
Warrants, bailiffs, bills unpaid,
Lords of laundresses afraid;
Rogues that nightly prowl and shoot men;
Hangmen, aldermen, and footmen;
Lawyers, poets, priests, physicians,
Noble, simple, all conditions;
Worth beneath a threadbare cover,
Villainy bedaubed all over;
Women, black, fair, red, and gray,
Women that can play and pay;
Handsome, ugly, witty, still,
Some that will not, some that will;
Many a beau without a shilling,
Many a widow not unwilling,
Many a bargain, if you strike it,—
This is London, if you like it."

H. E. P. T.

Woolwich.

Note from the Cathedral at Seville.—

"El Exᵐᵒ Sʳ Dʳ Don Nicolas Wiseman, Obispo Coadjutor de Birmingham, y Rector del Collegio de Oscott, por decreto de 2 de Enero de 1845, concedió 40 dias de Indulgentia per cada Padre-Nuestro, ó Credo á Nuestri Señor Jesu Cristo, ó un Ave-Maria á su Santissima Madre, ó un Padre-Nuestro en honor del Santo Patriarcha Sʳ Sº Domingo, cujas imagenes se veneran en esta Capilla, como por cualquier palabra afetuosa ó jaculatoria con devotion."

S. K. N.

Riddles for the Post Office.—The following ludicrous direction to a letter was copied verbatim from the original and interesting document:

"too dad Tomas
bat the ole oke
otehut
I O Bary pade
Sur plees to let ole feather have this sefe."

The letter found the gentleman at "The Old Oak Orchard, Tenbury." I saw another letter, where the writer, after a severe struggle to express "Scotland," succeeded at length to his satisfaction, and wrote it thus, "stockling." A third letter was sent by a woman to a son who had settled in Tennessee, which the old lady had thus expressed with all phonetic simplicity, "10 S C."

CUTHBERT BEDE.

Queries.

NATIONAL PORTRAITS.—PORTRAIT OF THE DUKE OF GLOUCESTER, SON OF CHARLES I.

A cotemporary portrait of this prince, fourth son of Charles I., was in existence. He was represented with a fountain by him, probably in early age. He died, at the age of twenty, in 1660. Where is this painting now to be found, or is any engraving from it known? Granger describes an engraved portrait by Vaughan, representing the infant prince seated on a cushion; and a rare portrait of him by Lovell.

It would be very desirable to compile a descriptive catalogue of painted portraits, those especially preserved in the less accessible private collections in England. Such a manual, especially if illustrated with outline sketches or photographs, in order to render it available at a moderate cost, would be most useful, and supply, in some degree, the deficiency of any extensive public collection of national portraits, such as has been commenced in France, at the palace of Versailles.

ALBERT WAY.

Reigate.

[Recognising as we do most fully the value of the idea thrown out by MR. WAY, that it would be desirable to compile a descriptive Catalogue of Painted Portraits, as the best substitute which we can have for an extensive public collection of such memorials of our Great and Good, we shall always be glad to record in the columns of "N. & Q." any notices of such pictures as may, from time to time, be forwarded to us for that purpose. The suggestion that Photography might be usefully employed in multiplying copies of such portraits, coming as it does from one whose skill as an artist rivals his learning as an antiquary, is the highest testimony which could be given to the value of an art which we have endeavoured to promote, from our conviction that its utility to the antiquary, the historian, and the man of letters, can scarcely be over-rated.]

BOSTON QUERIES.

I annex a prospectus of a second edition of my *Collections for a History of the Borough of Boston and the Hundred of Skirbeck, in the County of Lincoln*, which I am now employed upon in preparing for the press. As there may, and most probably will, arise many points upon which I may require assistance, I shall from time to time address (with your leave) inquiries for insertion in your

useful miscellany, asking your readers for any information they may be in possession of. At present I should be glad to be informed of the locality of Estoving Hall, the seat of a branch of the Holland family, of whom a long account is given by Blomefield, in his *History of Norfolk*, and which, he says, was nine miles from Bourn, in Lincolnshire, but respecting which I can learn nothing from gentlemen in that neighbourhood. Drayton, so often alluded to by Stukeley, and referred to by Blomefield in connexion with the Holland family, is also of very uncertain locality. Can any of your readers assist me upon these points, either through your journal, or addressed to me at Stoke Newington? I am also in want of information respecting the Kyme family, so as to connect the Kymes of Boston, and its neighbourhood, with the elder branch of that family, the Kymes of Kyme, which merged into the Umfraville family, by the marriage of the heiress of the Kymes with one of the Umfravilles.

The account of "the buylding of Boston steeple," by H. T. H., at p. 166. of your present volume, is incorrect in many respects. That which I have seen and adopted is as follows. It is said to have been accepted as correct by Dr. Stukeley. I find it at the foot of a folio print, published in 1715, representing —

"The west prospect of Boston steeple and church. The foundation whereof on y^e^ Monday after Palm Sunday, An^o^. 1309, in y^e^ 3^d^ year of Edward y^e^ II., was begun by many miners, and continued till midsumer foll^s^, when they was deeper than y^e^ haven by 5 foot, where they found a bed of stone upon a spring of sand, and that upon a bed of clay whose thickness could not be known. Upon the Monday next after the Feast of St. John Bapt^t^. was laid the 1st stone, by Dame Margery Tilney, upon w^ch^ she laid £5. sterl^s^. Sir John Truesdale, then Parson of Boston, gave £5. more, and Rich^d^. Stevenson, a Merch^t^. of Boston, gave also £5., wh^ch^ was all y^e^ gifts given at that time."

PISHEY THOMPSON.

Stoke Newington.

WELBORNE FAMILY.

In Burke's *Extinct Peerage* it is stated that John de Lacy, first Earl of Lincoln, died A.D. 1240, leaving one son and two daughters. The latter were removed, in the twenty-seventh year of Hen. III., to Windsor, there to be educated with the daughters of the king. One of these sisters, Lady Maud de Lacy, married Richard de Clare, Earl of Gloucester; but I can find no mention of either the name or marriage of the other. Am I correct in identifying her with "Dorothy, daughter of the Earl of Lincoln," who married Sir John Welborne (see *Harl. MSS.* 888. 1092 — 1153.)? The dates in the Welborne pedigree perfectly correspond with this assumption.

Another question relative to this family is of greater interest, and I should feel sincerely obliged by any answer to it. Simon de Montfort, earl of Leicester, married Eleanora, daughter of King John, and had by her five children. The fourth son is called Richard in Burke's *Royal Families*, vol. i. p. xxiii.; and the report is added, that "he remained in England in privacy under the name of Wellsburn." In the *Extinct Peerage*, the name of the same son is Almaric, of whom it says: "When conveying his sister from France, to be married to Leoline, Prince of Wales, he was taken prisoner with her at sea, and suffered a long imprisonment. He was at last, however, restored to liberty, and his posterity are said to have flourished in England under the name of Wellsburne." Is it not to be presumed that the above Sir John Welborne (living, as he must have done, in the latter half of the thirteenth century, and allying himself with the great family especially protected by Henry III., uncle of the De Montforts) was himself the son of Richard or Almaric de Montfort, and founder of that family of Wellesburne, said to have "flourished in England"? The De Montforts no doubt abandoned their patronymic in consequence of the attainder of Simon, earl of Leicester, and adopted that of Wellesburne from the manor of that name, co. Warwick, in the possession of Henry de Montfort temp. Ric. I.

The only known branch of the Welborns terminated (after ten descents from Sir John) in coheiresses, one of whom married in 1574, and brought the representation into a family which counts among its members your correspondent

URSULA.

DESCENDANTS OF SIR HUMPHREY GILBERT.

In a work published not many years ago, entitled *Antigua and the Antiguans*, by Mrs. Flannigan, there is the following passage:

"The Hon. Nathaniel Gilbert, Speaker of the House of Assembly in the island of Antigua, and one of the chief proprietors in that island, derived his descent from a family of considerable distinction in the west of England, where one of its members, Sir Humphrey Gilbert, associating himself with his kinsman, Sir Walter Raleigh, became one of the most eminent circumnavigators of the reign of Queen Elizabeth."

Dying, he left a son, Raleigh Gilbert, who along with others obtained from King James I. a large grant of land, in what was then called Plymouth, but which now forms part of the colony of Virginia. To this place he emigrated with Lord Chief Justice Popham in 1606. Afterwards he succeeded to an estate in Devonshire on the death of his elder brother, Sir John Gilbert, President of the Virginian Company.

Can any of your correspondents kindly inform me from what source I can complete the line of

descent, by filling up the interval of three or four generations between the above Raleigh Gilbert and the Hon. Nathaniel Gilbert mentioned by Mrs. Flannigan?

The present Sir George Colebrook and Sir William Abdy are connected, more or less remotely, with the last-mentioned Mr. Gilbert.

The English branch of the family is now established at Tredrea in Cornwall. (See *Burke*.)

Any information whatever upon this subject would be exceedingly valuable to the inquirer.

C. Gonville.

Minor Queries.

English Bishops deprived by Queen Elizabeth, 1559.—Mr. Dredge's list (Vol. vi., p. 203.) was very acceptable and interesting; but he has left unanswered several points regarding these bishops. 1. *Bishop Scot's* death is given as at Louvain, but not the period when it occurred. 2. *Bishop Bayne* is merely said to have "died at Islington in 1560," month unnoticed. 3. *Bishop Goldwell* is "said to have died shortly afterwards (1580) at Rome," while I gave my authority as to his being still alive in the year 1584 (Vol. vi., p. 100.). 4. *Bishop Pate* is said to have also "died at Louvain," but no date is mentioned. 5. *Bishop Pole* "died in 1568." Is neither the place nor month known? In conclusion, with regard to the "English bishops deprived, 1691," only the years of the deaths of *Bishops Frampton* and *White* are stated. I trust Mr. Dredge, if he sees this, will forgive my being so minute and particular in my inquiries on the above points, and kindly recollect that I am far away from all public libraries and sources of information. For the replies he has so readily afforded, I am very grateful indeed.

A. S. A.

Wuzzeerabad.

John Williams of Southwark, Esq. (elder brother of Morgan Williams, who married a daughter of Walter Cromwell of Putney, from whom descended Oliver Cromwell: Jones's *Brecknockshire*, vol. ii. p. 111.).—Will you, or either of your readers, oblige me with some account of the male descendants of such John Williams; or of John Williams ("heir to the paternal estate" of such Morgan Williams: Waring's *Recollections of Iolo Morganwg*, p. 162.) and his male descendants, or any references to such account? Glywysig.

"*A Screw*."—Why should a broken-down horse be called "a screw?" Is it because he has "a screw loose," or because a force equivalent to the screw-propeller must be applied to make him go? This was discussed at a hunting dinner the other evening, and the guests could arrive at no satisfactory conclusion: neither could they agree as to the definite meaning that should be assigned to "screw," and what description of horse came under that very condemnatory designation. Perhaps "N. & Q." can assist them to a proper meaning. Cuthbert Bede, B.A.

Tanner's MSS.—In a collection of MSS. relative to Eton College, in Birch and Sloane Collection, British Museum, mention is made of *Tanner's MSS.*, which, at the time these MSS. on Eton were collected (1736), were in the Picture Gallery at Oxford. Are these the MSS. inquired for by your correspondent in Vol. vi., p. 434.? E. G. B.

The Westminster Assembly of Divines. — On the cover of *A Collection of Confessions of Faith, &c., of the Church of Scotland*, in my possession, is the following memorandum:

"The minutes of the Westminster Assembly are yet reserved in private hands."—Calamy's Abridgment of *Baxter's Life*, p. 85.

In Dr. Williams's Library, Redcross Street, there is part of a journal; but Neal, in his *History of the Puritans* (preface), tells us—

"The records of this Assembly were burnt in the Fire of London."

Strype, preface to *Lightfoot's Remains*, says:

"A journal of the various debates among the learned men in the Westminster Assembly, was diligently kept by Dr. Lightfoot."

And Strype tells us he had seen it.

I shall be much obliged to any of your readers who can inform me where this journal, or any other, of the proceedings of the Assembly can be procured? Joseph Stansbury.

The Witch Countess of Morton.—Can any one give me any information about a Countess of Morton who was called "The Witch?" Her picture is at Dalmahoy. L. M. M. R.

Mary, Daughter of King James I. of Scotland.—This princess is stated to have been married to the Count de Boucquan, son of the Lord of Campoere in Zealand, and she had at least one son, born 1451: any information as to her husband's family, her own death, &c. is requested; for all notitia of our royal princesses are interesting.

A. S. A.

Wuzzeerabad.

Hibernicis Hibernior. — Whence, and what the proper form of this proverbial expression?

W. T. M.

Hong Kong.

The Cucking-stool, when last used. — Can any of the correspondents of "N. & Q." inform me of the latest period at which this instrument of punishment for scolds is recorded to have been used

in England? The most recent instance mentioned by Brand was at Kingston-upon-Thames, in 1745. In Leicester, however (and probably elsewhere), the practice continued to a much later period, as appears by the following entry in our municipal accounts for the year 1768–69:

"Paid Mr. Elliott for a cuckstool by order of Hall, 2*l*."

I have been informed by an octogenarian inhabitant of this town, that he recollects, when a boy, seeing the cucking-stool placed, as a mark of disgrace, against the residence of a notorious scold; and the fact of this use of it here at so comparatively recent a period has been confirmed by another aged person, so that this practice probably obtained for some years after the punishment by immersion, or exposure upon the cucking-stool, had fallen into desuetude.

Did a similar use of the instrument prevail in other places about the same period?

I may mention that an ancient cucking-stool is still preserved in our town-hall. LEICESTRIENSIS.

Grafts and the Parent Tree. — Is there any ground for a belief that is said to prevail among horticulturists, that the graft perishes when the parent tree decays? J. P.

Birmingham.

Conway Family. — Is it true that Sir William Konias (founder of the Conway family) was Lord High Constable of England under William the Conqueror? The Welsh pedigrees in the British Museum assert as much, and that he married Isabel, daughter of Baldwin, Earl of Blois; but it does not appear that there was a Count of Blois of that name. URSULA.

Salt. — Dugdale, in his *Antiquities of Warwickshire*, p. 294., speaking of the town of Leamington, says:

"All that is further observable touching this place is, that nigh to the east end of the church there is a spring of salt water (not above a stone's throw from the river Leame), *whereof the inhabitants make much use for seasoning of meat.*"

Was salt a scarce article in the midland counties in those days?

When and where was the first salt-mine established in England? ERICA.

Geological Query.—Can any of your geological readers inform me what is the *imagined* reason that there is no increase of temperature in Scandinavia (as there is everywhere else) in descending into mines? M—A L.

Wandering Jew. — I am anxious to learn the authority on which this celebrated myth rests. I am aware of the passage in John's Gospel (xxi. 21, 22, 23.), but I cannot think that there is no other foundation for such an extraordinary belief. Perhaps on the continent some legend may exist. My object in inquiring is to discover whether Eugène Sue's *Wandering Jew* is purely a fictitious character, or whether he had any, and, if any, what authority or tradition on which to found it.

TEE BEE.

Frescheville Family. — In what work may be found the tradition, that the heir of the family of the House of Frescheville never dies in his bed? F. K.

The Wednesday Club. — Can any of the readers of "N. & Q." refer me to any notice of this club, which existed about a century back in the city of London? CHARLES REED.

Paternoster Row.

Oratories.—In a parish in the county of Essex there is a pretty little brick chapel, or "oratory," as it is called there, with a priest's house attached at the west end, of about the thirteenth century; the length of both chapel and house being thirty feet, and the width fifteen. There is also a field called "Priest's Close," which was probably the endowment.

Can any of your correspondents inform me if there are many such places of worship in England, and, if so, to mention some, and where any accounts of them may be found?

It is quite clear that this oratory had no connexion with the parish church, being a mile distant, and seems more likely to have been erected and endowed for the purpose of having mass celebrated there for the repose of the founder's soul? M. F. D.

Arms of De Turneham.—Can any of your readers inform me what were the armorial bearings of Sir Stephen de Turneham, who in the year 1192 was employed by Richard I. to escort his queen Berengaria from Acre to Naples? The writer would also be glad to obtain any particulars of the family and history of this brave knight, who seems to have possessed the entire confidence of his sovereign, the redoubtable "Cœur de Lion." Probably he belonged to the same family as Michael de Turneham, the owner of estates at Brockley, near Deptford, and at Begeham (the modern Bayham), on the borders of Sussex, in the reign of Henry II., whose nephew, Sir Robert de Turneham, appears to have been distinguished in the Crusade under Richard I. Might not *Stephen* and *Robert* be brothers? Did they leave descendants? And, if so, when did the family become extinct? Was it this Robert de Turneham whose wife was Joanna Fossard, who, about the year 1200, founded the Priory of Grosmont, near Whitby, in Yorkshire?

John Thornholme, of Gowthorpe, near York, to whom arms were granted Sept. 11, 1563, was probably not of the same family? These arms are—On a shield argent, three thorn-trees vert. Crest: On a mount vert, a tower argent. Motto: "Probitas verus honos."

Any particulars as to the early and subsequent history of this last-named family would also be valuable. Θ.

Poisons.—What are supposed to have been the *poisons* used for bouquets, gloves, &c., in the time of Catherine de Medici, and her friend René?

H. A. B.

Open Seats or Pews in Churches.—Mr. Barr (*Anglican Church Architecture:* Oxford, Parker, 1846) gives measurements, as by experience, found most convenient for many parts of this description of church fitting; but he gives not the length of each sitting, or, in other words, the space, measured along the length of the bench, that should be allowed for each person. Neither does he give the height nor the breadth of the flat board to rest the elbows on when kneeling, or to place the books upon, which he proposes to substitute for the common sloping bookboard. Neither does he appear to have paid any attention to the disposal of the hats with which every male worshipper must, I fear, continue to be encumbered, and which I like not to see impaled on the poppy-heads, nor piled on the font, nor to feel against my knees when I sit down, nor against my feet when I kneel. If any of your correspondents could name a church in the open seats of which these things have been attended to, and well done, I should be much disposed to go and study it as a model for imitation; and if satisfied with it, I should want little persuasion for commencing the destruction of my old manor pew, and the fixing of open seats on its site.

Regedonum.

Burial of unclaimed Corpse.—In the parish of Markshall, near Norwich, is a piece of land now belonging to the adjoining village of Keswick. Tradition states that it was once a part of Markshall Heath; but, at the enclosure, the parishioners of Keswick claimed and obtained it, because some years before they had interred the body of a murdered man found there; the expenses of whose funeral the rate-payers of Markshall had inhumanly refused to defray. I think I have somewhere read a similar statement respecting a portion of Battersea Fields. Can either of these cases be authenticated; or is there any law or custom which would assign a portion of a common to a parish which paid for the burial of a corpse found on it?

E. G. R.

Minor Queries with Answers.

Sir John Powell—the judge who tried the seven bishops. Where was he buried? *i. e.* where is his epitaph (which is given in Heber's *Life of Jeremy Taylor*) to be seen? A. C. R.

[He was buried on September 26, 1696, in the chancel of the church of Langharne, in Carmarthenshire, where there is a tablet to his memory, with a Latin inscription, recording that he was a pupil of Jeremy Taylor. The judge had a residence in the parish.]

"*Reynard the Fox.*"—There was a book printed in 1706 entitled *The secret Memoirs of Robert Dudley, Earl of Leicester, Prime Minister and Favorite of Queen Elizabeth, written during his Life, and now published from an old Manuscript never printed;* by Dr. Drake: printed by Samuel Briscoe, 1706. In his Preface he alludes to the *History of Reynard the Fox:*

"There is an old English book, written about the time that these memoirs seem to have been, which now passes through the hands of old women and children only, and is taken for a pleasant and delightful tale, but is by wise heads thought to be an enigmatical history of the Earl of Leicester and his family, and which he that compares with these memoirs, will not take to be an idle conjecture, there are so many passages so easily illustrable, by comparing it with these memoirs. The book I mean is the *History of Reynard the Fox*, in which the author, not daring to write his history plainly, probably for fear of his power, has shadowed his exploits under the feigned adventures and intrigues of brutes, in which not only the violence and rapaciousness, but especially the craft and dissimulation, of the Earl of Leicester is excellently set forth."

I shall feel much obliged to any of your readers who can inform me of the earliest English edition of *Reynard the Fox*, and whether others besides Dr. Drake have taken the same view of the history.

W. D. Haggard.

Bank of England.

[The earliest edition of *Reynard the Fox* is that printed by Caxton in 1481. Caxton's Translation was again printed by Pynson, and afterwards by Thomas Gualtier in 1550. Caxton's edition is of extreme rarity; but there is a reprint of it by the *Percy Society* in 1844: with an introductory Sketch of the literary history of this popular romance, in which our correspondent will find a notice of the principal editions of it which have appeared in the various languages into which it has been translated.]

Campvere, Privileges of.—May I ask the kind assistance of any of your readers on the following subject? Sir W. Davidson, who was political agent or envoy in Holland under King Charles II., is stated to have been "resident for H. M. kingdom of Scotland, and conservator of the Scots privileges of *Campvere* in the Low Countries," &c.;

and under his portrait, engraved by Hagens, he is described, among other titles, as being "conservitor and resident for His Majestie's most ancient kingdome of Scotland in the Seventein Provinces." What were these privileges, and whence was the term *campvere* derived?

I have seen mention made of a mercantile house at Calais, in the sixteenth century, who had their "campfyer schypp, hyr saylls hallfe blewyw hallfe yewllow:" but this, I think, must refer to the trade in camphor, in the purification of which the Venetians, and afterwards the Dutch, exclusively were occupied. J. D. S.

[Campvere is another name given by the English to Veere, or Ter Veere, a fortified town of the province of Brabant, and the kingdom of the Netherlands. It was formerly the staple-town for the trade between Scotland and Holland; but its privileges, and much of its commerce, have been removed to Rotterdam.]

Bishops Inglis and Stanser of Nova Scotia.—In addition to the very interesting notice of the former given in Vol. vi., p. 151., I beg to ask where and when he was born? whether an Englishman or American? No reply has yet been given regarding *Bishop Stanser's* death, or resignation of see. A. S. A.

Wuzzeerabad.

[As Sabine has included Bishop Inglis among the *American Loyalists*, it would appear that he was a native of the United States. His article commences, "Charles Inglis, of New York;" but it does not state that he was a native of that city. Bishop Stanser resigned his see through indisposition in the year 1825, and died at Hampton, Jan. 23, 1829. See "N. & Q.," Vol. vi., p. 425.]

Replies.

MONUMENT TO BARBARA MOWBRAY AND ELIZABETH CURLE AT ANTWERP.

(Vol. v., pp. 415. 517. &c.)

I adopt the above heading in preference to that which your correspondents C. E. D., M. W. B., F. H., and NHRSL have, I think improperly, selected. The monument, which is to be seen in the church of St. Andrew at Antwerp, is said by them to have been erected by the two ladies Barbara Mowbray and Elizabeth Curle to the memory of their beloved mistress the Queen of Scots; but it will be found to have been rather erected to the memory of those two ladies by Hippolytus Curle, the son of the former, and nephew of the latter, in or subsequent to the year 1620. The notice of it in my Murray's *Handbook* of 1850 is brief but accurate:

"Against a pillar, facing the right transept, is a portrait of Mary Queen of Scots, attached to a monument erected to the memory of two English ladies named Curle, who served her as ladies in waiting. One of them received her last embrace previous to her execution."

I beg to refer your correspondents to a Memoir by Mons. C. P. Serrure, which appeared in tom. iii. of the *Messager des Sciences et des Arts de la Belgique*, 1835, pp. 89—96., and was afterwards published at Ghent in a separate form, under the title of *Notice sur le Mausolée de Barbe Moubray et Elizabeth Curle, dames d'honneur de la reine Marie Stuart, qui se voit dans l'Eglise paroissiale de Saint André, à Anvers*, with an engraving of the monument. As the inscription conveys some biographical particulars of the ladies whose virtues it commemorates, and as this information is asked for by NHRSL, I have copied it: premising, however, that M. Serrure takes credit to himself for being the first to give it in a correct shape. It is as follows:

"Deo Opt. Max. Sacr.
Nobiliss. Dvar. e Britannia Matronar.
Monvmentvm viator spectas:
Quæ ad Regis Cathol: tvtel. orthodo. religion. cavsa
A patria profvgæ. hic in spe resurrect. qviescvnt.

In primis Barbaræ. Movbrayd. Iohan. Movbray Baronis F.
Qvæ Sereniss. Mariæ Stvartæ Reginæ Scot. a cvbicvlis
Nvptvi data Gvilberto Cvrle, qui ann. amplivs. xx.
A. secretis Reg. fverat vnaq sine qverela ann. xxiiii.
Vixervnt, liberosq. octo svstvler. sex cælo transcriptis
Filii dvo svperstites, in stvdiis liberaliter edvcati.
Iacobvs socie. Iesv sese Madriti aggregavit, in Hisp.
Hippolytvs natv minor in Gallo. Belg. Societ. Iesv
Prov. adscribi Christi militiæ volvit.
Hic moestvs cvm lacrymis optimæ parenti. P. C.
Quæ prid. Kalend. Avgvst. an°. D. CIↃ.IↃCXVI. æt. LVII.
Vitam cadvcam cvm æterna commvtavit.

Item Elizab. Cvrlæ amitæ ex eadem nob. Curleor. stirpe
Mariæ qvoq. Reginæ a cvbicvlis, octo annis vincvlr.
Fidæ sociæ, cvi moriens vltimvm tvlit svavivm.
Perpetvo cælibi, moribvsq. castiss. ac pientissimæ
Hippolytvs Cvrle fratris eivs f. hoc monvm.
Grati animi pietatisq. ergo lib. mer. posvit.
Hæc vltimvm vitæ diem clavsit, an°. Dni 1620.
Ætat. LX^mo. die 29 Maij.
Reqviescant in pace. Amen."

The inscription under the queen's portrait is correctly given by M. W. B.; except that, in the sixth line, the word "invidia" occurs after "hæret," and the "et" is omitted.

Touching this same portrait, and the selfish, silly, sight-loving Englishman, M. Serrure writeth as follows:

"Les Anglais, si avides de tout voir quand ils sont en pays étranger, et si curieux de tout ce qui appartient à leur histoire, ne manquent jamais d'aller visiter l'Église de St. André. Leur admiration pour ce monument, sans doute plus intéressant sous le rapport du souvenir qui s'y rattache, que sous celui de l'art, va si loin, que plus d'une fois on a prétendu, non-seulement

que le Portrait est un de ceux qui retrace le plus fidèlement les traits de la malheureuse Marie Stuart, mais qu'on a été jusqu'à l'attribuer au pinceau de Van Dyck. Aussi bon nombre d'amateurs d'outre-mer l'ont-ils fait copier dans les derniers temps."

W. M. R. E.

RIGBY CORRESPONDENCE.

(Vol. vii., p. 203.)

I am a little surprised at the slight knowledge K. K. seems to have of Mr. Rigby—nor do I quite understand his statement: he says he possesses sixty-seven letters of Mr. Rigby to his *own grandfather*, and that his object is to discover, what he calls, the *counterpart of the correspondence:* and then he talks of this *counter-correspondent*, as if he knew no more of him than that he was an M. P., and "seems" to have done so and so. Now this counter-correspondent must have been his grandfather: and it would surely have simplified the inquiry if he had stated at once the name of his grandfather, whose letters he is anxious to recover. Mr. Rigby was one of the busiest politicians of the busy times in which he lived. He did not, as K. K. supposes, reside *altogether* in England. He was chief secretary to the Duke of Bedford when Lord Lieutenant of Ireland, from 1757 to 1761; in which period he obtained the lucrative sinecure of Master of the Rolls in Ireland, which he enjoyed for upwards of twenty years; during which he was a prominent figure in English and Irish politics, and was long the leader of the Bedford party in the English House of Commons. His correspondence would be likely to be, with any one he confided in, important; and with any body, very amusing: for, though a deep politician, he was of a gay, frank, jovial, and gossiping disposition. It was he who, when some questions were carried against him in the Irish parliament, and that some of his English friends wrote to ask him whether he would not resign on such an affront, concealed his political feelings under the jolly *bon-vivant* style of answering: "What care I about their affronts! there is nothing in the world I like half so well as woodcock-shooting and claret-drinking, and *here* I have both in perfection: why should I resign?" He died in 1788; and was succeeded in his estate at Mirtley, in Essex, by *Lieut.-Col. Hale Rigby* (who, I think, but am not sure, assumed the name of Rigby for the estate), and who had an only daughter who married the late Lord Rivers; and whose son is now, I presume, the representative of Mr. Rigby—the owner of Mirtley—and probably, if they be in existence, the possessor of the "counter-correspondence" that K. K. inquires after. I have been thus particular in answering, as far as I can, K. K.'s *Query*, because I believe that any confidential correspondence of Mr. Rigby must be very interesting, and I am glad to suggest where K. K. may look for the "counterpart;" but, whether they be obtained or not, I am inclined to believe that Mr. Rigby's own letters would be worth publication, if, as I have already hinted, his correspondent was really in either his private or political confidence. C.

A considerable number of this gentleman's letters were addressed to his friend and patron, John, fourth Duke of Bedford, and are among the MSS. at Woburn Abbey. A selection of the most interesting are printed in the *Bedford Correspondence*, three vols. 8vo. W. A.

Richard Rigby, Esq., of Mirtley Hall, in Essex, was Paymaster-General of the Land Forces from 1768 to 1782, when he was succeeded by Edmund Burke.

Horace Wm. Beckford, the third Baron Rivers, married, in Feb. 1808, Frances, the only daughter of Lieut.-Colonel Frances Hale Rigby, Esq., of *Mirtley Hall*.* It is therefore probable, that the correspondence and papers referred to by K. K. may be in the possession of the present Lord Rivers. J. B.

MARIGMERII — MELINGLERII — BERERELLARII.

(Vol. vii., p. 207.)

P. C. S. S. has ascertained that all the barbarous terms mediævally applied to certain classes of the inferior clergy, and referred to by Mr. Jebb (*antè*, p. 207.), are explained in the *Glossarium* of Ducange. They are identical in meaning and derivation, though slightly differing in point of spelling, with "Marigmerii" and "Melinglerii" (cited by Mr. Jebb), "Marellarii," "Meragalarii," and "Malingrerii," and are all to be found in the learned work to which reference is now made. Of the last of these words, Pirri himself (who is quoted by Mr. Jebb) gives the explanation, which is equally applicable to them all. He says (in *Archiepisc. Messan.*, sub an. 1347):

"*Malingrerium*, olim dictum qui hodie *Sacrista* est."

Ducange also thus explains the cognate word *Marrellarius:*

"Ædituus, custos ædis sacræ, vulgo *Marguillier*," &c.

Mr. Jebb is therefore undoubtedly right in identifying the signification of these terms with that of the French "Marguillier," the Latin phrase for which is *Matricularius*, so called because those officers were selected from the paupers who were admitted into the *Matricula*, or *hospice* adjoining the church or convent:

"Ex Matriculariis pauperibus quidam seligebantur ad viliora Ecclesiarum adjacentium munia, *v. g.* qui

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* See Burke.

campanas pulsarent, ecclesiarum custodiæ invigilarent [*church-wardens* in the true sense of the word], eas scoparent ac mundarent. Atque inde Matriculariorum (nostris *Marguillier*) in ecclesiis parochialibus origo."

Of another singular word, *Berefellarii*, and of the adoption of *Personæ* instead of it, the history is very amusing, though, perhaps, scarcely fit for the pages of "N. & Q." It would seem that these inferior servitors of the church were not very cleanly in their person or habits. The English populace, by a not very delicate pun on their name, were wont to call them *bewrayed fellows*, the meaning of which it is not necessary farther to explain. In a letter of Thomas, Archbishop of York (preserved in Dugdale's *Monasticon*, tom. III. p. ii. p. 5.), the good prelate says:

"Scilicet Præcentoris, Cancellarii, et Sacristæ, ac Septem Personarum qui olim *Berefellarii* fuerunt nuncupati . . . Sed quia eorum turpe nomen *Berefellariorum*, patens risui remanebat, dictos Septem de cætero non *Berefellarios* sed *Personas* volumus nuncupari."

The glossarist adds, with some *naïveté*:

"Cur autem ita obscæna hujusmodi iis indita appellatio, dicant Angli ipsi!"

P. C. S. S.

MR. JEBB, in his Query respecting the *exoticæ voces* "Marigmerii" and "Melinglerii," seems to be right in his conjecture that they are both of them corruptions of some word answering to the French *Marguillier*, a churchwarden. The word in question is probably *Meragularius*. It appears to be a term but rarely used, and to occur but once in Martene, *De Antiq. Eccl. Ritibus*, tom. i. p. 233., Venice, 1783, in the conclusion of his extract "de ordinario MS. ecclesiæ Cabilonensis;" where the officer in question performs the duty of the Vestararius:

"Diaconus et Subdiaconus inter se plicant vestimenta sua, Meragularius præstat auxilium sacerdoti."

Though elsewhere Martene explains the term by "Ædituus, custos ædis."

With regard to the latter word, the meaning of which MR. JEBB inquires, *Berefellarii*, I may suggest that he will find, on reading somewhat further in the archbishop's *Statuta* for Beverley, a further account of these same *Berefellarii*; which almost precludes the likelihood of a blunder in the original document, or at least of *Beneficiarii* being the correct word. For the archbishop, having occasion to mention them again, gives the origin of their institution:

"Quos quidem Berefellarios recolendæ memoriæ Dom. Johannes de Thoresby dudum Eborum Archiepiscopus ad honorem dictæ Ecclesiæ Beverlaci, et majorem decentiam ministrantium in eadem provincia ordinabat."

He then proceeds:

"Sed quia eorum turpe nomen Berefellariorum, patens risui remanebat, dictos Septem de cætero non Berefellarios sed Personas volumus nuncupari."

And accordingly we find them called hereafter in this document by the very indefinite appellation, *Septem Personæ*.

The word *Berefellarii* seems obviously to be of Anglo-Saxon origin; as well from the extract I have given above, as from the absence of the term in works on the continental rituals, as Martene for instance. And I would suggest, in default of a better derivation, that the word may have been Latinised from the Anglo-Saxon *bere fellan* or *sellan*. The office would then be that of almoner, and the *Berefellarii* would be the "persons" who doled out victuals to the poor; literally, *barley-givers*. Such an original would make the term liable to the objection to which the archbishop alluded; and the office does not altogether disagree with what was stated as the object of its institution, viz.:

"Ad honorem ecclesiæ Beverlaci, et majorem decentiam ministrantium in eadem."

H. C. K.

—— Rectory, Hereford.

PHOTOGRAPHIC NOTES AND QUERIES.

Replies to Photographic Questions. — SIR WILLIAM NEWTON is right respecting the active properties of sulphuric acid; it should therefore not be stronger than merely tasting of the acid; but it has appeared to me to possess a superior effect in setting the alkalies free. I believe muriatic acid would have precisely the same effect, or Beaufoy's acetic acid, though it would be rather expensive. Starch would be invaluable both for positives or negatives, if it could be laid on perfectly even; but if pinned up to dry it all runs to one corner, and if laid flat it runs into ridges. Perhaps some artist may be able to favour us with the best mode of treating starch; its non-solubility in cold water makes it an invaluable agent in photography.

The above includes a reply to MR. J. JAMES' first Query: to his second, the solution may be either brushed or floated, but all solutions require even greater care than doing a water-colour drawing, to lay them perfectly flat. The remaining questions depend for answer simply on the experience of the operator: the formula given was simply for iodizing paper; the bringing out, exposure in the camera, &c., have been so clearly described lately by DR. DIAMOND, it would be useless to give further directions at present.

G. H. should dispense with the aceto-nitrate and gallic acid, and bring up with gallic acid and glacial acetic acid only. This makes no dirt whatever, and is quite as effective. The marbling

he alludes to proceeds from the sensitive solution not being sufficiently dry when put into the camera. Even if prepared paper is blotted off, which I think a very bad plan, it should have some time allowed it to dry; also the faintness of the image depends either upon not giving time enough, or the aperture he uses for his lens is much too large; or again, he has not found the true chemical focus,—it varies in single meniscus lenses sometimes as much as three-eighths of an inch nearer the eye than the visual:—all these are causes of indistinct images, and require patience to rectify them.

I beg leave to subscribe entirely to Mr. W. Brown's remarks on the subject of Mr. Archer and collodion. I have one of Mr. Horne's handbills, circulated with the first samples of collodion, headed "Archer's prepared collodion" in 1851, and had some of the earliest in the market. That Mr. Archer should fail in trying his own preparation goes for nothing at all, because, at the best of times, and with the most skilful, failures are often numerous and mortifying, in photography above all other arts; therefore, unless some more correct data are given, the merit rests entirely on Mr. Archer.

Weld Taylor.

Bayswater.

Developing Paper Pictures with Pyrogallic Acid (Vol. vii., p. 117.).—Your correspondent R. J. F. asks if any of your photographic correspondents have developed their paper negatives with pyrogallic acid. I have long been in the habit of doing so by the following process. Of Mr. Archer's developing solution, viz.,

Pyrogallic acid	-	-	3 grs.
Acetic acid -	-	-	1 drachm.
Distilled water	-	-	1 oz.

take twenty grs. (minims): add an equal quantity of distilled water, and five drops (minims) of acetic acid. I pour the mixture upon a glass plate, and put the sensitive surface of my picture upon it; moving it up and down by one corner, to prevent the paper being stained, and to observe the development of the picture; which, when sufficiently come out, I blot and wash immediately, and fix with hyposulphite of soda or bromide of potassium.

Thomas Wyatt.

Manchester.

Photography in the Open Air; Improved Camera.—In your Number 172, p. 163., there is a Note of mine in reference to the use to which thin sheet India rubber might be applied. I there alluded to the difficulties attending a single "portable camera," in which all the coating, developing, &c. of your plates is to be done; and for those gentlemen who have the means of carrying about with them a second box, I have devised a modification of Archer's camera, which, I think, will prove very useful. It is one which I am about to make for myself. This second box is one in which, when travelling, I can pack my camera, frames, glasses, and chemicals. Having arranged your camera, you proceed to arrange the second box, or "laboratory." This laboratory has three short legs, which screw, or fasten by any simple contrivance, to it, so that it may stand a sufficient height from the ground to allow the bath, which fits in like the one in Archer's camera, to hang beneath it, and also that when working you may do so with ease. It is lighted by either yellow glass or India rubber. There are sleeves of India rubber for your arms, and the holes in the sides of the box traverse nearly the whole of the sides, for the purpose of moving your hands freely from one end of the box to the other; there is also an opening for the head. The bottom of the box is divided: about two-thirds of it, and that nearest to you, has a gutta percha tray, with the four sides, three inches high, fitting it quite tight; and in one corner a tube a few inches long, also of gutta percha, fixed to it, and passing through the bottom of the box, to allow the refuse washings to run off. In the middle of this tray a developing stand of gutta percha is fixed to the bottom, on which to lay the glass plates. The other one-third of the bottom of the laboratory is fitted thus:—There is a slit across the box, immediately before the wall of the tray, for the nitrate of silver bath to slip in. Immediately beyond the edge of the bath is a small fillet of wood running across the box parallel with the bath, and so placed that if the bottom of the dark frame to contain the glass plate is rested against it, and the top of the frame rested against the end of the laboratory, the frame will slope at about an angle of forty-five degrees. Let there be a button, or similar contrivance, on the underside of the lid of the box, that the lid of the dark frame may be fastened to it when open. Bottles of collodion, developing fluid, hypo-soda, or solution of salt, &c., may be arranged in various convenient ways within reach. The proceeding then is very easy. Place the bath-frame and bottles in their places; rear the glass plate in the frame; shut the laboratory lid; place your hands in the sleeves and your head in the hood; fix the door of dark frame to the top; coat the plate; place it in the bath with collodion side from you (it will then be in a convenient position when you draw it out of bath to place at once in the frame); fasten the frame door; open the box lid; remove to camera; after taking picture, return frame to its place in camera; bring the plate to developing stand; develop; pour solution of salt over; remove from box; finish outside with hyposulphite of soda.

I have been thus explicit to render the matter as plain and intelligible as possible without aid of diagrams. But I shall be happy to give any

one any further information, either privately, or through "N. & Q." It seems to me that by this contrivance you simplify the process as much as is almost possible; you keep separate the different processes, and run little or no risk of mixing your chemicals, a misfortune which would spoil several hours' work, as well as entail a considerable loss of materials. The box would be no expensive article; any one possessing a little mechanical skill could construct it for himself, and its use as a packing-case for your apparatus would repay the cost.

I have for some time been using a developing fluid, which appears to have some desirable qualifications; for it is simple, inexpensive, and keeps good, as far as I have tried it, for a very long period. I have worked with it when it has been made ten weeks; it slightly changes colour, but it throws down no deposit, and does not ever stain the film; when first made, it is colourless as water. DR. DIAMOND has kindly undertaken to test its value, and if he pronounces it worthy of being made known, the readers of "N. & Q." shall shortly have the benefit of it. J. L. SISSON.

Edingthorpe Rectory, Norfolk.

New Effect in Collodion Pictures. — In the course of some experiments I have been following in reference to a photograpic subject, a method by which a new effect in pictures on glass may be obtained has occurred to me. Such productions, when treated as positives, are of course white pictures upon a black ground; and although for beauty of detail they are superior to those belonging to any other process, there is a certain harshness and want of artistic effect: to remedy this, I turned my attention towards obtaining a dark picture upon a light ground, as is the case when glass photographs are printed from; in this I have succeeded, and as the modification affords a pleasing variation, it may be acceptable to the tastes of some of your readers. The principle I proceed upon is to copy, by means of the camera, from a previously-taken picture in a negative state. Suppose, for instance, our subject is an out-door view: I take a collodion picture — which would answer for a positive if backed with black: this, viewed by transmitted light, is of course negative, — an effect which may be produced by placing a piece of white paper behind it from this *white*-backed plate: I take another collodion picture, which, being reversed in light and shade, is negative by reflected light; but viewed as a transparency is *positive*, and of course retains that character when backed with white paint, paper, or other substance lighter in colour than the parts formed by the reduced silver. Instead of the first picture being formed by the glass, any of the paper processes may be adopted which will afford negative pictures. Copies of prints may be beautifully produced on this principle by obtaining the first or negative by the ordinary process of printing. As these pictures are to form a contrast with a white ground, they should be as brown in tint as possible; nitric acid, or other whitening agents, being avoided in the developing solutions for both negative and positive. By this process the detail and contrasts can be kept far better than by the operation of printing: for it is exceedingly difficult to obtain a picture which will convey to the prepared surface an amount of light corresponding to the natural lights and shades, and the trouble of making collodion copies is far less than printing. There is certainly the drawback of having the copies upon glass: I think, however, that some white flexible substance may be found, upon which the collodion, albumen, &c., may be spread; but if they be intended for framing, of course they are better on glass. The general effect is that of a sepia drawing. The picture first taken and used as a negative, may be preserved as a positive by removing the white back, and treating it in the usual manner.

Permit me to observe, that much confusion arises from the *manner* in which the terms positive and negative are often used; a negative glass picture is frequently spoken of as a definite, distinct thing; this is not the case, for all photographic pictures upon glass are both negative and positive, accordingly as they are seen upon a back of lighter or darker shade than the reduced silver — by transmitted or reflected light. A picture intended to be printed from is no more a negative than another, its positive character being merely obscured by longer exposure in the camera. When first removed from the developing solution, glass pictures are negative, because they are seen upon the iodide of silver, which is a light ground. This is a thing of course well known to many of your readers, but beginners are, I know, often puzzled by it. WM. TUDOR MABLEY.

Manchester.

Powdered Alum — How does it act? — SIR W. NEWTON has again kindly informed me of *his motive* for using the powdered alum, which in "N. & Q." (Vol. vii., p. 141.) he asserts readily removes the hyposulphite of soda. What is the *rationale* of the chemical action upon the hyposulphite of soda? W. ADRIAN DELFERIER.

40. Sloane Square.

Replies to Minor Queries.

Chatterton (Vol. vii., p. 189.). — J. M. G. informs N. B. that he is possessed of the whole of the late Mr. Hazlewood's collection of volumes, tracts, and cuttings from periodicals, published during the period when the Rowleian and Chattertonian con-

troversy engrossed so much of public criticism and dispute.

He has likewise various other articles relating to Chatterton, both in print and manuscript, collected during many years that he was resident at and connected with Bristol, which then naturally interested him in the subject. But what would be of far greater use to N. B. in ascertaining who was the author of the Rowleian poems, is an essay in manuscript, recently furnished to J. M. G. by a gentleman now resident in Bristol, whose ancestors were acquainted with Chatterton's family, and who has in this document shown, not only great archæological research, but has thrown much new light upon various disputed points both relative to Chatterton's relations and friends, which go far to settle the opinion, that the venerable Rowley, and not the boy Chatterton, was the writer of the poems.

J. M. G. is afraid that this subject is one, the revival of which would fail to interest the public mind, or he might be induced to publish the essay, to which he has reason to believe that its author would give his consent; and should J. M. G. again raise the controversy by sending to "N. & Q." any detached parts, he is apprehensive that the subjects of them would not meet with the attention they formerly would have done. J. M. G.

Worcester.

Princes' Whipping-boys (Vol. v., pp. 468. 545.).—In your publication are notices respecting two whipping-boys, Edward Browne and William Murray, who both endured punishment for the offences of English princes. I, however, think it not improbable such infliction was perpetrated in other kingdoms, and perhaps in Spain, for the improvement of Philip III. or some such worthy scion of royalty. Le Sage, who was a most incomparable observer of men and manners, has, in his admirable novel of *Gil Blas*, introduced, with purely natural humour, and in his style so *naïf*, an instance of such mode of correction. In livre 5ième, chap. i., there is the history of Don Raphaël, who at twelve years of age was selected by the Marquis de Leganez to be the companion of his son of the same age, who "ne paraissait pas né pour les sciences," and scarcely knew a letter of his alphabet. The story goes on with describing various endeavours of his masters to induce him to apply to his studies, but without success: till at last the *Précepteur* thought of the expedient to give *le fouet* to young Raphaël whenever the little Leganez deserved it; and this he did without mercy, till Raphaël determined to elope from the roof of the Marquis de Leganez: and in some degree to revenge himself for all the injustice he had suffered, took with him all the *argent comptant* of the Précepteur, amounting to one hundred and fifty ducats. In concluding, I may observe that there is a very neat edition of *Gil Blas* lately published in Paris, with *illustrated vignettes* by *Gigoux*, one of which represents the Précepteur operating upon the unfortunate Raphaël:

". . . horribili sectêre flagello."—*Hor.*

and young Leganez looking on seemingly unconcerned! Φ.

Richmond.

"*Grub Street Journal*" (Vol. vii., p. 108.).—Some particulars relating to this work are given in Drake's *Essays on the Rambler, &c.*, vol. i. p. 66. F. R. A.

"*Pinch of Snuff*" (Vol. vi., p. 431.).—I have been informed by a gentleman conversant in literary matters, that the author or compiler of this little volume was Benson Earle Hill, formerly an officer in the artillery, but at the time of his death (circa 1842–3) a performer or prompter at one of the theatres in the Strand.

I may here mention another humorous little work, closely allied to the above, and entitled *A Paper of Tobacco; treating of the Rise, Progress, Pleasures and Advantages of Smoking: with Anecdotes of distinguished Smokers, Mems. on Pipes and Tobacco-boxes: and a Tritical Essay on Snuff. By Joseph Fume.* 2nd ed., with additions. Lond. Chapman and Hall, 1839. 12mo. It contains six spirited and characteristic etchings by "Phiz," besides several woodcuts; and is a very amusing book, well worthy of being enlarged, for which there are ample materials both in prose and rhyme. F. R. A.

Race for Canterbury (Vol. vii., p. 219.).—J. F. infers that Hoadley was a competitor with Herring and Gibson for the archiepiscopal throne after the death of Bishop Potter, because he is mentioned in some lines under the woodcut broadside in his possession. He may also find him alluded to in the last lines of the other print in his possession:

"Then may he win the prize who none will oppress,
And the palace at Lambeth be *Benjamin's* mess."

Benjamin being Benjamin Hoadley.

I have two other prints upon this subject, besides the three mentioned by J. F. In one which has the title "For Lambeth," the bishop in the most distant boat has dropt his oars, sits with his arms across, looks very sulky, and exclaims, "Damn my scull."

The other is entitled "Haw'y Haw'y L—b–th Haw'y." Three bishops, as in the others, are rowing towards Lambeth: a fourth, approaching in an opposite direction, is rowing "against tide." In the foreground are two groups. In one, two noblemen are addressing three competing bishops: "Let honour be the reward of virtue, and not interest." One bishop says: "I give it up till

next." Another holds a paper, inscribed "10,000*l.* for it." In the other group, two noblemen are promising to different bishops. Another bishop is fighting his way through boatmen; and two persons are running forward as candidates for an archdeaconry or dean of arches. Underneath are two lines:

> "Sculls, sculls to Lambeth! see how hard they pull 'em!
> But sure the Temple's nearer much than Fulham."

Temple alluding to Sherlock, *Fulham* to Gibson.

Underneath this print, some one, perhaps Horace Walpole, mistaking the date and the subject, has written:

> "The man whose place they thought to take
> Is still alive, and still *a Wake*."

There is still another print entitled "Lambeth," where three bishops are rowing from Lambeth, with the word "Disappointed" under them. A fourth is rowed towards Lambeth by a waterman, who exclaims "Your 're all Bob'd!"

EDW. HAWKINS.

Chichester Pallant (Vol. vii., p. 206.).—Chichester, I need not say, is of Roman foundation, and has several marks of its Roman origin; the little stream that runs through it is called the *Lavant*, evidently from *lavando*. The *Pallant*, the chief quarter of the town, and, of old, a *separate jurisdiction*, was called "Palatinus sive Palenta." "Palantia, Palatinatus," says Ducange, "jurisdictio ejus qui habet jus lites decidendi supremo jure." The *Pallant* of Chichester is not to be confounded with the Bishop's *Palace*. It is in a different district, and was, no doubt, from Roman times, a separate *palatine* jurisdiction. C.

Scarfs worn by Clergymen (Vol. vii., pp. 143. 215.).—As MR. JEBB has intervened voluntarily in this question, not merely as an inquirer or reasoner, but as an *evidence* to *facts*, I hope I may be allowed to ask him his authority for the distinction "between broad and narrow scarfs." After this assertion as to the *fact*, he adds his own personal authority of having "in his boyhood *heard mention* made of that distinction." As I do not know his age, I would beg to ask *when* and *where* he heard that *mention*; and to make my inquiry more clear, I would ask whether he has any (and what) authority for the *fact* of the distinction beyond having "in his boyhood *heard mention* of it?" We must get at the facts before we can reason on them. C.

Alicia Lady Lisle (Vol. vii., p. 236.).—The lady referred to was Alice, or Alicia, daughter and coheir of Sir White Beconsawe: she was beheaded at Winchester, 1685. The jury by whom she was tried had, it is stated, thrice acquitted her; but the judge, that disgrace to human nature, Jefferies, insisted upon a conviction. Her husband was John Lisle the regicide, a severe republican, and one of the Protector's lords. An account of the family will be found in *Curious Memoirs of the Protectorate House of Cromwell*, vol. i. p. 273.

The family of the present Lord Lisle, whose family name is *Lysaght*, and elevated to the peerage of Ireland in 1758, has nothing to do with that of the republican court.

Respecting the old baronies of Lisle, full accounts will be found in the admirable report of the claim to that barony by Sir Harris Nicolas, one of the counsel for the claimant, Sir John Shelley Sidney: 8vo. Lond. 1829. G.

Major-General Lambert (Vol. vii., p. 237.).—Major-General Lambert appears, from a meagre memoir of him given in the *History of Malham in Yorkshire*, by Thomas Hursley: 8vo. 1786, to have descended from a very ancient family in that county. According to the register of Kirkby Malhamdale, he was born at Calton Hall, in that parish, 7th of September, 1619, and lost his father at the age of thirteen. On the 10th of September, 1639, he married Frances, daughter of his neighbour Sir William Lister, of Thornton, in Craven, then in her seventeenth year, and said to have been a most elegant and accomplished lady. Nothing seems to be known as to the precise time or place of the death of Lambert or his wife, beyond the tradition of his having been imprisoned in Cornet Castle, in the island of Guernsey, after the Restoration, and that he remained in confinement thirty years. His marriage is confirmed in the account of Lord Ribblesdale's family in Collins' *Peerage*, vol. viii. edition Brydges. John Lambert, son and heir of the major-general, married Barbara, daughter of Thomas Lister, of Arnoldsbigging, and had by her three sons, who all died v. p., and one daughter, who was the wife of Sir John Middleton, of Belsay Castle, in Northumberland, and became the heir-general of her family. Pepys speaks of Lady Lambert in 1668.

Perhaps these very imperfect notices may elicit further information,—on which account only can they be worthy of a place in "N. & Q."

BRAYBROOKE.

Mistletoe (Vol. iii., pp. 192. 396.).—In addition to the trees, on which the mistletoe grows, mentioned by "the late learned Mr. Ray" in the quotation cited by Dr. Wilbraham Falconer, I subjoin others named in Jesse's *Country Life*, some of which I have had opportunities of verifying: viz., horse-chestnut; maple (*Acer opalus*, *A. rubrum*, *A. campestre*); poplar (*Populus alba*, *P. nigra*, *P. fastigiata*); acacia, laburnum, pear; large-leaved sallow (*Salix caprea*); locust tree (*Robinia pseudo-acacia*); larch, Scotch fir, spruce fir; service tree (*Pyrus domestica*); hornbeam

(*Carpinus ostrya*); *Loranthus Europæus* (itself a parasite); olive, vine, walnut, plum, common laurel, medlar, grey poplar. The localities and authorities are stated.

In answer to your correspondent ACHE, I may add, that the opinion of recent botanists is contrary to Sir Thomas Browne's notion with reference to the propagation of the seed; for it is known that the seeds, in germinating, send their radicles into the plant to which they are attached; and grow afterwards as true parasites, selecting certain chemical ingredients in preference to others. The mistletoe has never been known to grow in Ireland; but its frequency in various parts of the world—in France, Italy, Greece, and parts of Asia—has been remarked by travellers. Its use seems to be to provide food for birds during those rare seasons of scarcity, when a very sparing supply of other fruits and seeds can be procured. ROBERT COOKE.

Scarborough.

The Sizain (Vol. vi., p. 603.; Vol. vii., p. 174.).—I know not whether any one of the sizains you have published may be the original, from which all the others must be considered as imitations or parodies; but they bring to my mind an English example, which I met with many years ago in some book of miscellanies. I do not recollect whether the book in question attributed it to any particular author; who, I presume, must have been some staunch adherent for Protestant ascendancy in the early part of the last century:

"Our three great enemies remember,
The Pope, the Devil, and the Pretender.
All wicked, damnable, and evil,
The Pope, the Pretender, and the Devil.
I wish them all hung on one rope,
The Devil, the Pretender, and the Pope."

Since writing the foregoing, the following has been dictated to me from recollection; which may be referred to about the period of George III.'s last illness:

"You should send, if aught should ail ye,
For Willis, Heberden, or Baillie.
All exceeding skilful men,
Baillie, Willis, Heberden.
Uncertain which most sure to kill is,
Baillie, Heberden, or Willis."

M. H.

Venda (Vol. vii., p. 179.).—This word, in Portuguese, signifies a place where wine and meat are sold by retail in a tavern. It also appears to answer to the Spanish *Venta*, a road-side inn; something between the French and English inn, and the Eastern caravansaries. In the places which C. E. F. mentions, *Venda* in Portugal is like Osteria in Italy, of which plenty will be seen on the plains of the Campagna at Rome. T. K.

Meaning of "Assassin" (Vol. vii., p. 181.).—We owe this word to the Crusaders, no doubt; but MUHAMMED will find a very interesting account of the word in the Rev. C. Trench's admirable little work *On the Study of Words*. See also Gibbon's *Decline and Fall*, chap. lxiv.; to which, if I remember rightly, Mr. Trench also refers.

R. J. S.

If MUHAMMED would take the trouble of looking into the translation of Von Hammer's *Geschichte der Assassinen*, or, a more common book, *The Secret Societies of the Middle Ages*, he would find that there *was* "a nation of the assassins;" and that his idea of the derivation of the name, which was first indicated by De Sacy, is the received one.

T. K.

Dimidium Scientiæ (Vol. vii., p. 180.).—MR. B. B. WOODWARD will find Lord Bacon's sententia, "Prudens interrogatio quasi dimidium scientiæ," in his *De Augmentis Scientiarum*, lib. v. cap. iii., "Partitio Inventivæ Argumentorum in Promptuariam et Topicam." BIBLIOTHECAR. CHETHAM.

Epigrams (Vol. vii., p. 175.).—The true version of the epigram on Dr. Toe, which I heard or read about fifty years ago, is as follows:

"'Twixt Footman John and Doctor Toe,
A rivalship befel,
Which should become the fav'rite beau,
And bear away the belle.

"The Footman won the Lady's heart;
And who can wonder? No man:
The whole prevail'd against the part,—
'Twas *Foot*-man versus *Toe*-man."

Perhaps the "John" ought to be "Thomas;" for I find, on the same page of my Common-place Book, the following:

"Dear Lady, think it no reproach,
It show'd a generous mind,
To take poor Thomas in the coach,
Who rode *before behind*.

"Dear Lady, think it no reproach,
It show'd you lov'd the more,
To take poor Thomas in the coach,
Who rode *behind before*."

SCRAPIANA.

Use of Tobacco before the Discovery of America (Vol. iv., p. 208.).—Sandys, in the year 1610, mentions the use of tobacco as a custom recently introduced, at Constantinople, by the English. (See *Modern Traveller*.) Meyen, however, in his *Outlines of the Geography of Plants*, as translated for the Ray Society, says:

"The consumption of tobacco in the Chinese empire is of immense extent, and the practice seems to be of great antiquity; for on very old sculptures I have observed the very same tobacco pipes which are still used.

Besides, we now know the plant which furnishes the Chinese tobacco: it is even said to grow wild in the East Indies. It is certain that the tobacco plant of Eastern Asia is quite different from the American species."

This is the opinion of a botanist at once distinguished for extensiveness of research and accuracy of detail; although Mr. J. Crawford, in a paper read before the Statistical Society, on the 15th of November, 1852, seems to incline to a contrary notion. It is, however, necessary to remark that his facts tend rather to elucidate the statistics of the plant than its natural character, so that Meyen's opinion must, I think, stand good until it be disproved. SELEUCUS.

Oldham, Bishop of Exeter (Vol. vii., p. 189.).—Perhaps it may help J. D. in his difficulty touching the difference between the coat of arms borne by Oldham, Bishop of Exeter, and that borne by the Oldham family at *Hatherleigh*, to be informed of what I believe he will find, upon inquiry, to be the fact, viz. that *Laing* was the original name of the present family of Oldham at Hatherleigh; and that, consequently, the arms of Laing may possibly still be borne by them. * *

Oxford.

Bishop Hugh Oldham, B.C.L., was one of the family of Oldenham, of Oldenham, co. Lancaster, which gave for arms, Sable, between three owls arg., a chevron or: in chief, of the third, three roses, gules. Richard Oldham, Bishop of Sodor, was Abbot of Chester in 1452.

Hugh was born in Goulburn Street, Oldham, and educated at Exeter College, Oxford, and at Queen's College, Cambridge: he was Rector of St. Mildred's, Bread Street, Sept. 19, 1485; Swineshead, February 3, 1493; Wareboys, March 31, 1499; Shitlington, August 17, 1500; Vicar of Cheshunt, July 27, 1494; Overton, April 2, 1501; Canon of St. Stephen's, Westminster, 1493; Prebendary of South Aulton in Sarum, September, 1495; of Newington in St. Paul's, March 11, 1496; of South Cave in York, August 26, 1499; Archdeacon of Exeter, February 16, 1503; Chaplain to Margaret, Countess of Richmond, and Master of St. John's, Lichfield, 1495; and St. Leonard's Hospital, Bedford, January 12, 1499.

He was the founder of Manchester High School, and was consecrated between December 29 and January 6, 1504. He was a great benefactor to Corpus Christi College in Oxford; and the intimate friend of Bishop Smyth, co-founder of Brasenose College, with whom he had been brought up in the household of Thomas, Earl of Derby. He died June 25, 1519, and was buried in St. Saviour's Chapel in Exeter Cathedral.

These notes are taken from a MS. History of the English Episcopate, which it is my hope to give to the public. MACKENZIE WALCOTT, M.A.

Tortoiseshell Tom Cat.—I am pretty certain that I once saw in "N. & Q." an inquiry whether there ever was a well-authenticated instance of a tortoiseshell tom cat. The inclosed advertisement, which I have cut from *The Times* of the 19th January, 1853, will perhaps give some of your readers an opportunity of testing the fact:

"To be sold, a real Tortoiseshell Tom Cat. This natural rarity is fifteen months old and eight lbs. weight. Apply to John Sayer, Mr. Bennison's, bookseller, Market-Drayton, Salop."

L. L. L.

[The inquiry will be found in our 5th Vol., p. 465.]

Irish Rhymes (Vol. vi., and Vol. vii., p. 52.).—CUTHBERT BEDE, in his notice of the Irish rhymes in Swift's poetry, quoted one couplet in which *put* rhymes to *cut*. Is this pronunciation of the word *put* an Irishism?

A late distinguished divine, who, although he occupied an Irish see, was certainly no Irishman, and who was remarkably particular and, I believe, correct in his diction, always pronounced this word in this manner (as indeed every other word with the same termination is pronounced: as *rut, cut, shut, nut, but*, &c.).

The bishop to whom I allude pronounced the word thus, long before he ever had any communication with Ireland: and it is strange that, although I have been in Ireland myself, I never heard *put* pronounced so as to rhyme with *cut* by any native of that island. RUBI.

The following extract is a note by Lord Mahon, in vol. i. p. 374. of his edition of Lord Chesterfield's *Letters to his Son* (Bentley, 1847). I cannot see how the quotation from Boswell bears upon either *accent* or *cadence*; it appears to relate entirely to different modes of pronunciation:

"It may be observed, however, that the questions of what are 'false accents and cadences' in our language appear to have been far less settled in Lord Chesterfield's time than at present. Dr. Johnson says: 'When I published the plan for my dictionary, Lord Chesterfield told me that the word *great* should be pronounced so as to rhyme with *state*; and Sir William Yonge sent me word, that it should be pronounced so as to rhyme to *seat*, and that none but an Irishman would pronounce it *grait*. Now, here were two men of the highest rank,—the one the best speaker in the House of Lords, the other the best speaker in the House of Commons—differing entirely."—Boswell's *Life*, Notes of March 27, 1772.

C. FORBES.

Temple.

Consecrated Rings (Vol. vii., p. 88.).—The inquiry opened by SIR W. C. T. is shown to be one of much interest by the able communication of your correspondent CEYREP. I trust he will excuse me in expressing strong doubts as to

Havering, the chapel in Essex, being so called from "having the ring." Nothing is more dangerous to any etymological solution than the being guided by the sound of words, rather than by the probable derivation of the name of the place or thing signified. I am aware that Camden says Havering is called so for the above-stated reason; and other compilers of topography have followed what I venture to suggest is an error. *Habban*, in Anglo-Saxon, means to have; and *Ring* is ring — this is not to be denied; but in the general (and let me add excellent) rules for the investigation of names of places affixed to the late Dr. Ingram's *Translation of the Saxon Chronicle*, I find *Aver* is from Aver, Br., the mouth of a river, ford, or lake; and *Ing*, it is well known, is a frequent termination for the names of places — its import in Anglo-Saxon being a meadow. How far "the meadow near the source of the river, or stream" applies to the site of *Havering*, I will leave to those more competent than myself to decide, but offer the suggestion to the consideration of CEYREP and others. C. I. R.

Brasses since 1688 (Vol. vi., pp. 149. 256.).— In connexion with the subject of late brasses, a rubbing which I took from one in Masham Church, Yorkshire, may not be unworthy of a note. It runs thus:

"CHRISTOPHER KAY,
Buried October the 23d,
Anno Dom. 1689.
[MRS. JANE NICHOLLSON,
Bu. June the 4th, 1690.]

C onfined . in . a . bed . of . dust
H ere . doth . a . body . lye
R aised . again . it . will . I . trvst
I nto . the . Heavens . high
S in . not . bvt . have . a . care
T o . make . yovr . calling . svre
O mit . those . things . which . trivial . are
P rise . that . we . will . indure
H ange . not . your . mind . on . secular . things
E ach . one . doth . fade . apace
R iches . the . chief . of . we . hath . wings.

[A . Matron . grave . is . here . interr'd
Whose . soul . in . heaven . is . preferr'd
Aftwher . grandson . lost . his . breath
She . soon . svrrender'd . vnto . death.]

K eeping . no . certaine . place
A dict . your . selues . unto . his . conuersation
Y our . purchase . heaven . for . your . habitation."

This, it will be seen, is an acrostic: the lines between brackets are insertions. WM. PROCTER.

York.

Derivation of Lowbell (Vol. vii., p. 181.). — In my younger days I frequently had occasion to draw out (from old established precedent) the form of an appointment, by the lord, of a gamekeeper for a manor, in which the latter was authorised and required to seize and destroy all and all manner of gins, snares, springs, &c., including a dozen or more technical words, one of which was "lowbells." The manors in question were in Dorsetshire and Somersetshire, but I doubt not but that the same form was adopted in other counties in various parts of England. Being strongly impressed with the familiarity of the word on reading H. T. W.'s Note, I was induced to refer to Johnson's *Dictionary*, where I find my own notion fully borne out as follows:

"LOWBELL. — A kind of fowling in the night, in which the birds are wakened by a bell and lured by a flame."

At this moment I have only the abridged edition (3rd edition, 1766) to refer to, and that does not give any reference or authority for the definition in question. I would observe, however, that I believe "loke" is either a Saxon or Scandinavian word, signifying a flame or firebrand, which, coupled with "bell," fully bears out the definition, and I think sufficiently accounts for the term "lowbelling" in H. T. W.'s Note, as the offender might have been greeted with bells and firebrands in lieu of the "tin pots and kettles," or by way of addition to them.

May not this also serve to explain what is considered as a puzzling term in Beaumont and Fletcher? Lowell being nothing more nor less than a snare, may not "Peace, gentle lowbell," mean "Peace, gentle ensnarer?" M. H.

The Negative given to the Demand of the Clergy at Merton (Vol. vii., p. 17.).—Warburton agrees with Bishop Hurd on this subject, for he observes as follows, in one of his letters (the 84th), that—

"At a parliament under Henry III., 'Rogaverunt omnes Episcopi ut consentirent quod nati ante matrimonium essent legitimi, et omnes Comites et Barones una voce responderunt quod nolunt leges Angliæ mutari.' This famous answer has been quoted a thousand and a thousand times, and yet nobody seems to have understood the management. The bishops, as partizans of the Pope, were for subjecting England to the imperial and papal laws, and therefore began with a circumstance most to the taste of the Barons. The Barons smelt the contrivance; and rejected a proposition most agreeable to them, for fear of the consequences, the introduction of the imperial laws, whose very genius and essence was arbitrary despotic power. Their answer shows it: 'Nolumus leges Angliæ mutari:' they had nothing to object to the reform, but they were afraid for the constitution."

C. I. R.

Nugget (Vol. vi., pp. 171. 281.; Vol. vii., p. 143.). — T. K. arrogantly sets aside the etymology of W. S.; and, in lieu of the Persian *nugud* of the latter, would have us believe that *nugget* is nothing more than a Yankee corruption of *an ingot*. I

hold with W. S. notwithstanding, and so will all who have had any dealings with the *Bengalees:* the term *nuggut pisa* being with them a common one for "hard cash;" and as the Hindostanee language is largely indebted to the Persian, the derivation of W. S. is no doubt correct. To account for its occurrence in Australia, it is only necessary to say that that country has been for some years past a *sanatarium* for the debilitated *Qui Hye's*, many of whom have settled there; and becoming interested in the "diggings," have given the significant term of *nuggut* to what has in reality turned out *hard cash*, both to them and to certain lucky gentlemen in this city — holders of the *script* of the "Great *Nuggut* Vein" of Australia.

J. O.

Blackguard (Vol. vii., p. 77.).—It may, in some degree, support the first portion of the argument so interestingly stated by SIR J. EMERSON TENNENT respecting the derivation of this term, to record that, in my youth, when at school at the New Academy in Edinburgh, some five or six-and-twenty years ago, I used frequently to be engaged, with my schoolfellows, in regular pitched battles, technically called by us *bickers*, with the town boys, consisting chiefly of butchers' and bakers' boys, whom we were accustomed to designate as *the blackguards*, without, I am sure, ever attaching to that word the more opprobrious meaning which it now generally bears; but only indicating by it those of a lower rank in life than ourselves, *the gentlemen*.

May I venture to add, that whilst the former portion of SIR J. E. TENNENT'S Note seems to me to be fully satisfactory in proof that the term *blackguard* is originally derived from the ancient appellation of menials employed in the lowest and most dirty offices of a great household, and that it is thus purely English, — the last two paragraphs, on the other hand, appear to advocate an unnecessary and far-fetched derivation of the word from the French, and which, I humbly conceive, the true sense of the alleged roots, *blague*, *blaguer*, *blagueur*, by no means justifies; it being impossible to admit that these are, in any sort, "corresponding terms" with *blackguard*.

G. W. R. GORDON.

Stockholm.

Miscellaneous.

NOTES ON BOOKS, ETC.

Long and anxiously has the reading public been looking for Mr. Layard's account of his further discoveries in Nineveh and Babylon. That account has at length appeared in one large octavo volume, under the title of *Discoveries in the Ruins of Nineveh and Babylon, with Travels in Armenia, Kurdistan, and the Desert, being the result of a Second Expedition undertaken for the Trustees of the British Museum, by* Austen H. Layard, M.P., and is enriched with maps, plans, and woodcut illustrations, to the extent of some hundreds. And on examining it we find that the vast amount of new light which Mr. Layard's discoveries in the wide and hitherto untilled field of Assyrian antiquities had already thrown on Sacred History, is increased to a great extent by those further researches, of which the details are now given to the public. With his ready powers of observation, and his talent for graphic description, Mr. Layard's book, as a mere volume of travels over a country of such interest, would well repay perusal: but when we find in addition, as we do in every page and line, fresh and startling illustration of the truth of Holy Writ — when we have put before us such pictures of what Nineveh and Babylon must have been, and find, as we do, men distinguished in every branch of learning lending their assistance to turn Mr. Layard's discoveries to the best account, we feel we cannot be too loud in our praises of Mr. Layard's zeal, energy, and judgment, or too grateful to Mr. Murray for giving us at once the results which those qualities have enabled Mr. Layard to gain for us, in so cheap, complete, yet fully embellished a form.

The blockade of Mainz was not a bad day for the already world-renowned story of *Reynard the Fox*, since that led Göthe to dress the old fable up again in his musical hexameters, and so give it new popularity. From Göthe's version a very able and spirited English paraphrase is now in the course of publication. We say paraphrase, because the author of *Reynard the Fox, after the German version of Göthe, with illustrations by* J. Wolf, takes as his motto the very significant but appropriate description which Göthe gave of his own work, "Zwischen Uebersetzung und Umarbeitung schwebend." However, the version is a very pleasant one, and the illustrations are characteristic and in good taste.

An *Antiquarian Photographic Club*, for the exchange among its members of photographs of objects of antiquarian interest, on the principle of the *Antiquarian Etching Club*, is in the course of formation.

BOOKS RECEIVED. — *The Family Shakspeare, in which nothing is added to the original Text, but those words and expressions are omitted which cannot with propriety be read in a Family, by* T. Bowdler, Vol. V., containing Troilus and Cressida, Coriolanus, Julius Cæsar, Antony and Cleopatra, and Cymbeline. — The new volume of Bohn's *Standard Library* contains the eighth and concluding volume of the *History of the Christian Church*, as published by Neander. The publisher holds out a prospect of a translation of the posthumous volume compiled from Neander's Papers by Dr. Schneider, and with it of a general index to the whole work. — *The Physical and Metaphysical Works of Lord Bacon, including his Dignity and Advancement of Learning, in Nine Books, and his Novum Organum, or Precepts for the Interpretation of Nature*, by Joseph Devey, M.A., forms the new volume of Bohn's *Scientific Library*.

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Notices to Correspondents.

Ω. Ξ. *The volume referred to is the well-known reprint of the First Edition of Shakspeare.*

TYRO. *How can we address a letter to this Correspondent?*

A. C. W. *The* yolk *of an Egg is the* yelk, *or yellow of the egg. In Beaumont and Fletcher's* Wife for a Month *it is so written:*

"like to poach'd eggs,
That had the *yelk* suck'd out."

See Richardson's Dictionary, *s. v.*

JARLTZBERG. *The name* Radical *is only an abbreviated form of* Radical Reformer, *which was the title originally assumed by the political party now known as* Radicals.

C. E. B. (M. D.) Dublin. *The Query shall be immediately inserted, if forwarded. The former does not appear to have been received.*

RECNAC. *Douce* (Illustrations of Shakspeare, vol. i. p. 301.), *speaking of the passage* "Sans teeth, sans eyes," *&c., shows that the word* sans, *introduced into our language as early as the time of Chaucer, has sometimes received on the stage a French pronunciation, which in the time of Shakspeare it certainly had not.*

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GOOKINS OF IRELAND, AND BITTON, GLOUCESTERSHIRE (Vol. vi., p. 239.).—Will J. F. F. allow me the favour of his address, to enable me to transmit to him some papers relating to the Gookins? He will much oblige H. T. ELLACOMBE.

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A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

No. 177.] SATURDAY, MARCH 19. 1853. {Price Fourpence. Stamped Edition, 5d.

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INEDITED LETTERS OF GENERAL GREEN AND OF WASHINGTON.

The letters of great men are always interesting, more particularly when they are connected with important historical facts. I presume, therefore, that those I subjoin from General Washington and General Green will not be unwelcome to your readers. They were among the papers of an officer, long deceased, who at the time was aide-de-camp to Sir Guy Carlton, the commander-in-chief of our army in America; and were, I presume, intercepted before they reached their respective destinations.

"*General Green to General Washington.*

"Head Quarters on Ashley River,
May 31st, 1782.

"Sir,

"I had the honor of informing your Excellency, in a letter of the 19th instant, that a dangerous spirit of discontent had been discovered in the army, and of the measures I took to suppress it. I am happy to inform you that this spirit seems entirely to have subsided, as the persons who fomented it are removed at a distance from the troops: and, as we have now a prospect of some cloathing, and more comfortable supplies, I hope it will no more appear.

"Your Excellency has been informed of the late important and interesting changes in the face of affairs. — The arrival of Sir Guy Carlton, and the change of ministers and measures, will open a new field of hopes for this country. How far we may be benefited by it, a little time will determine; but it will inevitably be attended with one bad consequence, as it will relax our preparation for a continuance of the war, which, to me, appears extremely probable. General Leslie has made overtures, and a proposition for a suspension of hostilities; I do myself the honor to inclose you copies of his letter, and my answer on the subject, from which you will see the ground on which it stands. I wait most anxiously for advices from Congress or your Excellency, by which my conduct in the business must be ultimately directed. I suppose this measure has been adopted

by Sir Guy Carlton, and proposed to your Excellency; but, as I am entirely at a loss to know on what conditions, and what purposes it has to answer, I can form no conclusive opinion on its propriety.

"I am sanguine that the operations against Jamaica will go on, notwithstanding the late misfortune, which seems to be rather a splendid than useful victory to the enemy. And as Count de Guichen, who has arrived with a considerable squadron, and taken the command of the combined fleets in the West Indies, is still much superior to the British, we have good reason to hope the enterprise may succeed.

"Inclosed, I transmit your Excellency the Report of Brigadier-General Wayne of a considerable skirmish in Georgia, wherein Lieut.-Col. Brown, with four or five hundred men, were defeated. The plan was judicious, and executed in a manner that does great honor both to the general and the troops. It will have very happy consequences in impressing the Indians with an idea of our superior power, and in the destruction of their cavalry.

"The enemy continue their camp, entrenched at the Quarter House, in a strong position. Their patroles of horse, and ours, frequently go over the same ground. Captain Armstrong of the Legion, and Captain Gill of the fourth regiment, with about forty dragoons of Lieut.-Colonel Laurens's command, fell in with a troop of their horse two days ago, and took an officer, eight men, and ten horses, without suffering any other injury than two men wounded.

"With the highest esteem and regard,
I have the honor to [be]
Your Excellency's
Most Obedient
Humble Servant,
NATH. GREEN.

His Excellency,
General Washington."

"*General Washington to Governor Livingston.*

"Head Quarters, Newburgh,
July 3rd, 1782.

"Sir,

"From the inclosed information of Captain Stevens, there is reason to apprehend the business of driving cattle to the enemy is carrying on with great art and assiduity; it would be a happy circumstance if the villains concerned in it could be detected. I have therefore to propose to your Excellency, that you will be pleased to take such precautions as you shall judge best calculated to learn whether any such cattle are passing in droves, or smaller parcels (for they may be divided on the road), to the enemy.

"If your Excellency should hear of them before they turn off towards New York, I think it would be advisable to employ some trusty man or men to dog and follow them privately, until the fact is ascertained; otherwise, it is to be feared, no positive proof of the intention of the people engaged in this infamous trade can be obtained.

"I sincerely wish every practicable plan may be attempted for seizing the cattle, apprehending and bringing to condign punishment the men; as this would tend essentially to frustrate the insidious schemes of our enemies, as well as deter their other agents from similar practices.

"I have the honor to be,
With perfect respect,
Your Excellency's
Most Obedient Servant,
GO. WASHINGTON.

"P. S.—I am honor'd with your Excellency's letter of the 24th June.

"His Excellency Gov. Livingston."

EDWARD FOSS.

ON A PASSAGE IN THE "DOMESTIC ARCHITECTURE OF ENGLAND."—SURNAMES.

In this work, to the justly high character of which I need scarcely refer, the "General Remarks" relating to the periods under consideration are full of information of the most interesting kind, as they often contain illustrations of manners and customs not to be met with elsewhere.

In a portion of the "Remarks" illustrative of the thirteenth century, showing the difficulty and insecurity of travelling at that time (pp. 120—122.), there is, however, an incorrect rendering of an extract from an original document; and this error seriously affects the "illustration" afforded by it. As I am in some degree personally involved in the matter, having supplied the material in its original shape, I may perhaps be permitted fully to explain and correct the passage. My only regret is, that I had not the opportunity of calling my friend's attention to the subject before the sheets were finally struck off. The extract is from an Account of the Chamberlain of Chester, 29—30 Edw. I., showing how the sum of 1000*l.* was transmitted from Chester to London. After referring to the convoy for the treasure:

"It was not sufficient, however," says the late Mr. Turner, "that the money should be protected; in the absence of hostels, except in towns, it was necessary to secure the guards from hunger. *Therefore they were accompanied by two cooks*, who provided 'a safe lodging' daily for the money; and, as a matter of course, *provided for the culinary necessities of its conductors.*"

It will be seen that upon the word rendered "cooks" depends the whole value of this passage,

as evidence of the road-side necessities of the period. That word, however, does not bear such a construction; although, at first sight, nothing would be more natural than to render it so. It is written in the original "cok'," contracted; and to those conversant with mediæval Latin, it is known to express "cokinus—coquinus," *Gallicè* "coquin:" a word derived from "coquus," and *not* that word itself. It occurs commonly enough in the Royal Wardrobe Accounts, and means simply "a messenger."* For those who have not the opportunity of referring to original documents, there is a very good account of the persons so designated supplied by the *Liber quotidianus Contrarotulatoris Garderobæ, anno 28 Edw. I.*, edited by John Topham, Esq., in 1787, from the original in the library of the Society of Antiquaries. It is referred to in the note to the Post Office Report as containing the words Cokinus, Nuncius, and Garcio, used apparently in one sense. At p. 280. is an account of payments under the heading "Titulus de expens' nuncior' et cok' Regis Edwardi," &c., and in the glossary this explanation of the word is given:

"COKINUS, COQUINUS.—'Homo vilissimus nec nisi infimis coquinæ ministeriis natus,' says Ducange. Charpentier adds *beggar*. Here it means the lowest kind of messengers or errand-boys, like *sculls* or *scullions* in colleges."

But this is too low an estimate of the class.

Having disposed of this passage, I wish now to draw the attention of your readers who have taken part or interest in the late discussion in your pages upon certain surnames, to the bearing which this extract, and others expressive of the individuals there referred to, has upon that numerous series of names ending in "cock;" about which so many, and, for these regenerate days, some singular suggestions have been made. The discussion was, I believe, commenced in the *Gentleman's Magazine* for May, 1837; and, in the number for the same month in the following year, J. G. N. suggested that many of those names might be referred to forms of "Coc, koc, le coq, which occur in records as abbreviations of coquus, cocus—cook."

How cavalierly the suggestions thus afforded by Mr. Urban's pages were treated by Mr. Lower, your readers will see who refer to the pages of that gentleman's work upon *English Surnames*, indicated in the author's last communication to you ("N. & Q," Vol. v., p. 509.). But their faith in the improvement "N. & Q." has so greatly contributed to effect in such matters, will not however let them be deterred by the terms there used from pursuing the subject. It will be seen that my present contribution will modify the view taken by J. G. N., but also, to a considerable extent, support it.

I am not aware that any attempt has been made to show how early these names were used. I can refer to several instances of the names "Wilcoc" or "Willecok," and "Badecok," two complete examples of the kind, in the documents of the reign of Edward I.

Those of your readers who are members of the Camden Society have now before them a copy of a document in which the first of those names occurs several times. I refer to the small Household Roll of John of Brabant while at the English court, which is printed in the last volume of the Camden Society's *Miscellany*.

No one doubts that by far the greater part of the names in question were originally corrupted forms of Christian names, with a suffix. Mr. Lower has done good service in showing thus much. And any one who refers to the list in the Royal Wardrobe Account of 28 Edw. I., and especially those who can also consult other similar manuscripts, will admit that it would be quite possible that any Christian name might have been so used; so numerous must have been the class of persons called "cokini." I will not further trespass upon your space with specimens of names so manufactured, as they can be formed with ease upon the first name "Wilcoc" from "Wille le cok,"—the contracting mark being dropped. The final letter "k" is of importance, as distinguishing the derivative from the parent word "coquus;" from what period, and *why*, is doubtful. That there is but little early documentary evidence of the names in their complete state, might be attributed to the inferior class of the individuals so designated.

Mr. Lower's sole explanation of the terminal in question is, that it is a diminutive like "kin;" and in justice to that view, I must not pass over the evidence afforded by the Brabant Roll of a case where the two names seem to be interchanged. One of Prince John's pages is named on the roll "Hankin" (p. 7. line 3.); while, on the Wardrobe Account three years previous, where the servants are specified by name, "Hancock" is there, who is most likely the same person. It will also be seen, that whereas in the Wardrobe Account the armourer's name is "Giles," and the barber's "Walter" (see notes to the Brabant Roll), the foreign scribe of the account dubs them "Gilkin"

* In the *Report from the Select Committee* (of the House of Commons) *on the Post Office* in 1844, Sir F. Palgrave makes the following note on the word *Cokinus*, which occurs in some documents supplied to the Committee, and printed in their Appendix:

"The word *Cokinus*, in the Wardrobe Accounts of the latter half of the thirteenth century, is used to signify a 'messenger;' but in what the Cokinus differed from the Nuncius and the Garcio—the other terms employed in their accounts to signify the bearers of letters or messages—does not appear.

and "Woterkin." In following up his argument upon this subject, Mr. Lower speaks of a person being called "Little Wilcock," as an instance of complete tautology: if, however, it is meant by this (as it seems to be), that a diminutive name was only applied to a diminutive in person, or only expressed such a one, I am sure he will find very many differ from him, as affection or familiarity was at least as likely to have originated its use. Thus, Peter de Gaveston would surely not be deprived of his knightly fame because he was called by Prince Edward "Perot" (Pierrote *a* Pierre). Thus also came "Amyot" from Amy, "Launcelot" from Laurence, "Gillot" from Giles. And "kin" has as much right to be so considered. But there being already these two diminutives in ordinary use as to names of persons, there surely was no occasion to apply to the same purpose a syllable which (with a mark of contraction) certainly had a direct meaning, and expressed a vocation; and which has very rarely been otherwise used in a diminutive sense.

My object is not so much to advocate any particular solution as regards these names, as to submit evidence bearing upon the subject, with such explanations as have occurred to me.

JOSEPH BURTT.

SAMUEL TAYLOR COLERIDGE.

The habit of this celebrated author, to annotate in the margins of books which he was reading, must be well known to many of the subscribers of "N. & Q."

I have in my possession a curious little volume of notes, &c. in Mr. Coleridge's handwriting, of course very highly prized, from which extracts were made in vol. i. pp. 274–5., &c. of Coleridge's *Literary Remains*, collected and edited by his nephew, H. N. Coleridge, Esq., 4 vols., 1836: Pickering.

But, in addition to this volume, I have a few with S. T. Coleridge's pencillings in the margins. The following is selected from Dr. Parr's celebrated *Spital Sermon*, and is appended to one of his (Dr. Parr's) notes, wherein he says:

"Upon the various effects of superstition, where it has spread widely and thriven long, we can reason from facts. But in the original frame of the human mind, and in the operation of all those usual causes which regulate our conduct or affect our happiness, there seems to be a most active, constant, and invincible principle of *resistance* to the approachments of atheism. 'All nature cries aloud' against them, 'through all her works,' not in speculation only, but in practice."

Mr. Coleridge's annotation upon the foregoing opinion of the learned Doctor is as follows; and I select it as a specimen of Coleridge's astonishing recollection of any opinions he had formerly promulgated, which might have called any laxity of principle, religious, moral, or political, into doubt, and of his extreme anxiety to refute or explain them:

"I never had even a doubt in *my being* concerning the supreme Mind; but understand too sufficiently the difficulty of any intellectual demonstration of his existence, and see too plainly how inevitably the principles of many pious men (Locke, Priestley, Hartley, even Archbishop King) would lead to atheism by fair production of consequences, not to feel in perfect charity with all good men, atheist or theist; and, let me add, though I now seem to feel firm ground of *reason* under my belief in God, not gratefully to attribute my uniform past *theism* more to general feeling than to depth of understanding. Within this purpose I hope that, without offence, I may declare my conviction, that in the French Revolution atheism was an effect, not a cause; that the same wicked men, under other circumstances and fashions, would have done the same things as Anabaptists within Munster, or as Inquisitors among the South American Indians; and that atheism from conviction, and as a ruling motive and impulse (in which case only can it be fairly compared with superstition), is a quiescent state, and *per se* harmless to all but the atheist himself. Rather is it that overwhelming preference of experimental philosophy, which, by smothering over more delicate perceptions, and debilitating often to impotence the faculty of going into ourselves, leads to atheism as a conscious creed, and in its extreme is atheism in its essence. This rather is, I should deem, the more perilous, and a plainer and better object for philosophical attack. O! bring back *Jack the Giant Killer* and the *Arabian Nights* to our children, and Plato and his followers to new men, and let us have chemistry as we have watchmakers or surgeons (I select purposely honourable and useful callings), as a *division* of human labour, as a worthy profession for a few, not as a glittering master-feature of the education of men, women, and children. — S. T. C."

J. M. G.

Worcester.

FOLK LORE.

The ancient Custom of Well-flowering.—At Tissington, near Ashbourne, Derbyshire, annually, on Ascension Day, a beautiful ceremony called the "well-flowering" takes place; and in it Psalms used by the Church of England are partially employed. It is a popular recognition of the value of those "perpetual fountains which gush out from below the dry wolds and limestone hills, bearing life and beauty on their course,—objects," remarks Professor Phillips in his admirable work on *The Rivers, Mountains, and Sea Coasts of Yorkshire* (recently published), "on which rustic love and admiration may tastefully bestow the emblematic flowers and grateful songs, which constituted a pleasing form of popular worship in the earlier ages of the world." Perhaps some correspondents of "N. & Q." may be enabled to mention other

villages besides Tissington in which this innocent and pleasing custom is still observed. I am aware that there are many places, especially in the north of England, in which a rustic celebration takes place annually at wells sacred from olden time; but is not the "well-flowering" a distinct custom?

WM. SIDNEY GIBSON.

Newcastle.

Devil's Marks in Swine.—"We don't kill a pig every day," but we did a short time since; and after its hairs were scraped off, our attention was directed to six small rings, about the size of a pea, and in colour as if burnt or branded, on the inside of each fore leg, and disposed curvilinearly. Our labourer informed us with great gravity, and evidently believed it, that these marks were caused by the pressure of the devil's fingers, when he entered the herd of swine which immediately ran violently into the sea.—See Mark v. 11—15.; Luke viii. 22. 33.

TEE BEE.

Festival of Baal.—The late Lady Baird, of Ferntower, in Perthshire, told me that, every year at "Beltane" (or the 1st of May), a number of men and women assembled at an ancient druidical circle of stones on her property, near Crieff. They light a fire in the centre; each person puts a bit of oatcake into a shepherd's bonnet; they all sit down and draw blindfold a piece of cake from the bonnet. One piece has been previously blackened, and whoever gets that piece has to jump through the fire in the centre of the circle and to pay a forfeit. This is, in fact, a part of the ancient worship of Baal, and the person on whom the lot fell was formerly burnt as a sacrifice: now, the passing through the fire represents that, and the payment of the forfeit redeems the victim. It is curious that staunch Presbyterians, as the people of that part of Perthshire now are, should unknowingly keep up the observance of a great heathen festival.

L. M. M. R.

LORD MONBODDO.

In my copy of *The Origin and Progress of Language*, I have recorded a little ἀνέκδοτον of the author, which is now probably known to nobody but myself, and which you may perhaps think worth preservation. It was related to me some fifteen years ago, by a learned physician of this city, now deceased, who had it from Dr. James Gregory himself.

It appears that Lord Monboddo, in spite of failing health and very advanced age, felt a wish to pay one more visit to the English metropolis, in the literary circles of which he was fond of mingling. That he had actually set out upon this formidable journey, was known to Dr. Gregory, who, being a few hours afterwards at a short distance from Edinburgh, was a little surprised to meet his venerable friend returning homewards. He was on horseback, equipped in his usual travelling costume,—cocked hat, scarlet *roquelaure*, and jack-boots, but looking extremely ill and depressed in spirits. "What, so soon returned?" was Dr. Gregory's exclamation. "Yes," said the old man, "I feel myself quite unequal to the journey, and was just thinking of a passage in Horace, and adapting it to my own case." "What, 'Solve senescentem?'" said the Doctor. "No," replied his lordship, "it is one not quite so hackneyed." He then repeated, with much emotion, the following lines from the second Satire of the second book:

> "Seu recreare volet tenuatum corpus; ubique
> Accedent anni, et tractari mollius ætas
> Imbecilla volet."

This was the last time Dr. Gregory saw him out of doors, and he died not long after.

W. L. NICHOLS.

Bath.

ST. VALENTINE.

The subjoined cuttings from an American newspaper (*Wooster Democrat*, Feb. 3) will show the persistent vitality of popular follies, and at the same time serve to exhibit the *peculiar* literature of transatlantic advertisements:

"The great increase in Marriages throughout Wayne Co. during the past year, is said to be occasioned by the superior excellence of the

VALENTINES

sold by George Howard. Indeed so complete was his success in this line, that Cupid has again commissioned him as the 'Great High Priest' of Love, Courtship, and Marriage, and has supplied George with the most complete and perfect assortment of 'Love's Armor' ever before offered to the citizens of Wayne County. During the past year the 'Blind God' has centred his thoughts on producing something in the line far surpassing anything he has heretofore issued. And it is with 'feelinks' of the greatest joy that he is able to announce that he has succeeded.

'HOWARD HAS GOT THEM.

"To those susceptible persons whose hearts were captured during the past year, George refers, and advises others to call on them, and find them on their way rejoicing, shouting praises to the name of Howard. The 'blessings' descend unto even the third and fourth generations, and it is probable that the business will go on increasing year upon year, until Howard's Valentines will be a 'household word' thoughout the land. The children on the house-top will call to the passers-by, shouting

HOWARD'S VALENTINES!

while the cry is echoed from the ground, and swelling over hill and vale reverberates the country through.

"Remember that the only regularly authorised dispenser of Cupid's goods is GEORGE HOWARD,
"Two doors East of the American House, Wooster, O.
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S. R. P.

Minor Notes.

His Excellency David Hartley.—In the *Gentleman's Magazine* of January last (which I have only lately seen), there is inserted at page 8. a letter signed by "Benjamin Franklin and John Jay," and addressed to His Excellency David Hartley, announcing the arrival in Europe of the ratification, by the Congress of the United States, of the definitive treaty of peace between Great Britain and the United States, and stating that they were ready to exchange the ratification with Mr. Hartley.

In a note prefixed to this letter, the editor of the review states that Mr. Hartley "then held some other diplomatic appointment from the United States."

Now this is a mistake. Mr. Hartley was the British plenipotentiary who signed that treaty at Paris in September, 1783, with the American plenipotentiaries, and held no diplomatic appointment from the United States. He was therefore the proper person to exchange the ratifications with the American plenipotentiaries.

The treaty is printed at full length in Chalmers' *Collection of Treaties*, together with Mr. Hartley's *full power* as the British plenipotentiary. J. B.

The Life and Correspondence of S. T. Coleridge.—It is much to be regretted that no proper life of the "noticeable man" has yet appeared. There is no lack of "reminiscences," and "recollections," and "conversations," conveying distorted views of his life and character, and exaggerated statements of his faults and failings; but his life has yet to be written. And now would be the time, whilst some of his friends and cotemporaries are still living, to do justice to his memory. Scott, Southey, Wordsworth, have had their lives copiously illustrated, and even little Tommy Moore is (*cosa stupenda*) to have *ten volumes* devoted to his life, whilst Coleridge, the myriad-minded, still waits for a biographer. And who would be so suitable as Derwent Coleridge to perform the office!

J. M. B.

An old Riddle.—I lately found the following mysterious verse upon a scrap of paper. It is of the time of Henry VIII.:

"Vj is come, v is goone, wyth thris tene beware al men
Vij wyth vij shall mete wyth viijth and viijth manye
A thousande shall wepe Ad parabulam hanc
If I shulde seye what it is I shuld have no thanke
For he that ne rekketh where that he steppeth
He may lightly wade to depe."

J. BT.

The Word "rather."—The word *rather* is, as far as I know (if I am wrong, perhaps some of your correspondents will correct me) a solitary instance in our language of a comparative regularly formed from a positive which is now obsolete. In the *Cant. Tales*, v. 13029., we find the positive form:

"What aileth you so *rathe* for to arise;"

where *rathe* means "early, soon."

The earliest use of the comparative degree which I can find, is in a piece of Anglo-Norman poetry preserved in Hickes's *Thesaurus*, and given in Ellis's *Specimens*, vol. i. p. 73.:

"The chrystal turneth into glass
In state that it *rather* was."

Here we have the adverbial form; but in Chaucer's *Troilus and Creseide*, iii. 1342., we find the adjectival form:

"But now to purpose of my *rather* speech,"

where, according to the principle laid down by Dr. Latham, in his *English Language*, p. 262., 2nd edit., we should, I suppose, pronounce it *raythe*r.

This word has sustained various modifications of meaning, but they are in general easily deducible from the original signification: *e.g.* the phrase "I had *rather*" is easily explained, as far as the word *rather* is concerned; for that which we do more quickly, we do preferably. But in such expressions as "I am *rather* tired," equivalent to "I am a little tired," the explanation is not so obvious. In this case *rather* seems to mean "In a greater degree than otherwise." Now, in such sentences as "I am glad you are come, *the rather* that I have work for you to do," *rather* seems to require the signification "in a greater degree;" and may we not therefore explain the case in question as an elliptical expression for "rather than not?" If

so, is it not a solitary instance of such a construction in our language? Perhaps some of your correspondents can inform me, at what period this use of the word was introduced; for it is doubtless a modern innovation. ERICA.

Warwick.

In Jesum Cruci affixum.—

"Affixus ligno, *Salvator*, crimina mundi
Abstersit, patiens jussa cruenta necis;
Aspicite ut languore decus, turpescere membra,
Intimus ut sese prodat in ore dolor;
Auditus saxis, intellectusque ferarum
Sensibus, inventos Spiritus æger abit.
Splendida per tenebras, subito simulacra coruscant,
Ardentesque micant per freta longa faces;
Pro servis dominus moritur, pro sontibus insons,
Pro ægroto medicus, pro grege pastor obit,
Pro populo nex mactatur, pro milite ductor,
Proque opere ipse opifex, proque homine ipse Deus:
Quid servus, sons, ægrotus, quid grex, populusque,
Quid miles, quid opus, quidve homo solvat? *Amet.*"

The present holy season has brought to my recollection the above beautiful lines, which were shown up some fifty years ago, for long copy, by a schoolfellow at Blundell's school, Tiverton, and copied into my scrap-book. I think they are from the *Poemata* of Joannes Audoenus, but am not sure of it; of this, however, I am sure, they cannot be better made known to the world than by your excellent publication. WILLIAM COLLYNS.

Harlow.

Queries.

CORBET PEERAGE.

Sarah, widow of Sir Vincent Corbet, Bart., was created (23rd October, 1679) Viscountess Corbet, of Linchlade, co. Bucks, for her natural life; and in the patent the preamble runs, — that his Majesty Charles II.,

"Having taken into his royal consideration the great worth and merits of the trusty and well-beloved Sarah Lady Corbet, together with the faithful services of the late Sir Vincent Corbet, grants," &c.

This evidently explains but little of the real reason both of the grant and its limitation. Lady Corbet had, besides four daughters, two sons then living: both in turns succeeded to the baronetcy. If the peerage were a reward for the services of the late Sir Vincent (those services, indeed, consisting in his having been completely routed by Sir Will Brereton at Nantwich, and afterwards with six troops of horse taken by surprise at Drayton, followed eventually by fine and sequestration), — if, I say, for these services, nineteen years after the Restoration, and certainly three after Sir Vincent's own death, the peerage were bestowed on his widow, then why was it limited for her life? Why was the unusual course taken of actually excluding the succession of the issue, who naturally should have been the recipients of the honour? We may conclude, therefore, the motive was personal favour, "the great worth and merits" of Lady Corbet in fact, as the patent first asserts; but then the Query arises what these were. Tradition says Lady Corbet was a beauty and a *favourite* (the term may be understood) at a profligate court, and the peerage was the reward; but I cannot discover that this is more than tradition, and have never found any corroborative authority even among the many scandalous histories of the time, and I am most desirous to know if any such evidence can be given.

It may be as well to add that in 1679 Lady Corbet was *sixty-six* years of age; but we may presume she still had attractions (unless these were only her rank) from the fact that two months later she remarried Sir Charles Lee of Billesley. MONSON.

Gatton Park.

THE DUKE OF WELLINGTON A MARÉCHAL DE FRANCE.

The *Revue Britannique*, in its Number for November, 1852, under the head of "Nouvelles des Sciences," gives an account of the Duke of Wellington's funeral, and enumerates the titles of the illustrious deceased, as proclaimed on the occasion by Garter King-at-Arms. The writer marks in Italics those of *Duc de Brunoy en France*, *Maréchal de France*, and *Chevalier du Saint-Esprit*, and then appends these remarks:

"Que le titre de Duc de Brunoy ait été donné réellement par Louis XVIII. à Lord Wellington, c'est croyable. Le roi pouvait créer ce duché en sa faveur, sans blesser aucune susceptibilité militaire. Mais que ce prince politique ait pu nommer Maréchal de France un général étranger, auquel il préférait donner le cordon du Saint-Esprit, plutôt que la simple croix de la Légion-d'Honneur, qu'on cherche en vain dans la liste des Ordres dont Lord Wellington fut décoré, c'est plus difficile à croire, à moins que cette nomination n'ait eu lieu avec des reserves et des conditions de secret, qui auraient fort peu satisfait celui qu'on supposait, sans doute, ambitieux d'un pareil honneur, puisque on le lui offrait. Le nombre des Maréchaux fut limité et non augmenté sous la Restoration. Louis XVIII. crea une Maréchale, il est vrai;—Si Lord Wellington fut nommé Maréchal, ce titre, restreint à une qualification honorifique, comme celle de la veuve de Moreau, ne put jamais lui conférer aucun rang dans l'armée Française. Je somme ici le roi d'armes Jarretière de vouloir bien produire le diplôme du noble duc."

No man ever stood less in need of foreign orders than the Duke of Wellington; and no man ever

had so many of them conferred upon him. As he was the last to assume a title that did not belong to him, so he would have been the first to repudiate any such pretension, if put forward by others on his behalf. Allow me therefore to ask, Would it be inconsistent with what is due to the memory of the great Duke, or with our sense of national honour, to undertake the task of clearing up the doubts thus thrown out respecting his claim to the title of Maréchal de France? I believe these doubts have been repeated in other French journals, and that no reply has yet been made to them by the English press. HENRY H. BREEN.

St. Lucia.

Minor Queries.

Prophecy in Hoveden.—I should be extremely obliged if any one of your numerous readers would give me the following information. In the account given by Hoveden (p. 678. of the Frankfort edition of Sir H. Savile's *Scriptores post Bedam*) of the proceedings during the stay of Richard I. at Messina, that author says:

"Then was fulfilled the prophecy which was found written in ancient characters on tablets of stone, near a vill of the King of England, which is called 'Here,' and which King Henry gave to William Fitz-Stephen. Here the said William built a new house on a pinnacle, on which he placed the figure of a stag, which is supposed to have been done that the said prophecy might be fulfilled, which was to the following effect:

'Whan thu seches in Here hert yreret.
Than sulen Engles in three be ydeled.
That han sal into Yrland altolate waie,
That other into Puille mid prude bi seue,
The thridde into Airhahen herd alle wreken drechegen.'"

This is evidently full of typographical errors, and may be more correctly set forth in the English edition of 1596, which I have not at hand. I therefore wish for information on these points:

1. What is the correct version of this prophecy, and where may it be found?

2. What place is meant by "Here?"

I need hardly say that I have no difficulty as to the first two lines: "When you see a hart reared (erected) in Here, then shall England be divided into three parts." J. H. V.

A Skating Problem.—The motto of your paper is, "When found, make a note of it." Here then is one for you.

In several of my skating excursions I have observed, and noted it to others, that ice of just sufficient strength to bear any one in skates standing upon it, will instantly break if tried by the same person without having skates on. I don't know if any of your readers have made the same discovery: if so, can they explain the cause? If, on the contrary, any are incredulous enough to doubt the fact, I would recommend them to test the truth of my statement by a personal trial, before they pass a hasty judgment on the subject. A SKATER.

"*Rap and rend for.*"—In Dryden's Prologue to *The Disappointment, or the Mother in Fashion*, we find these lines:

"Our women batten well on their good nature
All they can rap and rend for the dear creature."

"All they can rap and run for" is the more frequent colloquial version of this quaint phrase.

In Chaucer's "Chanones Yeman's Tale" it stands thus:

"But wasten all that ye may rape and renne."

And to this last word Tyrwhit, in his Glossary, gives "rend?" with a mark of interrogation, as doubtful of the meaning.

Johnson gives it "rap and rend," and quotes a line of Hudibras:

"All they could rap and rend and pilfer:"

and adds, "more properly, *rap and ran;* hæpan, Sax., to bind, and *rana*, Icelandic, to plunder."

The question is, are we to accept this phrase in the sense it is commonly used, *to seize and plunder;* or have later and better philologists mended the version?

The context in Chaucer does not seem to warrant the interpretation given by Tyrwhit. The narrator is warning his hearers against the roguery of alchemy:

"If that your eyen cannot seen aright,
Loketh that youre mind lacke not his sight.
For tho' ye loke never so brode and stare,
Ye shul not win a mite on that chaffare,
But wasten all that ye may rape and renne.
Withdraw the fire, lest it to faste brenne;
Medleth no more with that art, I mene;
For if ye don, your thrift is gon ful clene."

M.

"*The wee brown Hen.*"—Can any of your correspondents oblige me with a copy of the old Jacobin song, the "Wee brown Hen?" It begins thus:

"I had a wee brown hen,
And she had a wee brown tap,
And she gaed out in the mornin'
For to fill her crap.
The violets were her coverin',
And everything was her care,
And every day she laid twa eggs,
And Sundays she laid mair.
Och! they micht hae letten her be,
For every day she laid twa eggs,
And Sundays she laid three."

The words are very old, and conveyed a certain religious and political allusion. I know the tune

of it, and I shall take it as a favour to be furnished with a correct version of the song.

FRAS. CROSSLEY.

Deprived Bishops of Scotland, 1638.—Neither Bishop Keith, with all his industry (in his *Hist. Catal. of the Scottish Bishops*), nor subsequent ecclesiastical writers on the same subject, appear to have been able to mention the period of the deaths of nearly all those prelates deprived of their sees in 1638. The researches of late years may, perhaps, have been more successful, and in that hope I now venture to inquire when and where the lives of the following Scottish bishops came to a close:—1. David Lindsay, Bishop of Edinburgh. 2. Alex. Lindsay, Bishop of Dunkeld. 3. Adam Ballenden, Bishop of Aberdeen. 4. John Guthrie, Bishop of Moray. 5. James Fairly, Bishop of Argyle. 6. Neil Campbell, Bishop of the Isles. 7. John Abernethy, Bishop of Caithness. 8. Geo. Graham, Bishop of Orkney; and 9. Robert Baron, Bishop elect of Orkney, 1638. The Archbishops of St. Andrew and Glasgow, and Bishops of Brechin, Dunblane, Ross, and Galloway, are slightly noticed, though even in these few there are discrepancies, both as to year and place of demise, which might be corrected. The later ecclesiastical records of Scotland are also exceedingly scanty; for Mr. Perceval, with all his acumen and research (in his *Apology for the Doctrine of Apostolical Succession*, 2nd edit., Appendix, pp. 250–3.), acknowledges with regret his inability to give more particulars of the consecrations in Scotland between 1662 and 1688, for the column with names of consecrators is without dates of consecrations during that period, and is, with very few exceptions, a blank. In continuation of this topic, may I inquire when and where the two following bishops, deprived in 1690, died?—1. John Hamilton, Bishop of Dunkeld; and 2. Archibald Graham, Bishop of the Isles. The notices given by Bishop Keith, of the other deprived Scottish bishops, are also exceedingly brief and meagre; nor has Mr. Lawson (*Hist. Scot. Epis. Ch.*) added much.

A. S. A.

Wuzzeerabad.

Passage in Carlyle.—Carlyle (*French Revolution*, vol. i.), in his description of the horrors attendant on the death-bed of Louis XV., mentions the ghosts of the men "who sank shamefully on so many battle-fields from Rossbach to Quebec, that thy harlot might take revenge for an epigram." Who was the harlot, and what the epigram?

FICULNUS.

Madagascar Poetry.—Can any of the readers of "N. & Q." throw any light upon the origin of the following lines? I found them among family papers, written about the year 1805, where they are described as the "Invocation of a Madagascrian Spirit;" by which, I imagine, we are to infer that they are a translation of some native lay from the island of Madagascar:

> "Spirit that art flown away,
> Listen to our artless lay.
> Teach us, Spirit, to do well;
> Teach us, Spirit, to excel.
> Stoop, O Spirit! and be kind,
> Teaching those you left behind:
> Listen to our artless lay,
> Spirit that art flown away."

C. S.

Ink.—From the following lines by Whitehead, which I find in my note-book, I am induced to ask who was the inventor of ink?

> "Hard, that his name it should not save,
> Who first pour'd forth the sable flood."

PHILIP S. KING.

Hamilton Queries (Vol. vi., p. 429.).—LORD BRAYBOOOKE says, in writing of Lord Spencer Hamilton, that he "was a younger son of James, third Duke of Hamilton." I find, on referring to a Peerage, date about 1720 (I cannot quote it more particularly, as it has no title-page), that the third inheritor of the dukedom of Hamilton was Anne, daughter of the first and niece of the second Duke of Hamilton; and that she married William, Earl of Selkirk, eldest son of the Marquis of Douglas. The date would better accord with Lord Spencer's being a son of James, *fifth* Duke of Hamilton. Was it not so?

Sir William Hamilton.—Who was the first wife of Sir W. Hamilton, the celebrated ambassador, and when did he marry her? Who was the second, who has attained such notoriety in connexion with Nelson's name; and when and where were they married?

Was Single-speech Hamilton a member of the ducal family of Hamilton? If so, his lineage from that house?

TEE BEE.

Derivation of Windfall.—Arvine, in his *Cyclopædia*, gives the following plausible reason for the origin of this term, now in such common use. Query, Is he correct?

> "Some of the nobility of England, by the tenure of their estates, were forbidden felling any trees in the forests upon them, the timber being reserved for the use of the royal navy. Such trees as fell without cutting, were the property of the occupant. A tornado was therefore a perfect god-send, in every sense of the word, to those who had occupancy of extensive forests; and the *windfall* was sometimes of very great value."

W. W.

Malta.

Do the Sun's Rays put out the Fire?—There is a current and notorious idea, that the admission of the sun-light into a room puts the fire out; and,

after making every deduction for an apparent effect in this matter, I confess I am disposed to think that the notion is not an erroneous one. Can any of your correspondents account for it on philosophical principles, or disprove it experimentally?

C. W. B.

Denmark and Slavery. — Dr. Madden, in *A Twelve Months' Residence in the West Indies*, 1834, says, in allusion to a remark of Mr. Brydges, to the effect that England was the last European power to enter into the slave trade, and the first to abandon it, "This is inaccurate: to the honour of Denmark be it spoken, the slave trade was abolished by her five years before England performed that act of tardy justice to humanity" (vol. ii. p. 128.). The object of the present communication is neither to question nor disparage the merit here claimed for Denmark, in reference to "the slave *trade:*" it concerns the abolition of *slavery* itself by that power. I shall therefore be obliged to any reader of "N. & Q." who will inform me when freedom was granted to the negroes in the Danish island of St. Thomas, in the same manner as to those of the British West Indian colonies in 1838? And also in what work I can find any detailed account of such act of manumission? L. L.

Spontaneous Combustion.—Is there such a thing as spontaneous combustion? H. A. B.

Bucks, most ancient and honourable Society of.—A candid inquiry into the principles and practices of this society, with its history, rules, and songs, was published in 1770. It appeared that there were at that time thirteen lodges of the society in London, and a few in other places. Do any lodges of this society still exist? Did they issue any medals? Do they, or did they, wear any badges? Who wore them, officers only, or all members? How many varieties were there, and of what sizes? The book I have, and two varieties of what I suppose may have been worn as badges.

Edw. Hawkins.

Lines quoted by Charles Lamb.—There are some lines quoted by Charles Lamb in one of the *Essays of Elia:* I am very anxious to know whose they are:

> "Bind me, ye woodbines, in your twines,
> Curl me about, ye gadding vines,
> And oh! so close your circles lace
> That I may never leave this place.
> But, lest your fetters prove too weak,
> Ere I their silken bondage break,
> Do you, oh briars! chain me too,
> And courteous brambles nail me through!"

L. M. M. R.

Descendants of Dr. Bill. — Are there any records extant of the family or descendants of Dr. Bill, whose name is first on the list of those who drew up the Prayer-Book, tempus Edward VI.? He was also Lord Almoner to Queen Elizabeth. Dr. Bill's only daughter and heiress, Mary Bill, was married to Sir Francis Samwell: had she any family, and did they assume the name of Bill?

Did a branch of the family settle in Staffordshire, and where? A. R. M.

"*The Rebellious Prayer.*"— Can any of your readers inform me whether some stanzas entitled "The Rebellious Prayer" have ever yet appeared in print, and, if so, in what collection of poems they are to be met with? The opening lines are as follows:

> "It was a darken'd chamber, where was heard
> The whisper'd voice, hush'd step, and stifled sounds
> Which herald the deep quietness of death," &c.

They describe the anxious watchings of a wife at the sick couch of her husband. In her agony she prays that his life may be spared, at whatever cost: her prayer is granted, and her husband is restored, but bereft of reason. J. A.

Ravenshaw and his Works.—Can any of your readers give me information, or refer me to any works, of John Ravenshaw, who was ejected from Holme-Chapel* under the Act of Uniformity? He is described by Calamy as having been a good scholar, and possessing a taste for poetry. B.

Minor Queries with Answers.

Yolante de Dreux (Vol. vi., pp. 150. 209.).— J. Y. has given this queen's second marriage, but not the date or the names of her issue. I am aware that her husband Arthur II. (not I.) was Duke of Bretagne, 1305–12, and that her only son John III., born 1293, succeeded; but the names and marriages of her five daughters still remain unnoticed, as also any notices of her father the *Count of Dreux*, or of her mother. A. S. A.

Wuzzeerabad.

[The names of the five daughters of this lady and their alliances are as follow:—1. Johanna, born 1294, married to Robert of Flanders, Lord of Cassel. 2. Beatrix, born 1295, married Guido X., Baron of Laval, in 1315, died 1384. 3. Alisa, born 1297, married, 1320, Burchard VI., Count of Vendosme, died 1377. 4. Bianca, died an infant. 5. Mary, born 1302, became a nun, and died 1371. The father of Yolante de Dreux was Robert IV., Count of Dreux, Braine, Montfort, and l'Amaury, and died November 14, 1282. Her mother was Beatrix, daughter and heiress of John Count of Montfort, l'Amaury, and Lord of Rochefort, married in 1260. This is given on the authority of Anderson's *Royal Genealogies*, table 378, p. 620.]

[* Or Church-Holm, in Cheshire.]

Bishop Francis Turner.—He left a manuscript Life of Nicholas Ferrar of Little Gidding, which formed the basis of Dr. Peckard's *Life of Ferrar*, reprinted in Wordsworth's *Ecclesiastical Biography*. Where can this manuscript be found? Are there any literary remains of the bishop to be met with anywhere? J. J. J.

[We believe all that is known of Bishop Turner's MS. Life of Nicholas Ferrar is, that it was in the custody of the editor of *The Christian Magazine* in 1761. Foster the Essayist (*Lectures*, vol. ii. p. 504. edit. 1848) says, "A long and well-written account of Ferrar was drawn up by a Dr. Turner, Bishop of Ely, and left by him in manuscript. It remained in the hands of the persons to whom his papers descended, till it was communicated to the conductors of a miscellany called *The Christian Magazine*, in a volume of which for the year 1761, this curious memoir was lately pointed out to me." Gough, in his *British Topography*, vol. ii. p. 299.*, furnishes a few other particulars:—"The papers of Bishop Turner, in the year 1761, appear to have been in the hands of Dr. Dodd, who printed some of them in *The Christian Magazine* for that year. In particular the *Life of Mr. Nicholas Ferrar* was abridged, and published at p. 356. In the introduction the editor says, 'As the *Life* is rather too long for our pamphlet, even divided, we have taken the liberty to abridge some particulars in the Bishop's account, and now and then to alter a phrase or two in his language, which through length of time is in some places rather become obsolete.' From this passage it will appear that it was published in the worst manner it could be." Our correspondent will find much curious matter respecting the biographies of Nicholas Ferrar in our Second Volume, pp. 119. 407. 444. 485. Among the Addit. MSS. (No. 5540., f. 53.) in the British Museum, is a Letter of Bishop Turner's addressed to Mr. Reading, and read at the trial of Lord Preston, 1691.]

Raleigh's History.—What is the story of Raleigh's burning the second volume of his History? RECNAC.

[The story is this:—A few days previously to his death, Raleigh sent for Walter Burre, who printed his History; and asking him how the work had sold, received for answer, "so slowly that it had undone him." Upon which Sir Walter brought from his desk a continuation of the work to his own time, and, throwing it into the fire, said to Burre, "the second volume shall undo no more; this ungrateful world is unworthy of it." (Winstanley's *English Worthies*, p. 256.) There is, however, no satisfactory authority for the truth of this anecdote; and it has been rejected by Arthur Cayley, and his other biographers.]

Replies.

EPITAPHS.

(Vol. vii., p. 178.)

The following is a *real* epitaph. It was written by Dr. Greenwood on his wife, who died in childbed, and it is in all probability still to be seen, where it was originally set up, in Solyhull churchyard, Warwickshire. The most amusing point in it is, that the author seriously intended the lines to rhyme. There is wonderful merit in the couplet where he celebrates her courage and magnanimity in preferring him to a lord or judge:

"Which heroic action, join'd to all the rest,
Made her to be esteem'd the Phœnix of her sex!"

"Go, cruel Death, thow hast cut down
The fairest Greenwood in all this kingdom!
Her virtues and her good qualities were such
That surely she deserved a lord or judge:
But her piety and great humility
Made her prefer me, a Doctor in Divinity;
Which heroic action, join'd to all the rest,
Made her to be esteem'd the Phœnix of her sex:
And like that bird a young she did create,
To comfort those her loss had made disconsolate.
My grief for her was so sore
That I can only utter two lines more.
For this and all other good woman's sake,
Never let blisters be applied to a lying-in woman's back."

The advice contained in the last couplet is sound. F. D.

Pershore.

Your correspondent ERICA gives us some quotations and epitaphs, in which the metaphor of an Inn is applied both to life and death. I find the former of these ideas embodied in the following distich, copied from a tombstone at Llangollen in North Wales, a village much frequented not only by tourists, but by holiday-makers from all the surrounding districts; for whose especial benefit I conceive the epitaph to have been written:

"Our life is but a summer's day,
Some only breakfast, and away;
Others to dinner stay, and are full fed;
The oldest man but sups, and goes to bed.
Large his account, who lingers out the day:
Who goes the soonest, has the least to pay."

GEORGE S. MASTERS.

Welsh Hampton, Salop.

"*The bathos can no further go*" (Vol. vii., p. 5.).—

Inscription copied, Nov. 21, 1833, from a tombstone to a fisherman in Bathford churchyard.

"He drags no more, his nets reclin'd,
And all his tackle left behind,
His anchors cast within the veil,
No storms tempestious him assail.
In peace he rest—*an* Jesus plain
Reader *I* here lies—an honest man,
A husband—father—friend—compeer—
To all—who knew him—truely dear.
Search the Great Globe!—How few, alas!
Are worthy now to—take his place."
B. H. 1805."

Some rural wag had substituted with his pencil

three words for the last three, which certainly rhymed better with alas! E. D.

Allow me to send you one of much merit, founded upon the same metaphor as those inserted at the page above quoted:

"Life's like an inn where travellers stay;
Some only breakfast, and away:
Others to dinner stay, and are full fed;
The oldest man but sups, and goes to bed.
Hard is his lot who lingers out the day;
Who goes the soonest has the least to pay."

EDW. HAWKINS.

THROWING OLD SHOES FOR LUCK.

(Vol. ii., p. 196.; Vol. v., p. 143.; Vol. vii., p. 182.)

Some light may perhaps be thrown on this mysterious custom by the following quotation from the *Réfutation des Opinions de Jean Wier*, by Bodin, the celebrated French jurisconsult, and author of the *Demonomanie des Sorciers* (Paris, 1586), to the quarto edition of which the *Réfutation* is generally found attached. It may be necessary to observe, for the benefit of those unacquainted with demoniacal lore, that Wier, though a pupil of Cornelius Agrippa, and what would be now-a-days termed exceedingly superstitious, was far in advance of his age, and the first to assert that some, at least, of the many persons who were then burned for sorcery were merely hypochondriacs and lunatics,—fitter subjects for the care of the physician than the brand of the executioner. This *heterodox* opinion brought upon him a crowd of antagonistic replies, and amongst them the *Réfutation* of Bodin. During a cursory examination of Wier's voluminous demonological works (*De Lamiis Liber; Item de Commentatiis Jejuniis; De Præstigiis Demonum, et Incantationibus ac Veneficiis:* Basil, 1583), I have not met with the passage underneath referred to by Bodin; but, no doubt, if time permitted, a closer search would discover it:

"Il se mocque aussi d'une Sorciere, à qui Sathan commanda de garder bien ses vieux souliers, pour un preservatif, et contre-charme contre les autre Sorciers. Je dy que ce conseil de Sathan a double sens, les souliers signifient les pechez, comme estas tousiours trainnez par les ordures. Et quand Dieu dist à Moyse et à Josué, oste tes souliers, ce lieu est pur, et sainct: il entendoit, comme dict Philon Hebrieu, qu'il faut bien nettoyer son ame de peches, pour contempler et louer Dieu. Mais pour converser avec Sathan, il faut estre souillé, et plongé en perpetuelle impietez et mechancetez: alors Sathan assistera à ses bons serviteurs. Et quand aux sens literal, nous avons dict que Sathan fait ce qu'il peut, pour destourner les hommes de la fiance de Dieu aux creatures, qui est la vraye definition de l'idolatrie, que les Theologiens ont baillie: tellement que qui croira, que ses vieux souliers, ou les bilets, et autres babioles qu'il porte, le peut garder de mal, il est perpetuelle idolatrie."

W. PINKERTON.

Ham.

It will, I fear, be difficult to discover a satisfactory answer to LORD BRAYBROOKE's questions on these two points. They cannot certainly be traceable to a Pagan origin, for Cupid is always pourtrayed barefooted; and there is not, I believe, a single statue to be found of a sandaled Venus. I can certainly direct his Lordship to one author, a Christian author, St. Gregory of Tours, who refers to a curious practice, and seemingly one well recognised, of lovers presenting *shoes*, as they now do *bouquets*, to the objects of their affection:

"Cumqu, ut ætate huic convenit, amori se puellari præstaret affabiblem, et cum poculis frequentibus etiam *calceamenta* deferret." — Gregor. Turon. *Ex Vitis Patrum*, vol. ii. p. 449.: see also same page, note 3.

W. B. MACCABE.

Allow me to inform LORD BRAYBROOKE that the custom of throwing a shoe, taken from the left foot, after persons for good luck, has been practised in Norfolk from time immemorial, not only at weddings, but on all occasions where good luck is required. Some forty years ago a cattle dealer desired his wife to "trull her left shoe arter him," when he started for Norwich to buy a lottery-ticket. As he drove off on his errand, he looked round to see if she performed the charm, and consequently he received the shoe in his face, with such force as to black his eyes. He went and bought his ticket, which turned up a prize of 600*l.*; and his son has assured me that his father always attributed his luck to the extra dose of shoe which he got. E. G. R.

The custom of throwing an old shoe after a person departing from home, as a mode of wishing him good luck and prosperity in his undertaking, is not confined to Scotland and the northern counties, nor to weddings. It prevails more or less, I believe, throughout the kingdom. I have seen it in Cheshire, and frequently in towns upon the sea-coast. I once received one upon my shoulder, at Swansea, which was intended for a young sailor leaving his home to embark upon a trading voyage. EDW. HAWKINS.

OWEN GLYNDWR [OWEN AP GRIFFITH VYCHAN, LORD OF GLYNDWRDWY].

(Vol. vii., p. 205.)

The arms referred to by MR. WOODWARD are those on the great seal and privy seal of "the irregular and wild Glendower," as Prince of Wales,

attached to two documents deposited in the Hotel Soubise, at Paris, in the Cartons I. 623. and I. 392., relating, it is supposed, to the furnishing of troops to the Welsh prince by Charles VI., king of France. Casts of these seals were taken by the indefatigable Mr. Doubleday, to whom the Seal department of the British Museum, over which he presides, is so much indebted; and impressions were exhibited by Sir Henry Ellis at a meeting of the Society of Antiquaries, on the 12th of December, 1833. Engravings of them, accompanied by the following notice, were communicated by Sir Henry to the *Archæologia*, and will be found in that publication, vol. xxv. plate lxx. fig. 2, 3. page 616., and ibid. pp. 619, 620.:

"The great seal has an obverse and reverse. On the obverse Owen is represented, with a bifid beard, very similar to Rich. II., seated under a canopy of Gothic tracery: the half body of a wolf forming the arms of his chair on each side: the background is ornamented with a mantle semée of lions, held up by angels. At his feet are two lions. A sceptre is in his right hand, but he has no crown. The inscription: 'OWENUS . . . . PRINCEPS WALLIE.' On the reverse of the great seal Owen is represented on horseback, in armour; in his right hand, which is extended, he holds a sword, and with his left his shield, charged with, Quarterly, four lions rampant; a drapery, probably a *kerchief de plesaunce*, or handkerchief won at a tournament, pendant from his right wrist. Lions rampant also appear upon the mantle of the horse. On his helmet, as well as on his horse's head, is the Welsh dragon [passant]. The area of the seal is diapered with roses. The inscription on this side seems to fill the gap upon the obverse: 'OWENUS DEI GRATIA . . . . WALLIE.'

"The privy seal represents the four lions rampant towards the spectator's left, on a shield, surmounted by an open coronet [crown]: the dragon* of Wales, as a supporter, on the dexter side; on the sinister, a lion. The inscription seems to have been '*Sigillum Oweni* PRINCIPIS WALLIE.' No impression of this seal is probably now to be found either in Wales or England. Its workmanship shows that Owen Glyndwr possessed a taste for art beyond the types of the seals of his predecessors."

The dragon is a favourite figure with Cambrian bards; and, not to multiply instances, the following lines may be cited from the poem of the "Hirlas Horn," by Owen Cyfeilioc, Prince of Powys Wenwynwyn, —

"Mathraval's* Lord, the Poet and the Prince,"

father of Gwenwynwyn, Prince of Powys Wenwynwyn (the Gwenwen of Sir Walter Scott's *Betrothed*):—

"A dytwc i Rufut waywrutelyn
Gwin a gwydyr goleu yn ei gylchyn
Dragon Arwystli arwystyl tervyn
Dragon Owein hael o hil Kynvyn †
Dragon iw dechren ac niw dychryn cat
Cyvlavan argrat cymyw erlyn."

Myvyrian Archaiology of Wales: London, 1801, 8vo., vol. i. p. 265.

"And bear to Grufydd, the crimson-lanced foe,
Wine with pellucid glass around it;
The Dragon of Arwstli, safeguard of the borders,
The Dragon of Owen, the generous of the race of Cynvyn,
A Dragon from his beginning, and never scared by a conflict
Of triumphant slaughter, or afflicting chase."

Gray, whose "Bard" indicates the inspiration with which he had seized the poetry and traditions of the Cymri, thus refers to the red dragon as the cognizance of the Welsh monarchs, in his *Triumphs of Owen* [ap Griffith, Prince of North Wales]:

"Dauntless, on his native sands,
The *Dragon*, son of Mona, stands;
In glittering arms and glory dress'd
High he rears his *ruby* crest."

The dragon and lion have been attributed to the Welsh monarchs, as insignia, from an early period, and the former is ascribed, traditionally, to the great Cadwallader.

In the *Archæologia*, vol. xx. p. 579. plate xxix. p. 578., are descriptions of engravings of the impressions of two seals appendant to charters of Edward, son of Edward IV., and Arthur, son of Henry VII., as Princes of Wales, the obverse of each bearing three lions in pale passant, reguardant, having their tails between their legs, reflected upon their backs, upon a shield sur-

* This supporter, and the crest, as also the supporter which I shall mention presently, attached to the respective shields of Arthur Prince of Wales, and of Henry Prince of Wales, sons of Henry VII., is in fact a Wyvern, having, like the dragon, a tail resembling that of a snake, but differing from the dragon in the omission of the two hind legs. The supporter in respect of Wales, afterwards alluded to as assumed by the English monarchs of the House of Tudor, was a dragon strictly.

* Mathraval, in the vale of Meifod, in Montgomeryshire, the palace of the sovereigns of Powys, erected by Rhodri Mawr, King of Wales:

"Where Warnway [Vwrnwy] rolls its waters underneath
Ancient Mathraval's venerable walls,
Cyveilioc's princely and paternal seat."
Southey's *Madoc.*

† Cynfyn, father of Bleddyn, King of Powys, by his consort Angharad, Queen of Powys, derived from Mervyn, King of Powys, third son of Rhodri Mawr (the Great), King of all Wales, progenitor of the three Dynasties of North Wales, South Wales, and Powys:

". . . . . chi fu di noi
E de' nostri avi illustri il ceppo vechio."

mounted by a cap of maintenance: Prince Edward's shield has on each side a lion as a supporter, holding single feathers, with the motto "Ich dien." On Prince Arthur's seal, the feathers are supported by *dragons*. Thomas William King, Rouge Dragon, in a letter to Sir Samuel Meyrick, dated 4th September, 1841, published in the *Archæologia*, vol. xxix. p. 408., Appendix, regards the lions on these shields as the ensigns attributed at the period of the seals to certain Welsh princes, and the dragon as the badge of Cadwallader.

In a MS. (for reference to which I am indebted to the courtesy of Sir Frederick Madden), which was recently sold at Sotheby's, containing translations by Johannes Boerius, presented to Henry, Prince of Wales, son of Henry VII., about 1505, there is a beautiful illumination containing the arms of that prince: Quarterly France and England, with the red dragon as the dexter, and the greyhound of the House of York as the sinister, supporter.

"The red fierye dragō beeten upō white and greene sarcenet" was the charge of a standard offered by Henry VII. at St. Paul's, on his entry into London after his victory at Bosworth Field; and this standard was represented on the corner of his tomb, held by an angel (Willement's *Regal Heraldry*, 4to., London, 1821, p. 57.). The red dragon rampant was assumed as a supporter by Henry VII. in indication of his Welsh descent, and was borne as a supporter, either on the dexter or sinister side of the shield, by all the other English monarchs of the House of Tudor, with the exception of Queen Mary, who substituted for it an eagle: and among the badges attributed to our present sovereign is, in respect of Wales, "a dragon passant, wings elevated gu., upon a mount vert."

It may be assumed, with little doubt, that the colour of the dragon borne by Owen Glyndwr was *rouge*; and although the colour of the other supporter of his shield, the lion, is not susceptible of such positive inference, it may be conjectured to have been *sable*, the colour of the lion, the principal charge on his hereditary shield.

To Mr. Woodward's immediate Query as to the blazon—colour of the field and charges—of the arms on these seals, I can afford no direct answer, never having met with any trace of these arms in the extensive collections of Welsh MSS. to which I have had access. These ensigns may have been adopted by Owen as arms of *dominion* (as those of Ireland by the English sovereigns) on his assumption of the principality of Wales, a suggestion countenanced, if not established, by four lions quarterly ("Quarterly gules and or, four lions rampant, counterchanged") being assigned to Griffith ap Llewelyn (killed April, 28 Hen. III., 1244, in attempting to escape from the Tower), eldest son of Llewelyn ap Iorwerth, prince of Wales (dead 31st November, 25 Hen. III., 1240), father of the ill-fated and gallant Llewelyn ap Griffith, last sovereign of Wales, slain at Builth, December 10, 8 Ed. I., 1282. Further confirmation is, perhaps, afforded to this suggestion by Owen having, it is understood, vindicated his assumption of the Cambrian throne as heir of the three sovereign dynasties of North Wales, South Wales, and Powys respectively,—of the last, as male representative, through the Lords of Bromfield, of Madoc ap Meredith, the last monarch of that principality; and of the two former as their heir-general, in respect of his mother, Elenor, sister of Owen (ap Thomas ap Llewelyn), Lord, with his paternal uncle, Owen ap Llewelyn ap Owen, of the comot [hundred] of Iscoed, September 20, 1344, Representative paternally of the sovereigns of South Wales, and, by female descent, of those of North Wales*, through Griffith ap Llewelyn above named.

The hereditary arms of Owen's paternal line, the Lords of Glyndwrdwy, are those of his ancestor, Griffith Maelor ap Madoc, of Dinas Bran, Lord of Bromfield, Yale, Chirk, Glyndwrdwy, &c., who died A.D. 1191, viz. "Paly of eight argent and gules, over all a lion rampant sable," thus differenced, apparently, from "The Black Lion of Powys" (Argent a lion rampant sable), the royal ensigns of his father, Madoc ap Meredith, last sovereign Prince of Powys, who died at Winchester in 1160. I am unable to refer to any seal of the Lords of Glyndwrdwy, or of the Lords of Bromfield, bearing the family arms of their line; but they are thus given invariably by the Cambrian heralds, and, so far, are susceptible of proof by the most authentic MS. authorities of the Principality. It is, however, remarkable, that the Heraldic Visitations of Wales of Lewis Dwnn, appointed in 1580 Deputy-Herald for all Wales, by Robert Cook Clarenceux, and William Flower Norroy King-at-Arms, published in 1846 by the Welsh MSS. Society, contain no pedigree of the house of Glyndwrdwy. Of the descendants, if any, of Owen Glyndwr himself, beyond his children, I am not aware that there is any authentic pedigree, or other satisfactory proof; and there seems to be presumptive evidence that in 12 Henry VI., 1433—a period so recent as nineteen years from the last date, 19th February, 1 Henry V., 1414, on which Owen is ascertained to have been alive (Rymer's *Fœdera*, ix. p. 330.), —his issue was limited to a daughter and heir,

* "His [Owen Glyndwr's] father's name was Gryffyd Vychan: his mother's, Elena, of royal blood, and from whom he afterwards claimed the throne of Wales. She was eldest daughter of Thomas ap Llewelyn ap Owen, by his wife Elinor Goch, or Elinor the Red, daughter and heiress to Catherine, one of the daughters of Llewelyn, last Prince of Wales, and wife to Philip ap Ivor of Iscoed."—*A Tour in Wales* [by Pennant]: Lond. 4to. 1778, p. 302.

Alice, wife of Sir John Scudamore, Knt., described in a petition of John, Earl of Somerset, to whom Owen's domains, on his attainder, had been granted by his brother, Henry IV., as

"Un John Skydmore, Chivaler, et Alice sa femme, pretendantz la dite Alice etre file *et heir* au dit Owyn (Glyndwr)." — *Rot. Parl.* 12 *Hen. VI.*

I have not found evidence to show that there were any children of Alice's marriage with Scudamore; and, assuming the failure of her issue, and also the extinction of Owen's other offspring, the representation of the three dynasties—

". . . . . the long line
Of our old royalty"—

reverted to that of his only brother, Tudor ap Griffith Vychan, a witness, as "Tudor de Glyndore," in the Scrope and Grosvenor controversy, 3rd September, 1386, and then twenty-four years and upwards, who is stated to have been killed under Owen's banner at the battle of Mynydd Pwll-Melyn, near Grosmont, Monmouthshire, fought 11th March, 1405. Tudor's daughter and heir, Lowry [Lady] of Gwyddelwern in Edeirnion, "una Baron. de Edurnyon," became the wife of Griffith ap Einion of Corsygedol, living 1400 and 1415; and from this marriage descend the eminent Merionethshire House of Corsygedol (represented by the co-heirs of the late Sir Thomas Mostyn, Bart., of Mostyn and Corsygedol; namely, his nephew, the Honorable Edward Mostyn Lloyd Mostyn, of Mostyn and Corsygedol, M.P., Lord Lieutenant of Merionethshire, and Sir Thomas's sister, Anna Maria, Lady Vaughan, mother of Sir Robert Williames Vaughan, Bart., of Nannau) and its derivative branches, the Yales of Plas-yn-Yale, co. Denbigh, and the Rogers-Wynns of Bryntangor in the same county; the former represented by the Lloyds of Plymog, and the latter by the Hughes's of Gwerclas in Edeirnion, Lords of Kymmer-yn-Edeirnion, co. Merioneth, and Barons of Edeirnion. These families, co-representatives of the three Cambrian dynasties, all quarter, with the arms of South Wales and North Wales, the ensigns I have referred to as the hereditary bearings of the Lords of Glyndwrdwy. Independently of the adoption of these ensigns in the Welsh MSS. in the British Museum, College of Heralds, and other depositories, it may be mentioned that they are quartered in an ancient shield of the Vaughans of Corsygedol, suspended in the hall of Corsygedol,—one of the finest and most picturesque mansions in the Principality,—and that they appear in the splendid emblazoned Genealogy of the House of Gwerclas, compiled in 1650 by Robert Vaughan, Esq., of Hengwrt, the Camden and Dugdale united of Wales.* The arms in question are ascribed to the line of Bromfield and Glyndwrdwy, and, as quarterings to the families just named, by Mr. Burke's well-known *Armory*, the first and, indeed, only work, in conjunction with the Welsh genealogies in that gentleman's *Peerage and Baronetage*, and *Landed Gentry*, affording satisfactory, or any approach to systematic and complete, treatment of Cambrian heraldry and family history. Mr. Charles Knight also, highly and justly estimated, no less for a refined appreciation of our historic archæology, than for careful research, adopts these arms as the escutcheon of Owen in the beautiful artistic designs which adorn and illustrate the First Part of the drama of *King Henry IV.*, in his Pictorial edition of Shakspeare. (*Histories*, vol. i. p. 170.)

The shield of the Lords of Glyndwrdwy, as marshalled by Welsh heralds, displays quarterly the arms assigned to their direct paternal ancestors, as successively adopted previous to the period when armorial bearings became hereditary. Thus marshalled, the paternal arms of Owen Glyndwr are as follows: 1st and 4th, "Paly of eight, argent and gules, over all a lion rampant sable," for Griffith Maelor, Lord of Bromfield, son of Madoc ap Meredith, Prince of Powys-Fadog; 2nd, "Argent, a lion rampant sable" ("The Black Lion of Powys") for Madoc, Prince of Powys-Fadog, son of Meredith, Prince of Powys, son of Bleddyn, King of Powys; 3rd, "Or, a lion rampant gules," for Bleddyn ap Cynfyn, King of Powys.* None

* Of this celebrated antiquary, the author of *British Antiquities Revived*, and other valuable antiquarian works, the friend of Archbishop Ussher, Selden, Sir Simon d'Ewes, Sir John Vaughan, &c., it is observed in the *Cambrian Register*, "In genealogy he was so skilled, and his knowledge on that subject derived from such genuine sources, that Hengwrt became the Heralds' College of the Principality, and no pedigree was current until it had obtained his sanction."

His MSS. and library, formerly at Hengwrt, have been transferred to Rûg in Edeirnion, the present seat of his descendant, Sir Robert Vaughan of Nannau; and it may be confidently stated, that in variety, extent, rarity, and value, they surpass any existing collection, public or private, of documents relating to the Principality. Many of them are unique, and indispensable for the elucidation of Cambrian literature and antiquities; and their possessor, by entrusting, to some gentleman competent to the task, the privilege of preparing a catalogue *raisonnée* of them, would confer a public benefit which could not be too highly appreciated.

To the noble collections of Gloddaeth, Corsygedol, and Mostyn, now united at Mostyn, as also to that of Wynnstay, the same observation might be extended.

* The golden lion on a red field may have been displayed on the standard of Bleddyn ap Cynfyn, but, from analogy to the arms assigned to the English monarchs of a corresponding period, it can, as armorial bearings, be only regarded, it is apprehended, as attributive. Of the armorial bearings of the English monarchs of the House of Normandy, if any were

of these ensigns is referable to a period anterior to that within which armorial bearings are attributed to the Anglo-Norman monarchs.

The lion rampant is common to all branches of the line of Powys; but the bearing peculiar to its last monarch, Madoc ap Meredith, "The *Black* Lion of Powys," without a difference, has been transmitted exclusively to the Hughes's, Baronial Lords of Kymmer-yn-Edeirnion, and the other descendants of Owen Brogyntyn, Lord of Edeirnion, younger son of Madoc; of whom, with the exception of the family just named, it is presumed there is no existing male branch. The same arms were borne by Iorwerth Goch, Lord of Mochnant, also a younger son of Madoc; but they are now only borne subordinately in the second quarter by that chief's descendant, Sir John Roger Kynaston of Hardwick, Bart., and by the other branches of the Kynastons; the first quarter having been yielded to the arms of (Touchet) Lord Audley, assumed by Sir Roger Kynaston of Hordley, Knt., after the battle of Blore in 1459, at which Lord Audley is said to have fallen by the hand of Sir Roger. As already stated, Griffith Maelor, Madoc's eldest son, bore the black lion differenced, as did also the twin sons of the latter, viz. Cynric Efell, Lord of Eglwys Egle, ancestor of the distinguished line of Davies of Gwysaney in Flintshire, whose ensigns were "Gules, on a bend, argent, a lion passant sable;" and Einion Efell, progenitor of the Edwards's of Ness Strange, and of other North Wallian families, who bore "Party per fess, sable and argent, a lion rampant counterchanged." The ancestor of the Vaughans of Nannau, Barts., — Cadwgan (designated by Camden "the renowned Briton"), younger son of Blyddyn, king of Powys, sometime associated in the sovereignty with his elder brother Meredith, exhibited, it is stated, on his banner an azure lion on a golden ground; ensigns transmitted to the early Lords of Nannau and their descendants, with the exception —probably the only one—of the Vaughans of Wengraig and Hengwrt, represented paternally by the Vaughans of Nannau and Hengwrt, Baronets, who, transferring these arms to the second quarter, bear in the first, "Quarterly, or and gules, four lions rampant counterchanged." The Wenwynwyn branch of the dynasty of Powys continued, or at a later period resumed, the red lion rampant on a gold ground, ascribed to Blyddyn ap Cynfyn; and it is not a little interesting, that recently a beautiful silver seal, in perfect preservation, of Hawys Gadarn, heiress of that princely line, who by the gift of Edward II. became the wife of John de Cherlton, was found near Oswestry, representing her standing, holding two shields: the one in her right hand charged with her own arms, the lion rampant; that in the left with those of Cherlton, two lions passant. The legend around the seal is "S'HAWISIE DNE DE KEVEOLOC."

The original seal is now in the Museum of Chester, and was exhibited, I believe, by the Honorary Curator, the Rev. William Massie, at a recent meeting of the Society of Antiquaries. Of this venerable relic I possess an impression in wax; and of the great and privy seals of Owen Glyndwr, beautiful casts in sulphur; and I shall have pleasure in leaving them with the editor of "N. & Q." for the inspection of MR. WOODWARD, should that gentleman desire it.

JOHN AP WILLIAM AP JOHN.

Inner Temple.
March 7, 1853.

used by them, we are left totally without contemporary evidences. The arms of William the Conqueror, which have been for ages attributed to him and the two succeeding monarchs, are taken from the cornice of Queen Elizabeth's monument, in the north aisle of Henry VII.'s Chapel at Westminster. The arms assigned to Stephen are adopted on the authority of Nicholas Upton, in his treatise *De Militari Officio*, b. iv. p. 129., printed in 1654. For those of Henry II., there is no earlier authority than the cornice of Queen Elizabeth's monument, and it is on the second seal used by Richard I. after his return from captivity, that, for the first time, we find his shield distinctly adorned with the three lions passant guardant in pale, as they have been borne by subsequent English monarchs. (Willement's *Regal Heraldry.*)

COLERIDGE'S CHRISTABEL — "CHRISTOBELL, A GOTHIC TALE."

(Vol. vii., p. 206.).

Your correspondent S. Y. ought not to have charged the editors of Coleridge's *Poems* with negligence, until he had shown that the lines he quotes were inserted in the original edition of *Christabel*. They have not the musical flow of Coleridge's versification, but rather the dash and vivacity of Scott. At all events, they are not to be found in the second edition of *Christabel* (1816), nor in any subsequent edition. Indeed, I do not think that Coleridge made any alteration in the poem since its composition in 1797 and 1800. I referred to two reviews of Coleridge's *Poems* published in Blackwood in 1819 and 1834; but found no trace of S. Y.'s lines. "An old volume of Blackwood" is rather a vague mode of reference. It is somewhat curious that, previous to the publication of *Christabel*, there appeared a *conclusion* to that splendid fragment. It was entitled "Christobell, a Gothic Tale," and was published in the *European Magazine* for April, 1815. It is dated "March, 1815," and signed "V.;" and was reprinted in *Fraser's Magazine* for January, 1835. It is stated to be "written as a sequel to a beautiful legend of a fair lady and her father, deceived by a witch in

the guise of a noble knight's daughter." It commences thus:

> "Whence comes the wavering light which falls
> On Langdale's lonely chapel-walls?
> The noble mother of Christobell
> Lies in that lone and drear chapelle."

The writer of the review in Blackwood (Dec. 1839) of Mr. Tupper's lame and impotent conclusion to *Christabel*, remarks that —

> "Mr. Tupper does not seem to know that *Christabel* was continued many years ago, in a style that perplexed the public, and pleased even Coleridge. The ingenious writer meant it for a mere *jeu d'esprit*."

Query: Who was this "ingenious writer?"

While on the subject of *Christabel*, I may note a parallelism in reference to a line in Part I.:

> "Her face, oh call it fair, not pale!"

> "E smarrisce il bel *volto in un colore,*
> *Che non è pallidezza, ma candore.*"
> *Tasso, G. Lib.* c. ii. st. 26.

J. M. B.

S. Y. is "severe *over* much" and *under* informed, in his strictures on the editors of Coleridge's *Works* (1852), when he blames them for not giving Coleridge the credit of lines which *did not belong to him*. The lines which S. Y. quotes, and a "great many more," — in fact, a "third part of *Christabel*," — were sent to *Blackwood's Magazine* in 1820, by the late Dr. William Maginn, as a first fruits of those *imitations* and *parodies* for which he afterwards became so famous. The success of his imitation of Coleridge's style is proved by the indignation of your correspondent. It is no small honour to the memory and talents of the gifted but erratic Maginn, that the want of his lines should be deemed a defect or omission in "one of the most beautiful poems in the English language." But in future, before he condemns editors for carelessness, S. Y. should be sure that he himself is correct. A. B. R.

Belmont.

PHOTOGRAPHIC NOTES AND QUERIES.

Economical Way of Iodizing Paper.—The extravagant price of the salt called iodide of potassium has led me to experiments as to whether paper could not be iodized in another form; and having been successful, I offer the process to the readers of "N. & Q." Having verified it three times, I can safely say that it is quite as effectual as using the above salt.

The first solution to be made, is a saturated solution of iodine. Put about sixty grains of iodine (the quantity is not of importance) into an ounce bottle, and add proof spirits of wine; set it near the fire "on the hob;" and when it is nearly boiling, agitate, and it will soon become a concentrated essence: take now a bottle of clear glass, called a quart bottle, and put in it about two ounces of what is called carbonate of potash (nothing more than purified pearlash); fill up with water to within an inch of the neck, and agitate; when it is dissolved, add any of the other approved sensitives, in discretionable doses, such as fluoride or bromide of potassa, ammoniac salt, or common salt—it may have about sixty grains of the latter; and when all are dissolved, add the iodine. This is added by degrees, and shaken; and when it is a pale yellow, it may be considered to be ready for iodizing: from some experiments, I am led to believe that a greater quantity of iodine may, if necessary, be added, only the colour should not be dark. And should the operator reach this point, a few drops of solution of cyanide of potassium may be added, until the pale colour returns. Bromine water I believe may be added, but that I have not used hitherto, and therefore cannot answer for its effects. The paper then having its usual wash of nitrate of silver, is then floated on the solution about one minute, and the accustomed process gone through as described by most photographers. It is only disposed to require a pretty strong solution of silver, say thirty grains to the ounce of water. This I attribute to the potash being in a little more caustic condition than when recrystallised with iodine. And the only difference in the above formula between the two states is, that the iodine in the medical preparation is incorporated by means of iron filings with the water, which I only interpret into being a cheaper method; which makes its high price the more scandalous, and I hope this method will save photographers from the imposition: the price of a quart of iodide of potassium would be about six shillings, by the above about ten-pence. And I can safely say, it is quite as effectual: theoretically, it appears to be better, because iodine is exceedingly difficult to preserve after being dissolved and recrystallised. And much of it is lost in the preparing iodized paper: as, for instance, the usual way generally requires floating on free iodine at the last; and with the formula here given, after using once, some small quantity of tincture of iodine should be added before putting away, as the silver laid upon the surface of the paper absorbs more of the iodine than the potash. Therefore, a very pale yellow may be its usual test for efficiency, and the equivalent will be maintained.

N. B.—Potash varying much in its alkaline property, some samples will remain colourless with addition of iodine; in which case the judgment must guide as to the quantity of iodine. It should not exceed the ounce of tincture: about two drachms may be added after using it for paper.

WELD TAYLOR.

7. Conduit Street West.

Queries on Sir W. Newton's Process. — The process of Sir W. Newton is nearly similar to one I have successfully used for some years, and I can recommend it as effective and simple.

A difficulty I have lately found, has been with my iodized paper, which, when freshly used, is well enough; but if kept a month or two, will only allow of the paper being prepared to take views just before using. I should much like to know how this occurs.

If Sir W. Newton would answer the following Queries, he would add to the obligations that many others besides myself are under to him:

1. What paper does he use for positives, and what for negatives?

2. Is it not better to dissolve the silver and iodide of potassium in three ounces of water each instead of one (see "N. & Q.," Vol. vii., pp. 151. 277.)?

3. Is spring water fit for washing the iodized paper; if it contains either sulphate or bicarbonate of lime or muriate of soda?

4. How long ought the iodized paper to keep good?

5. How long should the negative paper (on a moderately warm day) keep after being made sensitive, before exposing to the action of light; and how soon after that should it be developed?

John Stewart.

Brighton.

Suggestion to Photographers.—The Rev. Charles Forster, in his *One Primeval Language* (p. 96.), speaks of the desirableness of obtaining copies of two great inscriptions in the Djebel Mokatteb,—one in forty-one, the other in sixty-seven lines, supposed to have been written by the Israelites during their exode. In the words, however, of the Comte d'Antraigues, which he quotes in p. 84.: "Il faudroit six mois d'un travail opiniâtre, pour dessiner la totalité de ces caractères." Is not this a temptation to some of your photographic friends, who may be turning their steps to the East during the ensuing season, to possess themselves of a treasure which by the application of their art they might acquire almost in as many minutes?

Verbum sat.

Replies to Minor Queries.

Portrait of Pope (Vol. vii., p. 180.). — I cannot at this moment reply to Mr. J. Knight's Query, but perhaps can correct an error in it. There was no *White* of Derby; but Edward* *Wright* of that city, was an artist of high repute. And I have in my possession a portrait of Pope done by him. On the back of this portrait is the following inscription:

"Edward Wright, the painter of this picture, was an intimate friend of Mr. Richardson, and obtained leave from him to copy the portrait of Mr. Pope; which Mr. R. was then painting, and had nearly finished. When the outline was sketched out by E. Wright, he happened to meet Mr. Pope at dinner, and on mentioning to him how he was employed, Mr. Pope said: 'Why should you take a copy, when the original is at your service? I will come and sit to you.' He did so, and this picture was finished from Mr. Pope himself. This account I had from the late William Wright, Esq., my honoured uncle, who had the picture from the painter himself. At Mr. Wright's death, it came to his widow, who gave it to my brother*; at whose decease, it came to me.

"William Falconer, M.D., F.R.S.

"Bath, March 21, 1803."

The size of the picture is two feet five inches and a quarter by two feet one-eighth of an inch. It is a profile. It has never been engraved, and is in good condition.

R. W. F.

Bath.

Conundrum (Vol. vi., p. 602.).—Though I cannot answer the Query of Rufus, as to the manner in which the species of conundrum communicated by him may be designated, I beg to inclose an answer to it, thinking you might perhaps deem it worthy of insertion:

Cold, sinful, sorrowful, this *earth*,
And all who seek in it their rest;
But though such mother gives us birth,
Let us not call ourselves unblest.

Though weak and earthly be our frame,
Within it dwells a nobler part;
A holy, heavenly, living flame
Pervades and purifies the *heart*.

To loving, glowing hearts in joy,
Shall not our *hearths* and homes abound?
May not glad praise our lips employ,
And, though on earth, half heaven be found?

E. H. G.

Herbé's "Costumes Français" (Vol. vii., p. 182.).—In answer to the Query by Pictor, Mr. Philip Darell begs to state, that in the library at Calehill there is a copy of M. Herbé's book. It is the last edition (Paris, 1840), and purports to be "augmentée d'un examen critique et des *preuves positives*," &c. It begins by owning to certain errors in the former edition; in consequence of which M. Herbé had travelled through all France to obtain the means of correcting them in various localities.

P. D.

Calehill, Kent.

[* *Joseph* was the Christian name of the celebrated painter usually styled Wright of Derby. — Ed.]

* Thomas Falconer, Esq., of Chester.

Curious Fact in Natural Philosophy (Vol. vii., p. 206.).—In Young's *Natural Philosophy* it is said, that if the cup of a barometer is placed in a vessel somewhat larger than the cup, so contrived that the tube of the barometer may fit air-tight in the top of the vessel, and if two holes are made in the vessel on opposite sides, a current of air driven in at one hole will cause the mercury to fall. Is not the case of the cards analogous to this? and might not the cause be, that the current of air carries away with it some of that contained between the cards, and so that the air is sufficiently rarefied to cause a pressure upwards greater than that caused by the current downwards, and the effect of gravity? Might not the sudden fall of the barometer before storms be from a cause similar in some degree to this? A. B. C.

Oxford.

"*Haud cum Jesu itis, qui itis cum Jesuitis.*"—In "N. & Q." for Feb. 7, 1852, a correspondent, L. H. J. T., asks for some clue to the above. Last March a friend of mine purchased in Paris, at a book-stall on the Quai d'Orsay, a manuscript book, very beautifully written, and in the old binding of the time, which appears to be the transcript of a printed volume. Its title is *Le Jésuit sécularisé.* A Cologne: chez Jacques Milebram. 1683.

It is a dialogue between "Dorval, abbé et docteur en th^e, et Maimbourg, Jésuit sécularisé;" and at the end (p. 197.) is a long Latin ballad, entitled "Canticum Jesuiticum," filling eight small 8vo. pages, the opening stanza of which is

"Opulentas civitates
Ubi sunt commoditates
Semper quærunt isti patres."

And the conclusion of the whole is, in effect, the line of which your correspondent speaks:

"Vita namque Christiana
Abhorret ab hâc doctrinâ
Tanquam fictâ et insanâ.
Ergo
Vos qui cum Jesu itis,
Non ite cum Jesuitis."

I should be glad to be certified by any of your correspondents of the actual existence of the printed volume, which probably was sought for and destroyed by the authorities on account of its pestilent contents. C. H. H.

Westdean, Sussex.

Tradescant Family (Vol. iii., p. 393.).—In further illustration of this subject, and for the information of your correspondents who have taken an interest in the restoration of the tomb in Lambeth churchyard, I beg through you to say that I have found the will of the grandsire, "John Tradescant, of South Lambeth, co. Surrey, Gardener:" it is dated January 8, 1637, and proved May 2, 1638, so that the period of his death may be fairly placed in that year, as suggested by MR. PINKERTON's extracts from the churchwardens' accounts (Vol. iii., p. 394.); and the defect in the parish register for some months following July, 1637, will account for no entry being found of his actual burial. The younger Tradescant was his only child, and at the date of the will he had two grandchildren, John and Frances Tradescant. His son was the residuary legatee, with a proviso, that if he should desire to part with or sell his cabinet, he should first offer the same to *the Prince.* His brother-in-law, Alexander Norman, and Mr. William Ward, were the executors, and proved the will. As MR. PINKERTON stated that he was on the trace of new and curious matter respecting the Tradescants, he may find it useful to know that John Tradescant the elder held the lease of some property at Woodham Water in Essex, and two houses in Long Acre and Covent Garden. G.

Arms of Joan d'Arc (Vol. vii., p. 210.).—I believe I can answer the inquiry of BEND. The family of Joan d'Arc was ennobled by Charles VII. in December, 1429, with a grant of the following magnificent armorial coat, viz. Azure, between two fleurs-de-lys, or, a sword in pale, point upwards (the hilt or the blade argent), in chief, on the sword's point, an open crown, *fleur-de-lysé*, or.

In consequence of the proud distinction thus granted, of bearing for their arms the fleur-de-lys of France, the family assumed the name of *Du Lys* d'Arc, which their descendants continued to bear, until (as was supposed) the line became extinct in the last century, in the person of Coulombe du Lys, Prior of Coutras, who died in 1760; but the fact is, that the family still exists in this country in the descendants of a Count Du Lys, who settled in Hampshire as a refugee at the revocation of the Edict of Nantes (he having embraced the Protestant religion). His eldest male descendant, and (as I believe) the representative of the ancient and noble family of Du Lys d'Arc, derived from a brother of the Maid of Orleans, is a most worthy friend and neighbour of mine, the Rev. J. T. Lys, Fellow of Exeter College, whose ancestors, since the period of their settlement in England, thought proper to drop the foreign title, and to curtail their name to its present form.

W. SNEYD.

Denton.

Judæus Odor (Vol. vii., p. 207.).—The lines are to be found in the *London Magazine*, May, 1820, p. 504.:

"Even the notion, which is not yet entirely extinct among the vulgar (though Sir T. Browne satisfactorily refuted it by abundant arguments deduced from reason

and experience) — the notion that they have a peculiar and disagreeable *smell*, is, perhaps, older than he imagined. Venantius, a bishop of Poictiers, in the sixth century, who holds a place in every *corpus poetarum*, says:

'Abluitur Judæus odor baptismate divo,
Et nova progenies reddita surgit aquis.
Vincens ambrosios suavi spiramine rores,
Vertice perfuso, chrismatis efflat odor.'
Venant. *Poemat.*, lib. 4. xx.

"'Cosa maravigliosa,' says an Italian author, 'che ricevuto il santo Battesimo, non puzzano più.'"

I believe the reference "lib. 4. xx." is inaccurate. At least I have not succeeded in finding the lines. That may be an excusable mistake: not so the citing "an Italian author," instead of giving his name, or saying that the writer had forgotten it.

The power of baptism over the *Judæus odor* is spoken of familiarly in the *Epistolæ Obscurorum Virorum*:

"Nuper quando unus dixit mihi quod non credit, quod Pfefferkorn adhuc est bonus Christianus: quia dixit quod vidit eum ante unum annum, et adhuc fœtebat sicut alius Judæus, et tamen dicunt communiter, quod quando Judæi baptizantur, non amplius fœtent; ergo credit quod Pfefferkorn habet adhuc nequam post aures. Et quando Theologi credunt quod est optimus Christianus, tunc erit iterum Judæus, et fides non est ei danda, quia omnes homines habent malam suspicionem de Judæis baptizatis. . . . Sed respondeo vobis ad illam objectum: Vos dicitis quod Pfefferkorn fœtet. Posito casu, quod est verum, sicut non credo, neque unquam intellexi, dico quod est alia causa hujus fœtoris. Quia Johannes Pfefferkorn, quando fuit Judæus, fuit macellarius, et macellarii communiter etiam fœtent: tunc omnes qui audierunt, dixerunt quod est bona ratio."—Ed. Münch: Leipzig, 1827, p. 209.

A modern instance of belief in the "odor" is in, but cannot decently be quoted from, *The Stage, a Poem*, by John Brown, p. 22.: London, 1819.

H. B. C.

U. U. Club.

Philip d'Auvergne (Vol. vii., p. 236.). — This cadet of a Jersey family, whose capture, when a lieutenant in our royal navy, led to his being in Paris as a prisoner on parole, and thereby eventually to his adoption by the last Prince of Bouillon, was a person of too much notoriety to make it necessary to tell the tale of his various fortunes in your columns; of his imprisonment in the Bastile, and subsequently for a short period in the Temple; his residence at Mont Orgueil Castle in Jersey, for the purpose of managing communications with royalists or other agents, on the opposite French coast; or the dates of his successive commissions in the navy, in which he got upon the list of rear-admirals in 1805, and was a vice-admiral of the blue in 1810.

I have not access at present to any list of the *Lives of Public Characters*, but think I can recollect that there was an account given of him in that publication; and there can be no doubt but that any necrology, of the date of his death, would contain details at some length.

I suspect there is a mistake in Brooke's *Gazetteer*, as quoted by E. H. A., for I feel rather confident that the reigning duke had no son living when he made over the succession to one whom he did not know to be a relation, though bearing the family name.

As, however, this adopted representative of the Dukes De Bouillon has been mentioned, it may be a fit occasion to ask if any of your Jersey readers can tell what became, at his death, of a beautifully preserved and illuminated French translation of the Scriptures, which he showed to your correspondent in 1814, as having been the gift of the Black Prince's captive, King John of France, to the Duc De Berri, his son, from whom it had passed into the possession of the Ducs De Bouillon. His highness (for the concession of this style was still a result of his dukedom) said, that he had lent this Bible for a while to the British Antiquarian Society, which had engraved some costumes and figures from the vignettes which adorned the initials of chapters.

H. W.

Dr. Parr's A. E. A. O. (Vol. vii., p. 156.).— The learned doctor indulged in boundless exultation at the unavailing efforts of mankind to give significancy to the above cabalistical combination of vowels. The combination was formed in the following manner: — S[A]MUEL P[A]RR engaged his friend H[E]NRY H[O]MER to assist him in correcting the press; and so he took the "A. E." of their Christian names, and the "A. O." of their surnames, to form a puzzle which, like many other puzzles, is scarcely worth solution.

ŒDIPUS.

Jewish Lineaments (Vol. vi., p. 362.). — Is this Query put in reference to the individual or the race? In either case the lineaments would wear out. In the first, intermarriage would soon destroy them, as I have an instance in my own family, wherein the person, though only three removes from true Jewish blood, retains only the faintest trace of Jewish ancestry. In the second instance, the cause of the change is more subtle. The Jew, as long as he adheres to Judaism, mingles with Hebrew people, adopts their manners, shares their pursuits, and imbibes their tone of thought. Just as the character is reflected in the countenance, so will he maintain his Jewish looks; but as soon as he adopts Christian views, and mingles with Christian people, he will lose those peculiarities of countenance, the preservation of which depended on his former career. We see examples of this in those Franks who have resided

for a long time in the East, adopting the dress and customs of the people they have mingled with. Such persons acquire an Eastern tone of countenance, and many have been mistaken by their friends for veritable Turks or Arabs, the countenance having acquired the expression of the people with whom they have mingled most freely. The same fact is illustrated in the countenances of aged couples, especially in country places. Frequently these, though widely distinct in appearance when first married, grow at last exactly like each other, and in old age are sometimes scarcely to be distinguished by the features.

If not quite to the purpose, these instances illustrate the correspondence of the life and the looks, which is the philosophy of the Query on Jewish lineaments. SHIRLEY HIBBERD.

Sotadic Verses (Vol. vi., pp. 209. 352. 445.).—There is an English example of this kind of line, attributed, I think, to Taylor the Water Poet:

"Lewd did I live & evil I did dwel."

To make this perfect, however, "and" must not be written at full length, and "dwell" must be content with half its usual amount of liquid.

It is difficult to make *sense* of any of the Latin Sotadics quoted in "N. & Q.," except that beginning "Signa te," &c. Even the clue given by the mention of the legend in p. 209. does not enable one to find a meaning in "Roma tibi," &c.

Can any of your readers tell me whence comes the following Sotadic Elegiac poem, and construe it for me?

"Salta, tu levis es; summus se si velut Atlas,
(Omina ne sinimus,) suminis es animo.
Sin, oro, caret arcanâ cratera coronis
Unam arcas, animes semina sacra manu.
Angere regnato, mutatum, o tangere regna,
Sana tero, tauris si ruat oret anas:
Milo subi rivis, summus si viribus olim,
Muta sedes; animal lamina sede satum.
Tangeret, i videas, illisae divite regnat;
Aut atros ubinam manibus orta tua!
O tu casurus, rem non mersurus acuto
Telo, sis-ne, tenet? non tenet ensis, olet."

HARRY LEROY TEMPLE.

Bells at Funerals (Vol. ii., p. 478.).—The following extract will doubtless be interesting to MR. GATTY, if it has hitherto escaped his notice:

"June 27 (1648).—The visitors ordered that the bellman of the university should not go about in such manner as was heretofore used at the funeral of any member of the university. This was purposely to prevent the solemnity that was to be performed at the funeral of Dr. Radcliff, Principal of B. N. C., lately dead. For it must be known that it hath been the custom, time out of mind, that when head of house, doctor, or master of considerable degree was to be buried, the university bellman was to put on the gown and the formalities of the person defunct, and with his bell go into every college and hall, and there make open proclamation, after two rings with his bell, that forasmuch as God had been pleased to take out of the world such a person, he was to give notice to all persons of the university, that on such a day, and at such an hour, he was solemnly to be buried, &c. But the visitors did not only forbid this, but *the bellman's going before the corpse, from the house or college, to the church or chapel.*"—A Wood, quoted in *Oxoniana*, vol. iv. p. 206.

E. H. A.

Collar of SS. (Vol. vi., pp. 182. 352.).—There is, in the church of Fanfield, Yorkshire, among other tombs and effigies of the Marmions, the original lords of the place, a magnificent tomb of alabaster, on which are the recumbent figures of a knight and his lady, in excellent preservation. These are probably effigies of Robert Marmion and his wife Lota, second daughter of Herbert de St. Quintin, who died in the latter part of the fourteenth, or early in the fifteenth century. The armour of the knight is of this period, and he is furnished with the SS. collar of Lancaster, which is developed in a remarkably fine manner. His juppon is furnished with the vaire, the bearing of the Marmion, whilst the chevronels of St. Quintin are evident on the mantle of the lady. Over the tomb is placed a herse of iron, furnished with stands for holding lighted candles or torches.

WM. PROCTER.

York.

Dr. Marshall (Vol. vii., p. 83.).—I beg to inform U. I. S. that the King's chaplain and Dean of Gloucester in 1682 was not *Anthony*, but *Thomas* Marshall, D.D., Rector of Lincoln College, Oxford, a great benefactor to his college and the university, and highly distinguished for his knowledge of the Oriental and Teutonic languages. E. H. A.

Shelton Oak (Vol. vii., p. 193.).—Shelton Oak is a remarkable fine tree, and is still standing. It is apparently in a healthy state. The grounds and mansion (I believe) are in the possession of two maiden ladies, who allow visitors free access to this interesting object. In summer time its owners and their friends frequently tea within its venerable trunk.

The acorns are dealt out to those who may wish them at a trifling sum, and the money devoted towards the building of a church in the neighbouring locality. It is to be hoped that no innovation or local improvement will ever necessitate its removal. H. M. BEALBY.

North Brixton.

"*God and the world*" (Vol. vii., p. 134.).—Fulke Greville, Lord Brooke, was the author of the lines quoted by W. H., but he has not given them correctly. They may be found in the LXVI.

and LXVII. stanzas of his *Treatie of Warres*, and are as follows:

LXVI.

"God and the world they worship still together,
Draw not their lawes to him, but his to theirs,
Untrue to both, so prosperous in neither,
Amid their own desires still raising feares:
Unwise, as all distracted powers be,
Strangers to God, fooles in humanitie.

LXVII.

"Too good for great things, and too great for good,
Their princes serve their priest, yet that priest is
Growne king, even by the arts of flesh and blood," &c.
Workes, p. 82.: London, 1638, 8vo.

As for the last line of the quotation:

"While still 'I dare not' waits upon 'I would,'",

it smacks very strongly of *Macbeth* (Act I. Sc. 7.), and "the poor cat i'th adage:"

"Catus amat pisces, sed non vult tingere plantas."

RT.

Warmington.

Dreng (Vol. vii., p. 39.).—*Dreng* is still the Danish term for a servant or a boy: their present station in society could perhaps be only found by a correspondence with Copenhagen; and would then possibly give as little elucidation of their former social position as an explanation of our modern villain would throw any light upon the villani of *Domesday Book*. WILLIAM BELL.

17. Gower Place.

Meals (Vol. vii., p. 208.).—In Celtic, the word *Meall* means any rising ground of a round form, such as a low hillock; and the name of *Mealls* may have been given to sand-banks from having a resemblance to small hills at low water.

FRAS. CROSSLEY.

Along the sea-margin of the tongue of land between the rivers Mersey and Dee, the sand has been thrown up in domes. Two little hamlets built among those sand-hills are called North and South Meols. J. M. N.

Liverpool.

Richardson or Murphy (Vol. vii., p. 107.).—I possess a copy of *Literary Relics of the late Joseph Richardson, Esq., formerly of St. John's College, Cambridge, &c.*, 4to.: London, 1807. Prefixed, is a line engraving by W. J. Newton, from a painting by M. A. Shee, Esq., R.A. This is a subscriber's copy, and belonged as such to one of my nearest relatives. The inscription at the bottom of the plate is the same as that mentioned by your correspondent; and I cannot but think the portrait is really that of J. Richardson. The book was published by Ridgway, No. 170. Piccadilly.

C. I. R.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

MEMOIRS OF THE ROSE, by MR. JOHN HOLLAND. 1 Vol. 12mo. London, 1824.
PSYCHE AND OTHER POEMS, by MRS. MARY TIGHE. Portrait. 8vo. 1811.
GMELIN'S HANDBOOK OF CHEMISTRY. Inorganic Part.
ARCHÆOLOGIA. Vols. III., IV., V., VI., VII., VIII., X., XXVII., XXVIII., unbound.
THE HISTORY OF SHENSTONE, by the REV. H. SAUNDERS. 4to. London, 1794.
LUBBOCK'S ELEMENTARY TREATISE ON THE TIDES.
TRANSACTIONS OF THE MICROSCOPICAL SOCIETY OF LONDON. Vol. I., and Parts I. and II. of Vol. II.
CURTIS'S BOTANICAL MAGAZINE. 1st and 2nd Series collected.
TODD'S CYCLOPÆDIA OF ANATOMY AND PHYSIOLOGY. Complete, or any Portion.
GLADSTONE'S (W. E.) TWO LETTERS TO THE EARL OF ABERDEEN ON THE STATE PROSECUTIONS OF THE NEAPOLITAN GOVERNMENT. 1st Edition. 8vo.
SWIFT'S WORKS. Dublin: G. Faulkner. 19 Vols. 8vo. 1768. Vol. I.
PURSUIT OF KNOWLEDGE UNDER DIFFICULTIES. Original Edition. Vol. I.
THE BOOK OF ADAM.
THE CHRISTIAN MAGAZINE. Vol. for 1763.
PRO MATRIMONIO PRINCIPIS CUM DEFUNCTÆ UXORIS SORORE CONTRACTO RESPONSUM JURIS COLLEGII JURISCONSULTORUM IN ACADEMIA RINTELENSI (circa 1655).
MONNER JURISCONSULT., DE MATRIMONIO.
BRUCKNER, DE MATRIMONIO.

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Notices to Correspondents.

The length of several of the communications in our present Number compels us to postpone this week our NOTES ON BOOKS, *&c.*

S. (Sunderland). *We must refer our Correspondent who inquires respecting eating* Carlings *(or Grey Peas) upon* Care *or* Carle *Sunday, and the connexion between that name and* Char Freytag, *the German name for Good Friday, to Brand's* Popular Antiquities, vol. i. pp. 113—116. *(ed. Bohn.)*

R. ELLIOTT, ESQ. *We have a letter for this Photographic Correspondent. Where shall we direct it?*

R. J. S., *who inquires as to Richard Brandon having been the executioner of Charles I., is referred to Sir H. Ellis's* Letters Illustrative of English History (2nd Series, vol. iii. pp. 340, 341.); *and to* "N. & Q.," Vol. ii., pp. 110. 158. 268.; Vol. v., p. 28.; Vol. vi., p. 198.

W. M. R. E. *How can we address a letter to this Correspondent?*

DAVID BROWN. *The lines*

"For he who fights and runs away
May live to fight another day,"

so generally supposed to be Butler's, are really from Mennis' and Smith's Musarum Deliciæ. *For much curious illustration of them, see our* 1st Vol., pp. 177. 210., *&c.*

A. H. *The words which Cæsar addressed to Brutus were,* "*Tu quoque, Brute.*"

INQUISITOR. *Stow tells us that* Bevis Marks *is a corruption of* Burie's Marks,—*a great house belonging to the Abbots of Bury having formerly stood there.*

J. L. S. *will find an article on the speech of the Clown, in* Twelfth Night, *to Toby Belch and Sir Andrew Ague-cheek:* "*Did you never see the picture of We Three?*" *in our* 5th Vol., p. 338., *&c.*

C. V. *The Journal in question is sold to those who are not members of the Society.*

W. D. B. *We do not think that the majority of our readers would be pleased to see our columns occupied with the proposed discussion respecting* The American Sea Serpent.

REV. J. L. SISSON'S Photographic Notes *in our next. We accept with thanks the polite offer made by our Correspondent in his postscript.*

COKELY. *The fine reticulated lines in question are caused by the hypo-soda not being thoroughly washed off.*

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The Publications for the past year (1851-2) were:

52. PRIVY PURSE EXPENSES of CHARLES II. and JAMES II. Edited by J. Y. AKERMAN, Esq., Sec. S.A.

53. THE CHRONICLE OF THE GREY FRIARS OF LONDON. Edited from a MS. in the Cottonian Library by J. GOUGH NICHOLS, Esq., F.S.A.

54. PROMPTORIUM: An English and Latin Dictionary of Words in Use during the Fifteenth Century, compiled chiefly from the Promptorium Parvulorum. By ALBERT WAY, Esq., M.A., F.S.A. Vol. II. (M to R.) (In the Press.)

The following Works are at Press, and will be issued from time to time, as soon as ready:

Books for 1852-3.

55. THE SECOND VOLUME OF THE CAMDEN MISCELLANY, containing, 1. Expenses of John of Brabant, 1292-3; 2. Household Accounts of Princess Elizabeth, 1551-2; 3. Requeste and Suite of a True-hearted Englishman, by W. Cholmeley, 1553; 4. Discovery of the Jesuits' College at Clerkenwell, 1627-8; 5. Trelawny Papers; 6. Autobiography of Dr. William Taswell.—Now ready for delivery to all Members not in arrear of their Subscription.

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NAPOLEON A POET.

In a work entitled *Littérature Française Contemporaine*, vol. ii. p. 268., there is a notice of the Bonaparte family, in their connexion with literature, in which it is stated that Napoleon, at the age of thirteen, wrote the following fable: —

"*Le Chien, le Lapin, et le Chasseur.*

César, chien d'arrêt renommé,
Mais trop enflé de son mérite,
Tenait arrêté dans son gîte
Un malheureux lapin de peur inanimé.
—Rends-toi, lui cria-t-il, d'une voix de tonnerre,
Qui fit au loin trembler les peuplades des bois:
Je suis César, connu par ses exploits,
Et dont le nom remplit toute la terre.
A ce grand nom, Jeannot lapin,
Recommandant à Dieu son âme pénitente,
Demande, d'une voix tremblante:
—Très sérénissime mâtin,
Si je me rends, quel sera mon destin?
—Tu mourras. — Je mourrai! dit la bête innocente.
Et si je fuis?—Ton trépas est certain.
—Quoi? dit l'animal qui se nourrit de thym;
Des deux côtés je dois perdre la vie!
Que votre auguste seigneurie
Veuille me pardonner, puisqu'il faut mourir,
Si j'ose tenter de m'enfuir.
Il dit, et fuit en héros de garenne.
Caton l'aurait blâmé: je dis qu'il n'eut pas tort:
Car le chasseur le voit à peine,
Qu'il l'ajuste, le tire—et le chien tombe mort.
Que dirait de ceci notre bon La Fontaine?
Aide-toi, le ciel t'aidera:
J'approuve fort cette méthode-là."

The writer of the notice (M. Quérard) says this "fable" was composed by Napoleon in 1782; and he thus explains the circumstances under which he obtained a knowledge of it:

"Cette fable a été imprimée dans un ouvrage dont nous ne pouvons donner le titre, parce que nous n'avons que le seul feuillet qui la contient. Nous ne savons aux soins de quel éditeur on doit de nous l'avoir fait connaître. Nous lisons au recto du feuillet en question, que, 'sans lui (l'éditeur), cette fable serait encore per-

due peut-être parmi les accidens ignorés de cette contrée rocailleuse (de la Corse).' Cet apologue n'étant que peu ou point connu, nous croyons faire plaisir en le reproduisant."

My own conviction is, that the greatest "fable" of all is the ascription to Napoleon, at the age of thirteen, of a poem which would do no discredit to an older and more practised hand. In his maturer years he wrote the *Mémoire sur la Culture du Mûrier*, the *Lettre à M. Matteo Buttafuoco*, the *Souper de Beaucaire*, and the *Discours* upon a subject proposed by Abbé Regnal to the Academy of Lyons; and these productions are confessedly "au-dessous du médiocre." With what show of reason, then, can we accept him as the author of a poetical effusion which, considering the age at which it is alleged to have been written, would throw into the shade the vaunted precocity of such professed poets as Cowley, Pope, Chatterton, and Louis Racine?

But whatever may be the origin of this fable, the assigning of it to Napoleon is in itself a singular circumstance. The dog César, who holds the rabbit a prisoner in his "gîte," and who summons him to surrender; and the unfortunate rabbit who prefers making his escape, "en héros de garenne," are so obviously applicable to the personal history of Napoleon, that it is impossible to conceive how the French (except on the score of their infatuation in everything that relates to that great man) could represent him as the author of such a satire upon himself. HENRY H. BREEN.

St. Lucia.

SMITH'S "DICTIONARY OF ANTIQUITIES" AND "DICTIONARY OF BIOGRAPHY AND MYTHOLOGY."

As one of the objects of your publication professes to be (Vol. i., p. 18.) the correction of errors in *standard works*, I beg leave to forward you a few instances of *errata* in the references, &c. occurring in *The Dictionary of Antiquities* (2nd edit.) and *Dictionary of Biography and Mythology* of Dr. Smith.

Dictionary of Antiquities.

Page 2. a, ABOLLA (bis), *for* "Juv. iv. 75.," *read* "Juv. iii. 75."

Page 163. b, ASTRONOMIA, *for* "Ov. Trist. i. 1. 13.," *read* "i. 11. 13."

Page 163. b, ASTRONOMIA, *for* "4th Nov.," *read* "6th Octob."

Page 230. b, CALENDARIUM, *for* "Liv. xi. 46.," *read* "ix. 46."

Page 526. a, FENUS, *for* "25 per cent.," *read* "22½."

Page 663. b, JUSTITIUM, *for* "Har. Resp. 36.," *read* "26."

Page 666. a, LAMPADEPHORIA, *for* "Herod. viii. 9.," *read* "viii. 98."

Page 642. b, INTERDICTUM, *for* "give full satisfaction," *read* "get," &c.

Page 795. b, NEOCORI, *for* "Plat. vi. 759.," *read* "Plat. Legg. vi. 759."

Page 827. b, OLLA, *for* "πυρίστατης," *read* "πυριστάτης."

Page 887. b, PERIŒCI, *for* "Thucyd. viii. 61.," *read* "viii. 6."

Page 1087. a, SYNOIKIA, *for* "Thucyd. iii. 15.," *read* "ii. 15."

Index.

Page 1256., *for* "φροός," *read* "φορὸς."

Page 1256., *for* "φρμοὸς," *read* "φορμὸς."

Page 1259., AUGURALE, *for* "233., a." *read* "253. a."

Page 1279., TRANSVECTIO, *for* "437. a.," *read* "473. a."

Dictionary of Biography and Mythology.

Vol. I.

Page 452. a, BACIS, *for* "Pax 1009.," *read* "1071."

Page 452. a, BACIS, *for* "Av. 907.," *read* "962."

Page 689. a, CHARMIDES, *for* "Acad. Quæst. iv. 6.," *read* "ii. 6."

Vol. II.

Page 221. b, GALLIO, *for* "Acts viii. 12.," *read* "xviii. 12."

Page 519. a, HORATIUS, *for* "Sat. i. 71. 5.," *read* "i. 6. 71."

Page 519. b, HORATIUS, *for* "Epist. xi. 1. 71.," *read* "ii. 1. 71."

Page 528. b, HORTALUS, *for* "Aug. 41.," *read* "Tib. 47."

Page 788. b, LITYERSES, *for* "Athen. 615.," *read* "415."

Page 931. a, MARCELLUS, *for* "297. b.," *read* "927. b."

Page 1124. a, MUS, *for* "ii. 19.," *read* "De Fin. ii. 19."

Page 1206. a, NOBILIOR, *for* "de Orat. iii. 63.," *read* "ii. 63."

Vol. III.

Page 175. b, PELAGIUS, *for* "218.," *read* "418."

Page 514. a, POTITIA GENS, *for* "Liv. ix. 39.," *read* "29."

N.B.—a, b, refer respectively to the first and second columns in the pages.

P. J. F. GANTILLON, B.A.

ST. COLUMBA'S CROSS.

In 1584 Sir John Perrot, lord-deputy of Ireland, writes to Sir Francis Walsingham, the secretary of state:

"For a token I have sent you holie Columkill's crosse, a god of great veneration with Surleboy

(M'Donnell) and all Ulster; for so great was his grace, as happy he thought himself that could gett a kisse of the said crosse. I send him unto you, that when you have made some sacrifice to him, according to the disposition you beare to idolatrie, you maie if you please bestowe him upon my good Lady Walsingham, or my Lady Sidney, to weare as a jewell of weight and bignesse, and not of price and goodness, upon some solempne feaste or triumphe daie at the Courte."

Walsingham's daughter was married to the celebrated Sir Philip Sidney; and afterwards to Robert Devereux, Earl of Essex; and, thirdly, to Richard De Burgh, Earl of Clanricard, when she embraced the Roman Catholic religion, that of her last husband, and may perhaps have regarded St. Columba's cross with more veneration than did the rugged old Perrot.

It may be possible to trace out this ancient relique to its present repository, if it be still in existence. H.

Minor Notes.

The "Ball at Brussels," June, 1815.—*Historical Parallel of April*, 1605.—

"The archduke received the English ambassador (Edward Seymour, Earl of Hertford) with all honour and state; but whilest *they were feasting and merry at Brusselles*, Prince Maurice had an enterprize upon Antwerp, so that Spinola, Velasco, Van de Bergh, Busquoy, with many commanders, were forced to packe away speedily for the defence of the country."—Grimeston's *History of the Netherlands*, 1608, p. 1346.

W. M. R. E.

Drawing an Inference.—The following is an amusing instance of a false inference, drawn through ignorance of the original. William Rae Wilson is the innocent offender, in his *Travels in Egypt and the Holy Land* (London, Longmans, 1824, 2nd edition). The author remarks (p. 105.):

"This I am inclined to believe was not the track which was taken by the Apostle Paul, when he went up to Jerusalem from the coast, as he appears to have travelled in some *conveyance moved on wheels*; for it is so far from being in any degree possible to draw one along, that, on the contrary, a great exertion is necessary for travellers to get forward their mules."

On referring to his authority for such an unapostolic mode of locomotion, we find (Acts xxi. 15.) these words:

"And after those days we took up our *carriages*, and went up to Jerusalem."

"Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἰερουσαλήμ."

The word "carriages" conveyed to the mind of our traveller the idea of a "conveyance moved on wheels;" whereas our translators intended the term to signify *anything carried*. Professor Scholefield, in his *Hints for an improved Translation of the New Testament*, renders the passage, "We put up our baggage. In fact, *carriage*, *luggage*, and *baggage* may be termed synonymes; for carriage = that which *is* carried; luggage = that which *is* lugged; and baggage = that which *is* bagged. The word "carriage" is used in this sense, Judges xviii. 21., and again 1 Sam. xvii. 22.

R. PRICE.

Edmund Spenser.—The subjoined paragraph from *The Times* newspaper, the readers of "N. & Q." may perhaps wish to find in a less voluminous journal, but by biographers of Spenser more likely to be consulted.

"*Edmund Spenser.*—The literary world will be glad to learn that the locality of the illustrious author of *The Faëry Queen* has been ascertained. Mr. F. F. Spenser, of Halifax, in making some researches into the ancient residence of his own family, has been fortunate in identifying it with that of the great Elizabethan bard, and, we are informed, is about to lay the particulars before the public. The little rural village of Hurstwood, near Burnley, in Lancashire, is the honoured locality; and in the romantic Alpine scenery of that neighbourhood it is probable Spenser took refuge when he was driven by academical disappointments 'to his relations in the north of England.' The family of that great poet appear to have resided at Hurstwood about four hundred years, that is, from the early part of the reign of Edward II. to the year 1690."—*The Times*, Wednesday, June 16, 1841.

W. P.

The Mint, Southwark.—In the year 1723, an act was passed to relieve all those debtors under 50*l.*, who had taken sanctuary there from their creditors. The following curious account of the exodus of these unfortunates, is given in the *Weekly Journal* of Saturday, July 20, 1723:

"On Tuesday last some thousands of the Minters went out of the Land of Bondage, *alias* The Mint, to be cleared at the Quarter Sessions at Guildford, according to the late Act of Parliament. The road was covered with them, insomuch that they looked like one of the Jewish tribes going out of Egypt: the cavalcade consisting of caravans, carts, and waggons, besides numbers on horses, asses, and on foot. The drawer of the two fighting-cocks was seen to lead an ass loaded with geneva, to support the spirits of the ladies upon the journey. 'Tis said, that several heathen Bailiffs lay in ambuscade in ditches upon the road, to surprise some of them, if possible, on their march, if they should straggle from the main body; but they proceeded with so much order and discipline, that they did not lose a man upon this expedition."

E. G. B.

Queries.

THE SPECTRE HORSEMEN OF SOUTHERFELL.

On this mountain, which I believe is in the barony of Greystoke, Cumberland, a remarkable phenomenon is said to have been witnessed more than a century ago, the circumstances of which appear to have been these:—In 1743 one Daniel Stricket, then servant to John Wren, of Wilton Hill, a shepherd, was sitting one evening after supper (the month is not mentioned) at the door with his master, when they saw a man with a dog pursuing some horses on Southerfell-side, a place so steep that a horse can scarcely travel on it at all; and they seemed to run at an amazing pace, and to disappear at the low end of the fell. Master and man resolved to go next morning to the steep side of the mountain, on which they expected to find that the horses had lost their shoes from the rate at which they galloped, and the man his life. They went, but to their surprise they found no vestige of horses having passed that way. They said nothing about their vision for some time, fearing the ridicule of their neighbours, and this they did not fail to receive when they at length ventured to relate their story. On the 23rd June (the eve of St. John's Day) in the following year (1744), Stricket, who was then servant to a Mr. Lancaster of Blakehills, the next house to Wilton Hill, was walking a little above the house in the evening, about half-past seven, when on looking towards Southerfell he saw a troop of men on horseback, riding on the mountain side in pretty close ranks, and at the speed of a brisk walk. He looked earnestly at this appearance for some time before he ventured to acquaint any one with what he saw, remembering the ridicule he had brought on himself by relating his former vision. At length satisfied of its reality, he went into the house and told his master he had something curious to show him. The master said he supposed Stricket wanted him to look at a bonfire (it being the custom for the shepherds on the eve of St. John to vie with each other for the largest bonfire); however, they went out together, and before Stricket spoke of or pointed to the phenomenon, Mr. Lancaster himself observed it, and when they found they both saw alike, they summoned the rest of the family, who all came, and all saw the visionary horsemen. There were many troops, and they seemed to come from the lower part of the fell, becoming first visible at a place called Knott; they then moved in regular order in a curvilinear path along the side of the fell, until they came opposite to Blakehills, when they went over the mountain and disappeared. The last, or last but one, in every troop, galloped to the front, and then took the swift walking pace of the rest. The spectators saw all alike these changes in relative position, and at the same time, as they found on questioning each other when any change took place. The phenomenon was also seen by every person at every cottage within a mile; and from the time that Stricket first observed it, the appearance lasted two hours and a half, viz. from half-past seven until night prevented any further view. Blakehills lay only half a mile from the place of this extraordinary appearance. Such are the circumstances as related in Clarke's *Survey of the Lakes* (fol. 1789), and he professes to give this account in the words of Mr. Lancaster, by whom it was related to him, and on whose testimony he fully relied; and he subjoins a declaration of its truth signed by the eye-witnesses, William Lancaster and Daniel Stricket (who then lived under Skiddaw, and followed the business of an auctioneer), dated 21st July, 1785. Mr. Clarke remarks that the country abounds in fables of apparitions, but that they are never said to have been seen by more than one or two persons at a time, and then only for a moment; and remembering that Speed mentions some similar appearance to have preceded a civil war, he hazards the supposition that the vision might prefigure the tumults of the rebellion of the following year.

My Query is, Whether any subsequent appearance of the same kind is recorded to have been observed on this haunted mountain, and whether any attempt to account for it on principles of optical science, as applied to a supposed state of the atmosphere, has ever been published?

One is reminded of the apparition said to have been witnessed above Vallambrosa early in the fourteenth century. Rogers, after mentioning in the canto on "Florence and Pisa," in his *Italy*, that Petrarch, when an infant of seven months old (A.D. 1305), narrowly escaped drowning in a flood of the Arno, on the way from Florence to Ancisa, whither his mother was retiring with him, says:

> "A most extraordinary deluge, accompanied by signs and prodigies, happened a few years afterwards. 'On that night,' says Giovanni Villani (xi. 2.), 'a hermit, being at prayer in his hermitage above Vallambrosa, heard a furious trampling as of many horses; and crossing himself and hurrying to the wicket, saw a multitude of infernal horsemen, all black and terrible, riding by at full speed. When, in the name of God, he demanded their purpose, one replied, We are going, if it be His pleasure, to drown the city of Florence for its wickedness. This account,' he adds, 'was given me by the Abbot of Vallambrosa, who had questioned the holy man himself.'"

This vision, however, without doubting the holy man's veracity, may, I presume, be considered wholly subjective. W. S. G.

Newcastle-on-Tyne.

Minor Queries.

Passage in Bacon.—What is the meaning of this saying of Bacon: "Poetry doth raise and erect the mind by submitting the shows of things to the desires of the mind?" RECNAC.

Lamech killing Cain.—In the church of St. Neot, Cornwall, are some very interesting ancient painted windows, representing various legendary and scriptural subjects. In one of them, descriptive of antediluvial history, is a painting of Lamech shooting Cain with a bow and arrow. Are any of your readers acquainted with a similar subject? Is there any tradition to this effect? and does it throw any light on that difficult passage, Gen. iv. 23, 24.?

"And Lamech said unto his wives, Adah and Zillah, Hear my voice: ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

"If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."

J. W. M.

Hordley Ellesmere.

Lord Chief Justice Popham.—C. GONVILLE says (Vol. vii., p. 259.) that Raleigh Gilbert "emigrated with Lord Chief Justice Popham in 1606" to Plymouth in Virginia. As this is a fact in the history of that learned judge with which I am unacquainted, I shall be obliged to your correspondent to favour me with some particulars. According to Anthony Wood he died on June 10, 1607, and was buried at Wellington in Somersetshire; and Sir Edward Coke (6 *Reports*, p. 75.) notices the last judgment he pronounced in the previous Easter Term. EDWARD FOSS.

"*Her face was like the milky way,*" *&c.*—Where is the subjoined quotation taken from, and what is the context? I cannot be quite certain as to its verbal accuracy.

"Her face was like the milky way i' the sky,
A meeting of gentle lights without a name."

VIA LACTEA.

Nelson Rings.—I am in possession of a ring, which in place of a stone has a metal basso-relievo representation of Nelson (half-bust). The inscription inside the ring is as follows:

"A Gift to
T. Moon
from
G. L. Stoppleburg
1815."

The late Mr. Thomas Moon was an eminent merchant of Leeds, Yorkshire, and the writer has always understood that the ring referred to is one of three or half-a-dozen, which were made subsequently to Nelson's death, the metal (blackish in appearance) forming the basso-relievo set in them, being in reality portions of the ball which gave the late lamented and immortal admiral his fatal wound at Trafalgar.

Can any of your readers furnish me with the means of authenticating this supposition? likewise I should be glad to know if other similar rings are at present in existence, and by whom owned.

R. NICHOLS.

Pelsall, Staffordshire.

Books Wanted.—

Life of Thomas Bonnell, Mayor of Norwich, published by Curl.

Samuel Hayne, *Abstract of the Statutes relating to Aliens trading*, 1690.*

Lalley's *Churches and Chapels in London.*

Can any of your readers tell me where I shall find these books? I do not see them in the British Museum. J. S. B.

Mr. Cromlin.—In Smith's *History of Waterford* (1746) are noticed "the thanks of the House of Commons given to Mr. Cromlin, a French gentleman naturalised in the kingdom, then actually sitting in the house," and the present to him of 10,000*l.* for establishing a linen manufactory at Waterford. Where shall I find the particulars of this grant recorded? J. S. B.

Dr. Fletcher and Lady Baker.—Dr. Fletcher, Bishop of London, married a handsome widow, the Lady Baker, sister of George Gifford the Pensioner, at which marriage Queen Elizabeth being much displeased, the bishop is said to have died "discontentedly by immoderate taking of tobacco." (*Athenæ.*) Who was the Lady Baker's first husband? Who was George Gifford? Was she a Roman Catholic previous to her second marriage? W. S.

Jeremy Taylor and Christopher Lord Hatton.—Bishop Jeremy Taylor, in his dedication of the *Great Exemplar* to Christopher Lord Hatton, entreats his lordship to "account him in the number of his relatives." Was Jeremy Taylor in any way connected with Lord Hatton by marriage? His first wife was a Mrs. Joanna Bridges of Mandinam, in the parish of Languedor, co. Carmarthen, and supposed to be a natural daughter of Charles I., to whom she bore a striking resemblance. Do any of your readers know of any relationship between this lady and Lord Hatton, or any other circumstance likely to account for the passage above mentioned?

CLARENCE HOPPER.

"*Pylades and Corinna.*"—Can anybody tell who was the author? Could it be De Foe? P. R.

[* Hayne's *Abstract*, edit. 1685, will be found in the British Museum. See the new Catalogue *s. v.*, Pressmark 8245. b.—ED.]

The Left Hand; its Etymology. — I have read with much pleasure Trench's *Study of Words*. The following passage occurs at p. 185:

"The 'left' hand, as distinguished from the right, is the hand which we 'leave,' inasmuch as for twenty times we use the right hand, we do not once employ *it*; and it obtains its name from being 'left' unused so often."

Now I should certainly be sorry to appear

"Ut lethargicus hic, cum fit pugil, et medicum urget."

I am not the person to aim a word at Mr. Trench's eye. Although I am Bœotian enough to ask, I am not too far Bœotian to feel no shame in asking, whether it is quite impossible that "left" should be a corruption of *lævus*, λαιὸς. We have, at all events, adopted *dexter*, the "right" hand, and the rest of its family. BŒOTICUS.

Edgmond, Salop.

The Parthenon. — M. de Chateaubriand says that the Greek, Theodore Zygomalas, who wrote in 1575, is the first among modern writers to have made known the existence of the Temple of Minerva or Parthenon, which was believed to have been totally destroyed. The *Messager des Sciences et des Arts de la Belgique*, vol. iv. p. 24., corrects Chateaubriand, and says that Ciriaco d'Ancona had, in the year 1436, described this celebrated monument, together with other ancient buildings of Athens. I am desirous of verifying this statement, and for this purpose beg the assistance of some of your learned correspondents, who may probably be able to inform me what is the title and date of the work of Ciriaco in which this description of the Parthenon occurs. W. M. R. E.

Replies.

MEDIÆVAL OR MIDDLE AGES.

(Vol. v., p. 469.)

The question there put by L. T. is still constantly asked, and the answer given by a reference to Mr. Dowling's work may perhaps be unsatisfactory to many, as not sufficiently defining the period at which the Middle Ages may be said to terminate. By some of the best historical writers, the commencement and termination are variously stated. In a work recently published by George T. Manning, entitled *Outlines of the History of the Middle Ages*, with heads of analysis, &c., the Querist seems answered with more precision. Mr. Manning divides General History into *three* great divisions — Ancient History, that of the Middle Ages, and Modern History: the first division extending from the Creation to about four hundred years after the birth of Christ; the second from A.D. 400 to the close of the fifteenth century of the Christian era; the third embracing those ages which have elapsed since the close of mediæval times.

The Middle Age portions he divides into *five* great periods, denoted by the vast changes which took place in the course of that history, viz.:

A.D. 400 to A.D. 800, *First Period.*
A.D. 800 to A.D. 964, *Second Period.*
A.D. 964 to A.D. 1066, *Third Period.*
A.D. 1066 to A.D. 1300, *Fourth Period.*
A.D. 1300 to A.D. 1500, *Fifth Period.*

The doubling of the Cape of Good Hope being the last important event, which he places in 1497.

This is nearly the same view as taken by M. Lamé Fleury, who commences with the fall of the Western Empire in 476, and closes with the conquest of Granada by the Spaniards in 1492: thinking that memorable event, which terminated in a degree the struggle of the Western against the Eastern Empire, a better limit ("une limite plus rigoureusement exacte") than the taking of Constantinople by Mahomet II. in 1453, the date when this historical period is generally terminated by most writers.

Appended to this little volume is a list of remarkable dates and events, as also of battles and treaties during the Middle Ages. G.

CONSECRATORS OF ENGLISH BISHOPS.

(Vol. vii., pp. 132. 220.)

1. Ashurst Turner Gilbert, Bishop of Chichester, was consecrated Feb. 27, 1842, by the Archbishop of Canterbury, assisted by the Bishops of Lincoln and Llandaff.

2. Edward Field, Bishop of Newfoundland, April 28, 1844, by the Archbishop of Canterbury, assisted by the Bishops of London, Bangor, and Worcester.

3. Thomas Turton, Bishop of Ely;

4. John Medley, Bishop of Fredericton;

5. James Chapman, Bishop of Columbo;

May 4, 1845, by the Archbishop of Canterbury, assisted by the Bishops of London, Rochester, Lincoln, Hereford, Lichfield, and Bishop Coleridge.

6. Samuel Gobat, Bishop of the United Church of England and Ireland in Jerusalem, July 5, 1846, by the Archbishop of Canterbury, assisted by the Bishops of London, Calcutta, and Lichfield.

7. George Smith, Bishop of Victoria;

8. David Anderson, Bishop of Rupert's Land;

May 29, 1849, in Canterbury Cathedral, by the Archbishop of Canterbury, assisted by the Bishops of London, Winchester, and Oxford.

9. Francis Fulford, Bishop of Montreal, July 25, 1830, by the Archbishop of Canterbury, assisted by the Bishops of Oxford, Salisbury, Chichester, Norwich, and Toronto.

10. John Harding, Bishop of Bombay, Aug. 10, 1851, by the Archbishop of Canterbury, assisted by the Bishop of London and Bishop Carr.

11. Hibbert Binney, Bishop of Nova Scotia, March 25, 1851, by the Archbishop of Canterbury, assisted by the Bishops of London, Chichester, and Oxford.

12. John Lonsdale, Bishop of Lichfield, was consecrated in the chapel of Lambeth Palace.

I believe A. S. A. will find all his Queries answered in the above list; but as he may wish to know the names as well as the titles of the consecrating Bishops, I subjoin a list of them.

In the consecration of the first six bishops in the list, the Archbishop of Canterbury was Dr. William Howley; in all the others he was Dr. John Bird Sumner. The Bishop of Lincoln, wherever mentioned, was Dr. John Kaye. The Bishop of Llandaff was Dr. E. Coplestone; the Bishop of London was Dr. C. J. Blomfield; the Bishop of Bangor, Dr. Christopher Bethell; the Bishop of Worcester, Dr. H. Pepys; the Bishop of Rochester, Dr. George Murray; the Bishop of Hereford, Dr. Thomas Musgrave; the Bishop of Lichfield, Dr. John Lonsdale; the Bishop of Calcutta, Dr. Daniel Wilson; the Bishop of Winchester, Dr. C. R. Sumner; the Bishop of Oxford, Dr. Samuel Wilberforce; the Bishop of Salisbury, Dr. Edward Denison; the Bishop of Chichester, Dr. A. T. Gilbert; the Bishop of Norwich, Dr. Samuel Hinds; the Bishop of Toronto, Dr. John Strachan. TYRO.

Dublin.

"GRINDLE."

(Vol. vii., p. 107.)

The question of C. G. supplies a new instance of an ancient and heroic word still surviving in a local name. The only other places in England that I have as yet heard of are, *Grindleton* in the West Riding of Yorkshire, and a *Gryndall* in the East Riding. The authority for this latter is Mr. Williams' Translation of Leo's *Anglo-Saxon Names*, p. 7., note 3.

In old England, the name was probably not uncommon: it occurs in a description of landmarks in Kemble's *Codex Dipl.*, vol. ii. p. 172.: "on *grendles* mere."

There is a peculiar interest attaching to this word; or, I might say, it is invested with a peculiar horror, as being the name of the malicious fiend, the man-enemy whom Beowulf subdues in our eldest national Epic:

> "Wæs se grimma gæst Grendel háten,
> Mære mearc-stapa, se þe móras heóld,
> Fen and fæsten — fífel-cynnes eard
> Won-sæli wer . . . . . ."
>
> *Beowulf*, l. 203. *seqq.* — Ed. Kemble.

So he is introduced in the poem, when, in the dead of night, he comes to the hall where the warriors are asleep, ravining for the human prey. The following is something like the meaning of the lines: —

> "Grendel hight the grisly guest,
> Dread master he of waste and moor,
> The fen his fastness — *fiends among*,
> Bliss-bereft . . . . . ."

This awful being was no doubt in the mind of those who originated the name *grendles mere*, before quoted from Kemble. The name is applied to a locality quite in keeping with the ancient mythological character of *Grendel*, who held the moor and the fen. Most strikingly does the same sentiment appear in the name of that strange and wildering valley of the Bernese Oberland, in Switzerland:—I mean the valley of Grindelwald, with its two awful glaciers.

But when we come to consider the etymology of the name, we are led to an object which seems inadequate, and incapable of acting as the vehicle for these deep and natural sentiments of the inhuman and the horrible.

Grendel means, originally, no more than a *bar* or *rod*, or a palisade or lattice-work made of such bars or rods. Also a bar or bolt for fastening a door, or for closing a harbour. Middle-aged people at Zurich recollect when the old "Grindel" was still standing at the mouth of their river. This was a tremendous bar, by which the water-approach to their town could be closed against an enemy; who might otherwise pass from the Lake of Zurich down the river Limmat, into the heart of the town of Zurich.

It was in Germany that this word lived longest as a common substantive. There is no known instance of it in Anglo-Saxon, other than in proper names, and of these I know no more than are already enumerated above; whereas, in the Middle High German, it is by no means uncommon. It occurs in a mystery on the resurrection preserved in this dialect, and edited by Ettmüller, 1851 (*Dat Spil fan der Upstandinge*). I cannot now find the line, but it is used there for "the gates of hell." Cf. also Ziemann's *Mittelhochdeutsches Wörterbuch*, voc. GRINDEL.

Grimm, in his *Mythology*, establishes a connexion between *Grendel* and *Loki*, the northern half-deity half-demon, the origin of evil. He was always believed to have cunningly guided the shaft of Flöder the Blind, who, in loving sport, shot his brother Balder the Gay, the beloved of gods and men. So entered sorrow into the hitherto unclouded Asaland.

Grimm draws attention to the circumstance that Loki is apparently connected with the widespread root which appears in English in the forms *lock* and *latch*. Here is a very striking analogy,

and it is supported by an instance from the present German: *Höllriegel* = vectis infernalis, brand of hell, is still recognised as = *teufel;* or for an old witch = devil's dam.

And even in Latin documents we find the same idea represented. Thus, in a charter of King Edgar (*Cod. Dipl.*, No. 487.), which begins with a recital of the fall of man, and the need of escaping the consequent misery, we have the following:

"Quamobrem ego Eadgar, totius Britanniæ gubernator et rector, ut hujus miseriæ *repagulum* quam protoplastus inretitus promeruit . . . evadere queam, quandam ruris particulam . . . largitus sum," &c. &c.

As to the application of this name to localities, it seems to represent the same sentiment as the prefix of Giant, Grim, or Devil: and this sentiment would be that of the grand or awful in Nature, and mysterious or unaccountable in artificial works. I think we may then safely conclude, that all dikes, ditches, camps, cromlechs, &c., which have such titles attached to them, date from an age previous to the Saxons being in England. For example, if we did not know from other sources the high antiquity of Wayland Smith's Cave in Berkshire, we might argue that it was at least pre-Saxon; from the fact that the Saxons called it by the name of their Vulcan, and therefore that it appeared to them so mysterious as to be *dignus vindice nodus.*

If your correspondent C. G., or any of your readers, can, either from their reading or from local knowledge, add any further illustrations or examples of this ancient heathen word, I, for one, shall receive them gratefully. I. E.

Oxford.

MUMMIES OF ECCLESIASTICS.

(Vol. vi., pp. 53. 110. 205. 328.)

Although I have myself seen the natural mummies preserved at Kreuzberg on the Rhine, I can say nothing more with regard to them, than vouch for the accuracy of the accounts transmitted by your various correspondents under this head. Your Querist A. A. however may, if curious on this subject, be referred with advantage to Mr. T. J. Pettigrew's interesting *History of Egyptian Mummies.* In chap. xvii. of this work, many instances are adduced of the preservation of bodies from putrefaction by the desiccating properties of the natural air of the place in which they are contained. He says:

"In dry, and particularly calcareous vaults, bodies may be preserved for a great length of time. In Toulouse, bodies are to be seen quite perfect, although buried two centuries ago. In the vaults of St. Michael's Church, Dublin, the same effect is produced; and Mr. Madden says he there saw the body of Henry Shears, who was hanged in 1798, in a state of preservation equal to that of any Egyptian mummy."

Garcilasso de la Veya, and more recent historians, may be referred to for accounts of the mummy-pits of Peru, the dry air of which country is an effectual preventive of the process of putrefaction. One of the most curious spectacles, however, of this nature is to be found in the Catacombs of Palermo, where the traveller finds himself in the midst of some thousands of unburied bodies, which, suspended mostly by the neck, have become so distorted in form and feature in the process of desiccation, as to provoke an irrepressible smile in the midst of more solemn and befitting contemplations. (Sonnini's *Travels*, vol. i. p. 47.; Smyth's *Memoirs of Sicily and its Islands*, p. 88.)

Similar properties are also attributed to the air of the western islands of Scotland. "To return to our purpose," says P. Camerarius (*The Living Librarie*, translated by Molle, folio, London, 1625, p. 47.),—

"That which Abraham Ortelius reporteth after Gyrald de Cambren is wonderfull, that the bodies of men rot not after their decease, in the isles of Arran; and that therefore they bee not buried, but left in the open ayr, where putrefaction doth them no manner of hurt; whereby the families (not without amazement) doe know their fathers, grandfathers, great-grandfathers, and a long race of their predecessors. Peter Martyr, a Milannois, saith the same of some West Indians of Comagra. These bee his words: 'The Spaniards being entered the lodgings of this Cacick, found a chamber fulle of dead bodies, hanging by ropes of cotton, and asking what superstition that was, they received this answer, That those were the fathers, grandfathers, and great-grandfathers of the Cacick of Comagra. The Indians say that they keep such relikes preciously, and that the ceremonie is one of the points of their religion. According to his qualities while he lived, his bodie, being dead, is richly decked with jewels and precious stones.'"

Many other instances might be adduced, but you will now think that at least enough has been said on this subject. William Bates.

Birmingham.

VICARS-APOSTOLIC IN ENGLAND.

(Vol. vi., pp. 125. 297. 400.; Vol. vii., pp. 242. 243.)

Your correspondent A. S. A. seems very anxious to possess a complete list of the vicars-apostolic of England. With their names, and the date of their consecration and death, collected from various sources, I am able to supply him.

The last survivor of the Roman Catholic bishops consecrated in England prior to the reign of Elizabeth was Dr. Thomas Watson, appointed bishop of Lincoln in 1557 by Queen Mary, and deprived (on the accession of Elizabeth) in 1559.

Upon his death, in 1584, the Catholic clergy in England were left without a head, and the Pope some time after appointed an *arch-priest*, to superintend them, and the following persons filled the office:

Consecrated.		*Died.*
1598.	Rev. George Blackwell.	
—	Rev. George Birkhead	1614.
1615.	Rev. George Harrison	1621.

On the death of the latter the episcopate was revived by the pope in England, and one bishop was consecrated as head of the English Catholics.

Consecrated.		*Died.*
1623.	Dr. William Bishop	1624.
1625.	Dr. Richard Smith	1655.

1685. Dr. John Leyburn, with whom, in 1688, Dr. Giffard was associated; but almost immediately after this England was divided into four districts, and the order of succession in each was as follows:

London or Southern District.

Consecrated.		*Died.*
1685.	Bishop Leyburn	1703.
1688.	Bishop Giffard (translated from the Midland District, 1703)	1733.
1733.	Bishop Petre	1758.
1741.	Bishop Challoner	1781.
1758.	Bishop Honourable James Talbot	1790.
1790.	Bishop Douglas	1812.
1803.	Bishop Poynter	1827.
1823.	Bishop Bramston	1836.
1828.	Bishop Gradwell	1833.
1833.	Bishop Griffiths	1847.

Midland or Central District.

1688.	Bishop Giffard (translated to London, 1703).	
1703.	Bishop Witham (translated to the Northern District, 1716).	
1716.	Bishop Stonor	1756.
1753.	Bishop Hornihold	1779.
1766.	Bishop Honourable T. Talbot	1795.
1786.	Bishop Berington	1798.
1801.	Bishop Stapleton	1802.
1803.	Bishop Milner	1826.
1825.	Bishop Walsh (translated to London, 1848).	
1840.	Bishop Wiseman (coadjutor).	

Western District.

1688.	Bishop Ellis	1726.
1715.	Bishop Prichard	1750.
1741.	Bishop York	1770.
1758.	Bishop Walmesley	1797.
1781.	Bishop Sharrock	1809.
1807.	Bishop Collingridge	1829.
1823.	Bishop Baines	1843.

Northern District.

1688.	Bishop James Smith	1711.
1716.	Bishop Witham	1725.
1726.	Bishop Williams	1740.
1741.	Bishop Dicconson	1752.
1750.	Bishop Honourable F. Petre	1775.
1768.	Bishop Maire (coadjutor to Bishop Petre)	1769.
1770.	Bishop Walton	1780.
1780.	Bishop Gibson	1790.
1790.	Bishop William Gibson (brother to the preceding bishop)	1821.
1810.	Bishop Thomas Smith	1831.
1824.	Bishop Penswick	1836.
1833.	Bishop Briggs, removed to the new district of Yorkshire in 1840, and became Roman Catholic Bishop of Beverley in 1850.	

In 1840, England and Wales were divided among eight vicars-apostolic, and from that time until the year 1850 the following was the arrangement:

London.

Consecrated.		*Died.*
1833.	Bishop Griffiths	1847.
1825.	Bishop Walsh	1849.
1840.	Bishop Wiseman, at first coadjutor to Bishop Walsh here, as he had been in the Central District. Elevated to the archiepiscopate, 1850.	

Central.

1825.	Bishop Walsh, removed to London in 1848.	
1846.	Bishop Ullathorne; became Roman Catholic Bishop of Birmingham, 1850.	

Western.

1823.	Bishop Baines	1843.
1843.	Bishop Beggs	1846.
1846.	Bishop Ullathorne; removed to the Central District, 1848.	
1848.	Bishop Hendren, became Roman Catholic Bishop of Clifton, 1850.	

Northern.

1833.	Bishop Briggs; removed in 1840 to the new district of Yorkshire.	
1840.	Bishop Riddell	1847.
1848.	Bishop Hogarth; became Roman Catholic Bishop of Hexham, 1850.	

Eastern.

1840.	Bishop Wareing; became Roman Catholic Bishop of Northampton, 1850.	

Yorkshire.

1833.	Bishop Briggs, from the Northern District; became Roman Catholic Bishop of Beverley, 1850.	

Lancashire.

1840.	Bishop G. Brown; became Roman Catholic Bishop of Liverpool, 1850.	
1843.	Bishop Sharples (coadjutor)	1850.

Wales.

1840. Bishop T. J. Browne; became Roman Catholic Bishop of Newport, 1850.

In 1850 came another change, and one archbishop and twelve bishops were appointed to rule

over the Roman Catholic Church in England and Wales:

Archbishop of Westminster.

Consecrated.

1850. Cardinal Nicholas Wiseman.

Bishop of Hexham.

1850. William Hogarth.

Bishop of Beverley.

1850. John Briggs.

Bishop of Liverpool.

1850. George Brown.

Bishop of Birmingham.

1850. William Ullathorne.

Bishop of Northampton.

1850. William Wareing.

Bishop of Newport and Menevia.

1850. Thomas Joseph Browne.

Bishop of Nottingham.

1850. Joseph William Hendren (from Clifton); resigned his bishoprick, 1853.

Bishop of Clifton.

1850. Joseph William Hendren (removed in 1851 to Nottingham).

1851. Thomas Burgess.

Bishop of Salford.

1851. William Turner.

Bishop of Plymouth.

1851. George Errington.

Bishop of Shrewsbury.

1851. James Brown.

Bishop of Southwark.

1851. Thomas Grant.

The foregoing I believe to be, in the main, a correct account of the Roman Catholic episcopate in England and Wales from the accession of Elizabeth down to the present year. J. R. W.

Bristol.

BANBURY ZEAL, ETC.

(Vol. vii., p. 106.)

I have no doubt that the particular instance of *Zeal in the cause of the Church* at Banbury, which Addison had in mind when he wrote No. 220. of the *Tatler*, published Sept. 5, 1710, was a grand demonstration made by its inhabitants in favour of Dr. Sacheverell, whose trial had terminated in his acquittal on March 23 of that year. And my opinion is strengthened by the introduction almost immediately afterwards of a passage on the party use of the terms High Church and Low Church.

On June 3, 1710, the High Church champion made a triumphal entry into Banbury, which is ridiculed in a pamphlet called *The Banb . . y Apes, or the Monkeys chattering to the Magpye; in a Letter to a Friend in London.* On the back of the title is a large woodcut, representing the procession which accompanied the doctor; among the personages of which the Mayor of Banbury (as a wolf), and the aldermen (as apes), are conspicuous figures. Dr. Sacheverell himself appears on horseback, followed by a crowd of persons bearing crosses and rosaries, or strewing branches. The accompanying letter-press describes this procession as being closed by twenty-four tinkers beating on their kettles, and a "vast mob, hollowing, hooping, and playing the devil." There is another tract on the same subject, which is extremely scarce, entitled —

"An Appeal from the City to the Country for the Preservation of Her Majesty's Person, Liberty, Property, and the Protestant Religion, &c. Occasionally written upon the late impudent Affronts offer'd to Her Majesty's Royal Crown and Dignity by the People of BANBURY and WARWICK: Lond. 8vo. 1710."

To your correspondent H.'s (p. 222.) quotation from Braithwait's "Drunken Barnaby" may be added this extract from an earlier poem by the same writer, called "A Strappado for the Divell:"

"But now for Bradford I must haste away:
Bradford, if I should rightly set it forth,
Stile it I might *Banberry* of the North;
And well this title with the town agrees,
Famous for twanging *ale, zeal, cakes,* and *cheese.*"

A few words on "Banbury *Cakes*," and I have done. The earliest mention of them I am aware of (next to that in Camden's *Britannia*, published by Philemon Holland in 1608, and already referred to), is by Ben Jonson, in his *Bartholomew Fair*, written 1614; where he introduces "Zeal-of-the-Land Busy" as "a Banbury Man," who "was a *baker* — but he does dream now, and see visions: he has given over his trade, out of a scruple he took, that, in spiced conscience, *those cakes he made* were served to bridales, maypoles, morrisses, and such profane feasts and meetings." I do not know whether the sale of Banbury cakes flourished in the last century; but I find recorded in Beesley's *Hist. of Banbury* (published 1841) that Mr. Samuel Beesley sold in 1840 no fewer than 139,500 twopenny cakes; and in 1841, the sale had increased by at least a fourth. In Aug. 1841, 5,400 were sold weekly; being shipped to America, India, and even Australia. I fancy their celebrity in early days can hardly parallel this, but I do not vouch for the statistics.

J. R. M., M.A.

DR. SOUTH VERSUS GOLDSMITH, TALLEYRAND, ETC.

(Vol. vi., p. 575.)

This remarkable saying, like most good things of that kind, has been repeated by so many distinguished writers, that it is impossible to trace it to any one in particular, in the precise form in which it is now popularly received. I shall quote, in succession, all those who appear to have expressed it in words of the same, or a nearly similar, import, and then leave your readers to judge for themselves.

I cannot help thinking that the first place should be assigned to Jeremy Taylor, as he must have had the sentiment clearly in view in the following sentence:

"There is in mankind an universal contract implied in all their intercourses; and *words being instituted to declare the mind, and for no other end*, he that hears me speak hath a right in justice to be done him, that, as far as I can, what I speak be true; for else he by words does not know your mind, and then as good and better not speak at all."

Next we have David Lloyd, who in his *State Worthies* thus remarks of Sir Roger Ascham:

"None is more able for, yet none is more averse to, that circumlocution and contrivance wherewith some men shadow their main drift and purpose. *Speech was made to open man to man, and not to hide him;* to promote commerce, and not betray it."

Dr. South, Lloyd's cotemporary, but who survived him more than twenty years, expresses the sentiment in nearly the same words:

"In short, this seems to be the true inward judgment of all our politick sages, that *speech was given to the ordinary sort of men, whereby to communicate their mind, but to wise men whereby to conceal it.*"

The next writer in whom this thought occurs is Butler, the author of *Hudibras*. In one of his prose essays on the "Modern Politician," he says:

"He (the modern politician) believes a man's words and his meanings should never agree together: for he that says what he thinks lays himself open to be expounded by the most ignorant; and *he who does not make his words rather serve to conceal than discover the sense of his heart*, deserves to have it pulled out, like a traitor's, and shown publicly to the rabble."

Young has the thought in the following couplet on the duplicity of courts:

"When Nature's end of language is declin'd,
And men talk only to *conceal their mind*."

From Young it passed to Voltaire, who in the dialogue entitled "Le Chapon et la Poularde," makes the former say of the treachery of men:

"Ils n'emploient les paroles que pour *déguiser leurs pensées*."

Goldsmith, about the same time, in his paper in *The Bee*, produces it in the well-known words:

"Men who know the world hold that the true use of speech is not so much to *express* our wants, as to *conceal* them."

Then comes Talleyrand, who is reported to have said:

"La parole n'a été donnée à l'homme que pour *déguiser sa pensée*."

The latest writer who adopts this remark without acknowledgment is, I believe, Lord Holland. In his *Life of Lope de Vega* he says of certain Spanish writers, promoters of the *cultismo* style:

"These authors do not avail themselves of the invention of letters for the purpose of *conveying, but of concealing, their ideas*."

From these passages (some of which have already appeared in Vol. i., p. 83.) it will be seen that the germ of the thought occurs in Jeremy Taylor; that Lloyd and South improved upon it; that Butler, Young, and Goldsmith repeated it; that Voltaire translated it into French; that Talleyrand echoed Voltaire's words; and that it has now become so familiar an expression, that any one may quote it, as Lord Holland has done, without being at the trouble of giving his authority.

If, from the search for the author, we turn to consider the saying itself, we shall find that its practical application extends not merely to every species of equivocation, mental reservation, and even falsehood; but comprises certain forms of speech, which are intended to convey the *contrary* of what they express. To this class of words the French have given the designation of *contre-vérité*; and, to my surprise, I find that they include therein the expression *amende honorable*. Upon this point the *Grammaire des Grammaires*, by Girault Duvivier, has these remarks:

"La contre-vérité a beaucoup de rapport avec l'ironie. Amende honorable, par exemple, est une contre-vérité, une vérité prise dans un sens opposé à celui de son énonciation; car, au lieu d'être honorable, elle est infamante, déshonorante."

I have some doubts as to whether this meaning of *amende honorable* be in accordance with our English notion of its import; and I shall be thankful to any of your readers who will help me to a solution. I always understood that the term *honorable*, in this expression, was to be taken in its literal sense, namely, that the person who made an open avowal of his fault, or tendered an apology for it, was acting, *in that respect*, in strict conformity with the rules of honour. It is possible that, at first, the *amende honorable* may have been designed as a "peine infamante;" but its modern acceptation would seem to admit of a more liberal construction.

There are other expressions, framed upon this "lucus a non lucendo" principle, which may fairly be classed among *contre-vérités*. The French say that a thing is *à propos de bottes*, when it is altogether inappropriate. We all use the formula of "your most obedient, humble servant," even when we intend anything but humility or obedience.

HENRY H. BREEN.

St. Lucia.

IRISH RHYMES.

(Vol. vi., pp. 431. 539. 605.)

MR. CUTHBERT BEDE (Vol. vi., p. 605.) says "he thinks A. B. R. would have to search a long time, before he found, in the pages of Pope, such brogue-inspired rhymes as *rake well* and *sequel*, *starve it* and *deserve it*, *charge ye* and *clergy*, and others quoted by him at p. 431." Among the latter, I presume he chiefly relies on the rhymes *satire* and *hater*, *creature* and *nature*.

Of all these I am able to adduce parallel instances both from Dryden and Pope. And first, as to *rake well* and *sequel*. MR. BEDE is, of course, aware that these are double rhymes; that *quel* and *well* are good English rhymes; and that the brogue betrays itself only in the first syllable of each, *rake* and *se*. It is, in fact, the same sort of rhyme as *break* and *weak*, which is of such frequent occurrence both in Dryden and Pope. Here is an example from each:

> "Or if they should, their interest soon would *break*,
> And with such odious aid make David *weak*."
> *Absalom and Achitophel.*

> "Men in their loose, unguarded hours they *take*;
> Not that themselves are wise, but others *weak*."
> *Essay on Man.*

The next "brogue-inspired rhyme" is *starve it* and *deserve it*. Here, as in the former instance, the last syllables rhyme correctly, and the objection is confined to *starve* and *deserve*. Let us see what Dryden says to this:

> "Wrong conscience, or no conscience, may *deserve*
> To thrive, but ours alone is privileged to *starve*."
> *Hind and Panther.*

And Pope:

> "But still the great have kindness in *reserve*:
> He help'd to bury whom he help'd to *starve*."
> *Prologue to the Satires.*

Of this species of rhyme I have noted *three other* instances in Dryden, and *two* in Pope.

As regards the rhyme *charge ye* and *clergy*, no instance, in the same words, occurs in Dryden or Pope. They did not write much in that sort of doggerel. But the brogue, even here, is nothing more than the confounding of the sounds of *a* and *e*, which is so beautifully exemplified in the following couplet in Dryden:

> "For yet no George, to our *discerning*,
> Has writ without a ten years' warning."
> *Epistle to Sir G. Etheredge.*

Next, we have the rhyme *satire* and *hater*. The following in Dryden is quite as bad, if not worse:

> "Spiteful he is not, though he wrote a *satire*,
> For still there goes some thinking to *ill-nature*."
> *Absalom and Achitophel.*

Of this rhyme *satire* and *nature*, I can adduce two other instances from Dryden.

In the same category we must place *nature* and *creature*, *nature* and *feature*. Here is an example from Dryden; and I can bring forward two others:

> "A proof that chance alone makes every *creature*
> A very Killigrew without good *nature*."
> *Essay upon Satire.*

And here is one from Pope:

> "'Tis a virgin hard of *feature*,
> Old and void of all good *nature*."
> *Answer to "What is Prudery?"*

Can MR. BEDE produce anything to match the following sample of the *crater*, to be found in our most polished English poet?

> "Alas! if I am such a *creature*,
> To grow the worse for growing *greater!*"
> *Dialogue between Pope and Craggs.*

It will be seen, from the foregoing quotations, that the rhymes described as Irish were, a century and a half ago, common to both countries,—a fact which MR. BEDE was probably not sufficiently aware of when he introduced the subject in "N. & Q." For obvious reasons, the use of such rhymes, at the present day, would be open to the imputation of "Irishism;" but it was not so in the days of Swift.

HENRY H. BREEN.

St. Lucia.

In a former Number I drew attention to that peculiar fondness for "Irish rhymes" which is more evident in Swift than in any other poet; and another correspondent afterwards gave examples to show that "our premier poet, Pope," sometimes tripped in the same Hibernian manner. In looking over an old volume of the *New Monthly Magazine*, during the time of its being edited by the poet Campbell, I have stumbled upon a passage which is so *apropos* to the subject referred to, that I cannot resist quoting it; and independent of its bearing on our Irish rhyming discussion, the passage has sufficient interest to excuse my making a Note of it. It occurs in one of a series of papers called "The Family Journal," supposed to have been written by the immediate descendants of the "Will Honeycomb" of the *Spectator*. A dinner-

party is assembled at Mr. Pope's, when the conversation takes this turn:

"Mr. Walscott asked if he (Dryden) was an Englishman or an Irishman, for he never could find out. 'You would find out,' answered Mr. Pope, 'if you heard him talk, for he cannot get rid of the habit of saying *a* for *e*. He would be an Englishman with all his heart, if he could; but he is an Irishman, that is certain, and with all his heart too in one sense, for he is the truest patriot that country ever saw. . . . . You must not talk to him about Irish rhymes,' added Mr. Pope, 'any more than you must talk to me about the *gods* and *abodes* in my Homer, which he quarrels with me for. The truth is, we all write Irish rhymes, and the Dean contrives to be more exact that way than most of us.' 'What!' said Mr. Walscott, 'does he carry his Irish accent into his writings, and yet think to conceal himself?' Mr. Pope read to us an odd kind of Latin-English effusion of the Dean's, which made us shake with laughter. It was about a consultation of physicians. The words, though Latin in themselves, make English when put together; and the Hibernianism of the spelling is very plain. I remember a taste of it. A doctor begins by inquiring,

"'Is his Honor sic? Præ lætus felis pulse. It do es beat veris loto *de*.'

"Here *de* spells *day*. An Englishman would have used the word *da*.

"'No,' says the second doctor; 'no, notis as qui cassi e ver feltu metri it,' &c.

"*Metri* for *may try*.

"Mr. Pope told us that there were two bad rhymes in the *Rape of the Lock*, and in the space of eight lines:

"'The doubtful beam long nods from side to side;
At length the wits mount up, the hairs subside.

. . . . . .

But this bold lord, with manly strength endued,
She with one finger and a thumb subdued.'

"*Mr. Walscott.* 'These would be very good French rhymes.'

"*Mr. Pope.* 'Yes, the French make a merit of necessity, and force their poverty upon us for riches. But it is bad in English. However, it is too late to alter what I wrote. I now care less about them, notwithstanding the Doctor. When I was a young man, I was for the free *disinvolte* way of Dryden, as in the *Essay on Criticism*; but the town preferred the style of my pastorals, and somehow or other I agreed with them. I then became very cautious, and wonder how those lines in the *Lock* escaped me. But I have come to this conclusion, that when a man has established his reputation for being able to do a thing, he may take liberties. Weakness is one thing, and the carelessness of power another.'"—*New Monthly Magazine*, vol. xiii. (1825), pp. 551, 552.

With regard to the French rhyme, I see, in a note to *Odes and other Poems*, by Henry Neele, 1821, that he apologises for rhyming *multitude* with *solitude*, by saying:

"It is of that kind which is very common in French, but I fear hardly justified by English practice. Still, 'La rime est une esclave, et ne doit qu'obéir.'"

I would append to this Note a Query. Where in Swift's works is the "Latin-English effusion of the Dean's" to be met with?* or is it composed for him by the writer of the article? I only know of two such effusions really written by Swift; the *Love Song*, "Apud in is almi des ire," &c., and the *Epigram on Dic:*

"Dic, heris agro at an da quarto finale
Fora ringat ure nos an da stringat ure tale."

I should also like to know the author of the clever series of papers from which I have quoted.

CUTHBERT BEDE, B.A.

COUNT GONDOMAR.

(Vol. v., p. 489.)

Your correspondent W. STANLEY SIMMONDS will find a lengthy account of this notable Spanish Don — Diego Sarmiento de Acuña, Conde de Gondomar — in the *Nobiliario genealogico de los Reyes y Titulos de España* of Lopez de Haro, folio, Madrid, 1622, vol. i. pp. 236—238. In this notice he chiefly figures, strange to say, as a military character! At the ripe age of *seventeen* this "famous captain" is said to have chastised the insolence of that bold "English pirate, Francisco Draques," who in 1584 had had the temerity to land somewhere near Bayona, his sole object being of course plunder. Don Diego guarded well his territory of Tuy when the same formidable "dragon," in the year 1589, made his appearance before Coruña; and again in 1596, when the English Armada visited ill-fated Cadiz. Being a person of "great parts," the Count was despatched to England as ambassador in 1613, and during the five years that he resided in this country, "the king and his nobility showered upon him favours and honours innumerable." He once told James that the flour of England (meaning the gentry) was very fine, but the bran (meaning the common people) was very coarse; "*La harina de Inglatierra es muy delgada y fina, pero el afrecho es muy grossero*,"—for Gondomar, like the learned Isaac Casaubon, had been subject to the grossest insults from the London rabble. We next find ranked among his praiseworthy deeds the following atrocious one:

"Hizo cortar la cabeça al General Ingles Wbaltero Rale (Sir Walter Raleigh) por aver intentado descubrimiento en las Indias Occidentales de Castilla a su partida."

Another meritorious action is added:

"A su instancia perdonó la Magestad de aquel Re (James I.) a sesenta sacerdotes que estavan presos y condenados por causa de la religion, y a otros muchos Catolicos, passandolos todos consigo a Flandes."

[* See "Consultation upon a Lord that was Dying," in Swift's *Works*, ed. Scott, vol. xiii. p. 471. — ED.]

The title of Count Gondomar was conferred upon him by Philip III. in 1617, but the date of his death is still a desideratum. Many anecdotes concerning him are to be seen scattered in Howel's *Treatise of Ambassadors.* W. M. R. E.

DOOR-HEAD INSCRIPTIONS.

(Vol. vi., p. 543.)

B. B. WOODWARD (urged, probably, by R. RAWLINSON'S question in Vol. vi., p. 412.) sends you the following inscription,

"Sit mihi nec glis servus, nec hospes hirudo,"

copied from over the entrance to an old hostel in the town of Wymondham, Norfolk. He says he quotes from memory.

Vol. vii., p. 23., you give an English translation of the inscription:

"From servant lazy as dormouse,
Or leeching guest, God keep my house;"

but suggest that "hirudo" should be "hirundo," and produce some apt classical quotations supposing it may be so, requesting MR. WOODWARD to look again at the original inscription.

In a recent Number (Vol. vii., p. 190.) MR. WOODWARD appears to have done this, and sends you the inscription correctly (as I beg to vouch, having often read and copied it, and living within four miles of the spot), thus:

"Nec mihi glis servus, nec hospes hirudo."

Permit me to add to this corroboration, that I should venture a different translation of the word "hospes" from your correspondent's, and render the notice thus:

"Good attendance and cheap charges:"

taking "hospes" not as guest but host, and the literal words, "My servant is not a dormouse, nor (I) the host a leech."

Ainsworth gives authority for "hospes" meaning host as well as guest, and quotes Ovid's *Metamorphoses* in support of it. JOHN P. BOILEAU.

Ketteringham Park, Wymondham, Norfolk.

With due respect to your correspondent A. R. R., the word "hospes" most probably means host, not guest.

"Sit mihi nec servus glis, nec hospes hirudo."

In Blomfield's *Norfolk* (but I cannot now lay my finger on the passage) the line is given as an inscription on the lintel of a door of an ancient hostelry, carved in oak. If so, the line may be rendered—

"No maid like dormouse on me wait,
Nor leech-like host be here my fate."

But, on the supposition that *guest* is the proper meaning, "hirudo" might be taken in the sense of a greedy guest, although this would not be complimentary to the older hospitality. And even in the sense of gossiping, "hirudo" would not be so inappropriate an imitation of the "recitator acerbus" at the conclusion of the *Ars Poetica:*

"Nec missura cutem nisi plena cruoris hirudo."

E. L. B.

Ruthin.

PHOTOGRAPHIC NOTES AND QUERIES.

Photographic Gun-Cotton.—The "doctors differ" not a little in their prescriptions for preparing the best gun-cotton for photographic use. How shall the photographer decide between them?

DR. DIAMOND ("N. & Q.," Vol. vi., p. 277.) says (I quote briefly), "*Pour upon* 100 grains of cotton an ounce and a half of nitric acid, previously mixed with one ounce of strong sulphuric acid. Knead it with glass rods *during five minutes*," &c.

Mr. Hunt, quoting (apparently with approbation) from MR. ARCHER, says (p. 260., 3rd edit.), "Take one ounce by measure of nitric acid, mixed with one ounce by measure of ordinary sulphuric acid, and *add to them* eighty grains of cotton; well stir," &c., "*for not more than* FIFTEEN SECONDS," &c. "It will be seen that the cotton is not exposed to the action of the mixed acids in this last mode longer than is necessary to saturate the cotton; should the action be continued further, the solubility of the cotton is entirely lost."

Not only is the order of manipulation different (a point probably not material), but the time between "five minutes" and "fifteen seconds" must exercise a most important influence on the result. Who is right? COKELY.

Sealing-wax for Baths.—I notice in your answers to correspondents (No. 176., p. 274.), that you inform H. HENDERSON that glass may be cemented for baths with sealing-wax. May I recommend to H. HENDERSON the use of gutta percha, instead of glass, for that purpose? Sheet gutta percha is now very cheap, and the baths are most easily made. I have had one of my own making in constant use since last July, having never emptied it but twice, to filter the nitrate of silver solution. It is not liable to breakage. The joinings are much less liable to leakage. And when it is necessary to heat slightly the silver solution (as it has been during the late cold weather), I have adopted the following simple plan: Heat moderately a stout piece of plate glass; plunge it into the bath; repeat the operation according to the size of bath. It is very useful to make a gutta percha cap to cover over the bath when not in use; it protects it from dust and evaporation, and saves the continual loss of materials arising from pouring the solution backwards and forwards. For home-work I have reduced

the whole operation to a very simple system. My bath, hypo-soda, developing fluid (of which, as it keeps so long, I make ten ounces at a time), are always ready in a small closet in my study. These I arrange on my study-table: a gutta percha tray, a brass levelling-stand upon it, a jug of soft water, and half-a-dozen small plates to place my pictures on, after treating them with the hypo-solution (for, to save time, I do not finish washing them until I have done all the pictures I require). All these things I can prepare and arrange in less than ten minutes, and can as easily return them to their places afterwards.

With regard to MR. MABLEY'S process, described in "N. & Q.," No. 176., p. 267., as I am but a beginner myself, and have much to learn, I should be sorry to condemn it; but I should fear that his pictures would not exhibit sufficient contrast in the tints. Nor do I see the advantage the pictures would possess, if they did, over positives taken by our process. We amateurs in the country labour at present under great disadvantages, some of which I think the Photographic Society will remove. I am myself quite unable to form an idea what the collodion pictures done by first-rate photographers are like. All the positives done by amateurs in this part of the world, and developed by pyrogallic acid, which I have seen, present a dirty brown hue, by no means pleasing or artistic; and I have seen but very few, either developed by pyrogallic acid or protosulphate of iron, free from blemishes. I think if we were to act upon the suggestion made in "N. & Q." some time back, and send the editor a specimen of our performances, it would be a slight return for his endeavours in our behalf; and he would, I doubt not, honestly tell us whether our pictures were tolerable or not. I, for one, shall be very happy to do so.

J. L. SISSON.

Edingthorpe Rectory.

Developing Chamber. — I think MR. SISSON will find some difficulty in applying his very excellent idea of a sheet India rubber lighting medium to his portable laboratory, as the vapour of the ether will act upon it and render it sticky and useless after one or two usings. Allow me to suggest what I am in the habit of using, viz. a double layer of yellow glazed calico, stuck together with a little common drying oil, and allowed to dry for a few days: this causes a perfect exclusion of the actinic rays, and is very durable.

F. MAXWELL LYTE.

Falkland, Torquay.

The Black Tints on Photographic Positives. — A correspondent having inquired how these were obtained, and another replying that it was caused by starch, I beg to offer a process to your readers as to how they may obtain those carbonic tints; though I must premise that the process requires some skill, and is not always successful, though always sure to make them black: but on occasions of failure the lights sink, and the brilliancy of the picture is lost. That it is not starch in the French process, unless that vehicle contains some preparation, I am tolerably certain; the chloride of barium will often produce black images, though very uncertain; and the black process as given by Le Gray is uncertain also. For myself, I generally prefer the colour given by ammoniac salt; it is artistical and sufficient for any purpose. The present process, which I use myself when I require a black colour, with its imperfections, I offer to the photographic readers of "N. & Q.," and here it is.

Take a two-ounce vial, and have some powdered litharge of lead, by some called gold or scale litharge; pound it fine in a Wedgewood mortar, and put in the vial about one scruple; pour on it about half an ounce of Beaufoy's acetic acid, but do not replace the cork or stopper, as the gas evolved is very active, and will burst the vial, placing the operator's eyes in jeopardy; agitate and allow it to stand some hours to settle, or leave it till next day, when it will be better for the purpose: then decant the clear part and throw the fæces away, return the solution into the bottle, and fill up with distilled water. The positive paper being now prepared with the ammonio-nitrate of silver, and placed as usual in the sun, the artist must remove it when a tolerably distinct image is visible, but not altogether up: this is *one* of the niceties of the process; if it is too much done the blacks will be too black, and if not enough they will be feeble and want richness; it is when a visible image of the whole is developed: at this point put the positive into cold water; this will remove a great deal of the silver that has not been acted upon by the light: let it soak three or four minutes; take it out and blot off the water, laying a clean piece of paper below. Now pour a small quantity of the solution of lead on one end, and with a glass rod pass it carefully over every part; blot it off, and giving the paper a little time to dry partially, pass over a solution of newly made gallic acid; the shadows will rapidly become perfectly blank, and the picture will come up. But *another* nicety in the process is the point at which it must be plunged into hyposulphite of soda solution; if plunged in too soon the black will be mingled with the sepia tints, and if too late the whole tint will be too black. I offer it, however, because I know its capabilites of improvement, and the intensity of the black is sometimes beautiful: it is better suited for architectural subjects, where there is but little sky, as it will lay a faint tint over it; but if a sky is attempted, it must be kept under by a brush with a little hyposulphite of soda solution, touching it care-

fully. The time it will take in becoming black will not exceed one minute; but as the eyesight is the guide, the moment the tints have changed from red to black is the proper time to arrest its further progress: the combination thus obtained will not change, nor, I believe, become faint by time; but I repeat it may be much improved, and if any abler hand, or one with better means at his disposal, will take the trouble to examine its capabilities, I shall be very thankful for his notes on the subject.

N.B. The solution of lead must contain acid; and if by keeping it does not change litmus-paper, acid must be added till it does. WELD TAYLOR.

7. Conduit Street West.

Replies to Minor Queries.

Contested Elections (Vol. vii., p. 208.).—There is a very fair history of the boroughs of Great Britain, by Edwards, in 3 vols. 8vo., printed by Debrett in 1792. J. B.

X. Y. Z. is informed that a compilation on the subject to which his Query relates was published a few years since in Leeds by Henry Stooks Smith. Speaking from recollection, it appears to be a work of some research; but I cannot say how far it is to be relied on. It may, perhaps, be one of the unfortunate works which have already fallen under his censure. J. B.

Prestwich.

Suicide at Marseilles (Vol. vii., p. 180.).—In Montaigne's *Essays* I find,—

"In former times there was kept, in our city of Marseilles, a poison prepared out of hemlock, at the public charge, for those who had a mind to hasten their end, having first, before the Six Hundred, which were their Senate, given an account of the reasons and motives of their design; and it was not otherwise lawful than by leave from the magistrate, and upon just occasion, to do violence to themselves. The same law was also in use in other places."—Book ii. chap. iii., at end.

This, however, is not the original authority required by your correspondent.

In the earlier part of the same chapter, "Plutarch, *On the Virtuous Deeds of Women*," is referred to as the authority for the statement which Montaigne makes of

"The Milesian virgins, that by an insane compact hanged themselves, one after another, until the magistrate took order in it, enacting that the bodies of such as should be found so hanged should be drawn by the same halter, stark naked, through the city."

J. P.

Birmingham.

Acts, xv. 23. (Vol. vii., p. 204.).—From the notes to Tischendorf's *Greek Testament*, it appears that καὶ οἱ is omitted by Griesbach, ed. II. anno 1806, as well as by Lachman, on the authority of the four most ancient Greek MSS. distinguished as A, B, C, and D, confirmed by the versio Armenica, and so quoted by Athanasius, Irenæus, Pacian, and Vigilius. The MS. A is referred by Tischendorf to the latter half of the fifth century, and is the Alexandrian MS. in the British Museum. B is the Vatican codex of about the middle of the fourth century. C the codex Ephraemi Syri rescriptus at Paris, and is of the first half of the fifth century; and D is Beza's MS. at Cambridge, of about the middle of the sixth century. MR. SANSOM may find a very interesting letter upon this subject from Dr. Tregelles to Dr. Charles Wordsworth, the present Bishop of St. Andrew's, which was published *very recently* in the *Scottish Ecclesiastical Journal*, and in which that learned critic defends the omission of the καὶ οἱ. I regret that I cannot furnish him with the number of that journal, but it was not more than three or four back.

I hope that MR. SANSOM will inform your readers of the ultimate result of his inquiries on this interesting subject. P. H.

Serpent's Tongue (Vol. vi., p. 340.).—The *Lingua Serpentina* of old MSS., and the fossil now commonly termed a Shark's-tooth. In former days, few pilgrims returned from the East without bringing at least one of those curious stones. Being principally found in Malta, it was said they were the tongues of the vipers, which once infested that island, and which St. Paul had turned into stone. Considered to be antidotes, and possessed of talismanic qualities, they were set in cups, dishes, knife-handles, and other requisites for the table. W. PINKERTON.

Ham.

Croxton or Crostin of Lancashire (Vol. vii., p. 108.).—A full account of the parish of Croston (not Crostin), which was formerly very extensive, but is now divided into the six parishes of Croston, Chorley, Hesketh, Hoole, Rufford, and Tarleton, may be found in Baines's *Lancashire*, vol. iii. pp. 395. to 440. There does not appear to have been a family of Croston of any note, though the name is common in the county. In Burke's *Heraldic Dictionary*, I find three families named Croxton; the principal one being of Croxton in Cheshire, since temp. Hen. III. Their arms are—Sable, a lion rampant arg. debruised by a bend componée or and gu. BROCTUNA.

Bury, Lancashire.

Robert Dodsley (Vol. vii., p. 237.).—In the *Biographia Dramatica* it is stated that "this author was born *near* Mansfield, in Nottinghamshire, *as it is supposed;*" and this supposition was,

not improbably, founded on the following lines, which occur in one of his poems, as Mansfield is situated in the forest of Sherwood:

> "O native Sherwood! happy were thy Bard,
> Might these, his rural notes, to future time,
> Boast of tall groves, that nodding o'er thy plain,
> Rose to their tuneful melody."

TYRO.

Dublin.

Lord Goring (Vol. ii., pp. 22. 65.; Vol. vii., p. 143.). — In the order-books of the council of state, I find that William Killegrew was, on the 1st Oct., 1642, appointed lieutenant-colonel of the regiment of Colonel Goringh, *vice* Thomas Hollis, deceased; and that, on the 26th March, 1647, he was named colonel of the same regiment, *vice* Colonel Goringh, resigned. That the last-mentioned colonel is *George* Goringh we learn from the war-budget (Staat van Oorlog) of 1644, where the salaries of

Colonel George Goringh - - - - - - iij^{c}£
William Killegre, Lieutenant-Colonel - lxxx£

are charged on the province of Holland. It nowhere appears from official reports that Lord Goring held a higher military rank than that of colonel in the Netherlands army. That he left England previous to 1645 is proved not only by the above, but also by his presence, as colonel in the service of Spain, at the siege of Breda in 1637. If he afterwards served in the Spanish army as lieutenant-general, what could have induced him at a later period to accept the rank of colonel in the army of the States? —t.

In the *Irish Compendium, or Rudiments of Honour*, vol. iii. pp. 64, 65., 2nd ed.: London, 1727, we read that Lord Richard Boyle, born in 1566, married as second wife "Catharine, only daughter to Sir Jeffry Fenton; by her had five sons and seven daughters, of which the Lady Lettice was married to *George Lord Goring*." — V. D. N. *From the Navorscher.*

Chaplains to Noblemen (Vol. vii., p. 163.). — There is, in the Faculty Office in Doctors' Commons, an entry kept of the appointments of chaplains when brought to be registered. Under what authority the entry is made does not seem very clear. The register does not extend beyond the year 1730, though there may be amongst the records of the office in St. Paul's some earlier notices of similar appointments. G.

The Duke of Wellington Maréchal de France (Vol. vii., p. 283.). — The Duke of Wellington is indebted to the writer in the *Revue Britannique* for his dukedom and bâton of France, and not to Garter King-at-Arms. No such titles were attributed to his Grace or proclaimed by Garter, as a reference to the official accounts in the *London Gazette* will show. The Order of St. Esprit was the only French honour ascribed to him; that Order he received and frequently wore, the insignia of which were displayed, with his numerous other foreign honours, at the lying-in-state. Such being the case, Garter will not perhaps be expected to produce the diploma for either the title of *Duc de Brunoy* or the rank of *Maréchal de France*. C. G. Y.

Lord North (Vol. vii., p. 207.). — MR. FORSTER has, it seems, blundered a piece of old scandal into an insinuation at once absurd and treasonable. The scandal was *not* of Lord Guilford and the Princess Dowager, but of Frederick Prince of Wales and Lady Guilford. On this I will say no more than that the supposed resemblance between King George III. and Lord North is very inaccurately described by MR. FORSTER in almost every point except the *fair complexion*. The king's figure was not clumsy — quite the reverse, nor his face homely, nor his lips thick, nor his eyebrows bushy, nor his eyes protruding like Lord North's; but there was certainly something of a general look which might be called resemblance, and there was above all (which is not alluded to) the curious coincidence of the *failure of sight* in the latter years of both. Lord North was the only son of Lord Guilford's *first* marriage: I know not whether the children of the *second* bed inherited defective sight; if they did, it would remove one of the strongest grounds of the old suspicion. C.

Mediæval Parchment (Vol. vii., p. 155.). — The method of preparing parchment for illumination will be found in the *Birch and Sloane MSS.*, under "Painting and Drawing," &c., where are a number of curious MS. instructions on the subject, written chiefly in the sixteenth century, in English, French, and Italian.

Sir Frederic Madden, in the Introduction to *Illuminated Ornaments*, fol. 1833, and Mr. Ottley, in *Archæologia*, vol. xxiv. art. 1., have both written very minutely on the subject of illuminating, but their observations are too long for quotation. E. G. B.

I remember reading in an old French work the process used in illuminating parchments, and remember that the gilding was laid upon garlic juice; it might very possibly be diluted with proof spirits of wine; at all events, no parchments can bear water at whatever time they may have been prepared: the process of making them wear out with water would turn them into leather. The work I allude to was brought out, I recollect, under the auspices of the French Academy. W. T.

"*I hear a lion*," *&c.* (Vol. vii., p. 205.). — These lines (corrupted by your correspondent SAGITTA into *five*) are two couplets in Bramstone's lively poem of the *Art of Politics*. They are a versification of a shrewd question put by Colonel Titus in the debate on the celebrated bill for *excluding* James Duke of York. C.

The *Art of Politics*, by the Rev. Mr. Bramston, contains the following lines, which will, I apprehend, give your correspondent the required information:

"With art and modesty your part maintain;
And talk like Col'nel Titus, not like Lane.
The trading knight with rants his speech begins,
Sun, moon, and stars, and dragons, saints, and kings:
But Titus said, with his uncommon sense,
When the exclusion-bill was in suspense,
I hear a lion in the lobby roar;
Say, Mr. Speaker, shall we shut the door
And keep him there, or shall we let him in
To try if we can turn him out again?"

Mr. Bramston's poem is in the first volume of Dodsley's *Collection*.

Perhaps some of your correspondents may be able to refer to a cotemporary account of Colonel Titus's speech on the Exclusion Bill.

C. H. COOPER.

Cambridge.

Fercett (Vol. vi., p. 292.). — The term *Fercett* is probably intended as the *designation* of some collection in MS. of family evidences and pedigrees. It was usual among our ancestors thus to inscribe such collections either with the name of the collector, or that of the particular family to whom the book related. Thus the curious MS. in the library of the City of London, called *Dunthorne*, and containing ancient municipal records, is so called from its collector, whose name was Dunthorne. Instances of such titles are to be found in the collections of Gervase Holles in the *Lansdowne MSS.*, where one of such books is referred to as *Trusbutt*. E. G. B.

Old Satchells (Vol. vi., p. 160.; Vol. vii., p. 209.). — Your correspondent J. O. seems not to be aware that another and a fourth edition of *Old Satchells' True History* ("with copious additions, notes, and emendations," under the editorial superintendence of William Turnbull, Esq., F.S.A.) is in course of preparation 'neath the fostering care of Mr. John Gray Bell, the *pro amore* publisher of so many historical and antiquarian tracts of interest. Mr. Bell has already given to the world a *Pedigree of the Ancient Family of Scott of Stokoe*, edited, with notes, by William Robson Scott, Ph. D., of St. Leonard's, Exeter, from the original work compiled by his grandfather, Dr. William Scott, of Stamfordham, Northumberland, then (1783) representative of the family. The latter gentleman left behind him a large and valuable collection of MSS. relative to the family, which, as I learn from the prospectus, will be called into requisition in the forthcoming reprint of the *Old Souldier of Satchell*. Possibly the publishers of the second and third editions may have been assisted in their labours by the learned doctor in question, whose already quoted *Pedigree of the Scotts of Stokoe* was issued only a few years prior to the appearance of the Hawick edition of 1786, not 1784, as accidentally misprinted in J. O.'s interesting communication. T. HUGHES.

Chester.

Curtseys and Bows (Vol. vii., p. 156.). — In the interlude of *The Trial of Treasure*, by Purfoote, 1567 (page 14. of reprint), Inclination says to Gredy-gutte:

"Ise teach you to speake, I hold you a pounde!
Curchy, lob, curchy downe to the grounde.
Gre. Che can make curchy well enowe.
Inc. Lower, olde knave, or yle make ye to bowe!"

For *rationale* of bows and curtseys, see "N. & Q.," Vol. v., p. 157., though I fancy the *bob* curtseys are the ones referred to. THOS. LAWRENCE.

Ashby-de-la-Zouch.

The Rev. Joshua Marsden (Vol. vii., p. 181.). — This gentleman was born at Warrington in the year 1777. In the year 1800 he offered himself, and was accepted by the Wesleyan Methodist Conference, as a missionary to British North America, where he laboured for several years. He removed thence to Bermuda. In 1814 he returned to England with a constitution greatly impaired, but continued to occupy regular stations under the direction of the Conference until 1836, when, worn out by affliction, he became a supernumerary, and resided in London, where he occasionally preached as his health permitted. He died August 11, 1837, aged sixty. JOHN I. DREDGE.

A memoir and portrait of the Rev. Joshua Marsden will be found in the *Imperial Magazine*, July, 1830. He was at that period a preacher among the Wesleyan Methodists, having been for many years previously a missionary in connexion with that people. He was an amiable, ingenious, and worthy man, and although not a powerful, a pleasing poet. Among other things, he published *Amusements of a Mission*, *Forest Musings*, and *The Evangelical Minstrel*. J. H.

Sidney as a Christian Name (Vol. vii., p. 39.). — Your correspondent R. D. B., of Baltimore, is informed that the name of Sidney is extremely common in North Wales as a Christian name of either sex, but more particularly of the female.

There seems to be no tradition connected with its use. In this part of the principality, the name

has generally been assumed more from its euphonistic character than from any family connexion.

E. L. B.

Ruthin.

The Whetstone (Vol. vii., p. 208.).—In your No. 174. of "N. & Q.," E. G. R. alludes to the *Game of the Whetstone*. The following quotation, as bearing on that subject, may not be uninteresting to your readers:

"In the fourth year of this king's (Edward VI.) reign, in the month of September, one Grig, a poulterer of Surrey (taken among the people for a prophet, in curing of divers diseases by words and prayers, and saying he would take no money), was, by command of the Earl of Warwick, and others of the Council, set on a scaffold in the town of Croidon, in Surrey, with a paper on his breast, wherein was written his deceitful and hypocritical dealings: and after that, on the eighth of September, set on a pillory in Southwark, being then Our Lady Fair there kept; and the Mayor of London, with his brethren the aldermen, riding through the fair, the said Grig asked them and all the citizens forgiveness.

"'Of the like counterfeit physicians,' saith Stow, 'I have noted, in the summary of my *Chronicles* (anno 1382), to be set on horseback, his face to the horse-tail, the same tail in his hand as a bridle, a collar of jordans about his neck, a *whetstone* on his breast; and so led through the city of London, with ringing of basons, and banished.'

"Whereunto I had added (with the forementioned author) as followeth:— Such deceivers, no doubt, are many who, being never trained up in reading or practice of physicke and chirurgery, do boast to doe great cures, especially upon women; as to make them straight that before were crooked, corbed, or cramped in any part of their bodies, &c. But the contrary is true; for some have received gold, when they have better deserved the whetstone."— Goodall's *Royal College of Physicians*: London, 1684, p. 306.

J. S. S.

Bath.

Surname of Allen (Vol. vii., p. 205.).—Perhaps A. S. A. may find the following words in Celtic of use to him in his researches as to the origin of the name of Allan:—*Adlann*, pronounced *allănn*, means a spearman or lancer; *aluin*, a white hind or fawn (Query, Do any of the name bear a hind as a crest?); *allin*, a rocky islet; *alain*, fair, bright, fair-haired, &c.

FRAS. CROSSLEY.

Belatucadrus (Vol. vii., p. 205.).— Papers concerning the god Belatucadrus are to be found in the *Archæologia*, vol. i. p. 310., vol. iii. p. 101., vol. x. p. 118. I take these references from Mr. Akerman's useful Archæological Index.

C. W. G.

Pot-guns (Vol. vi., p. 612.; Vol. vii., p. 190.).—In the parish of Halvergate, a train of seventeen pot-guns is kept at the blacksmith's shop. MR. WOODWARD is correct in stating that they are "short cylinders set perpendicularly in a frame, flat-candlestickwise;" but each pot-gun at Halvergate is set in a separate block of wood, and not several in a frame together. By touching the touchholes of each pot-gun successively with a bar of red-hot iron, and with the aid of two double-barrel guns, a royal salute is fired at every wedding or festive occasion in Halvergate. E. G. R.

Graves Family (Vol. vii., p. 130.).—Your correspondent JAMES GRAVES will find a tolerable pedigree of the Graves family, commencing in the time of Edward IV., in the first volume of Dr. Nash's *Worcestershire*; and, in the notes thereto, many interesting particulars of various learned members of the family. Independent of the three portraits mentioned by your correspondent, of which I possess fine proof impressions, I have also one in mezzotinto of Morgan Graves, Esq., of Mickleton, county of Gloucester, and Lord of the Manor of Poden, in the co. of Worcester.

J. B. WHITBORNE.

Portrait Painters (Vol. vii., p. 180.). — The name of the Derby artist was *Wright*, not *White*. I have seen several portraits by him of great excellence. The time of his death I do not recollect, but I think the greater part of his works were executed in the latter part of the last century. Have not some of them been exhibited in Pall Mall? I have not the means at hand of ascertaining the fact, but I think he painted the "Blacksmith's Forge," which was so admirably mezzotinted by Earlom.

E. H.

Plum Pudding (Vol. vi., p. 604.). — Southey, in his *Omniana*, vol. i. p. 7., quotes the following receipt for English plum pudding, as given by the Chevalier d'Arvieux, who in 1658 made a voyage in an English forty-gun ship:

"Leur pudding était détestable. C'est un composé de biscuit pilé, ou de farine, de lard, de raisins de Corinthe, de sel, et de poivre, dont on fait une pâte, qu'on enveloppe dans une serviette, et que l'on fait cuire dans le pot avec du bouillon de la viande; on la tire de la serviette, et on la met dans un plat, et on rappe dessus du vieux fromage, qui lui donne une odeur insupportable. Sans ce fromage la chose en elle-même n'est pas absolument mauvaise."

Cheese is now eaten with apple puddings and pies; but is there any nook in England where they still grate it over plum pudding? I have heard the joke of forgetting the pudding-cloth, told against Lord Macartney during his embassy in China. Your correspondent will find plum porridge and plum puddings mentioned together at page 122. vol. ii. of Knight's *Old England*.

THOS. LAWRENCE.

Ashby-de-la-Zouch.

Muffs worn by Gentlemen (Vol. vi., *passim*.).—The *Tatler*, No. 155., describing a meeting with his neighbour the upholsterer, says:

"I saw he was reduced to extreme poverty by certain shabby superfluities in his dress; for notwithstanding that it was a very sultry day for the time of year, he wore a loose great coat and a *muff*, with a long campaign wig out of curl," &c.

ERICA.

The Burial Service by heart (Vol. vii., p. 13.).—In the Life of the Rev. Griffith Jones, the celebrated founder of the Welsh circulating charity schools, is this note:

"Living amongst dissenters who disliked forms of prayer, he committed to memory the whole of the baptismal and burial services; and, as his delivery was very energetic, his friends frequently heard dissenters admire his addresses, which they praised as being extempore effusions unshackled by the Prayer Book!"

E. D.

Burrow (Vol. vii., p. 205.).—BALLIOLENSIS says that in North Gloucestershire "the side of a thick coppice is spoken of as a very *burrow* place for cattle." He understands this to mean "sheltered, secure from wind;" and he asks to what etymology this sense can be attributed. I suspect the Anglo-Saxon *bearo*, a grove or copse, is the word here preserved. As a wood forms a fence against the wind, and is habitually so used and regarded by the agricultural population, the association of ideas is suitable enough in this interpretation. *Bearo*, first signifying the grove itself, might easily come to mark the shelter which the grove afforded. But there is also a compound of this word preserved in the ancient charters, in which the fitness of a place as a pasture for swine is the prominent notion. Kemble, *Cod. Dipl.*, No. 288.: "Hæc sunt pascua porcorum, quæ nostrâ linguâ Saxonicâ *denbera* nominamus." In the same sense the compound with the word *weald* (=a great forest) is found: weald-*bero*. The wood was considered by our forefathers as propitious to their swine, not only for its shelter, but also for the masts it supplied; and this may have further helped to associate *bearo* with the comforts of cattle.

ORIELENSIS.

"*Coming home to men's business*" (Vol. vii., p. 235.).—It is hardly requisite to state to the readers of "N. & Q.," that many editions of Bacon's memorable, beautiful, and didactic *Essays* appeared in the distinguished author's lifetime, obviously having experienced (proved by prefatory epistles of different dates) the repeated revision and emendations of the writer. The *Essays* were clearly favourites with him, as well as with the then reading public. They were first published in 1597, preceded by a letter addressed "To M. Anthony Bacon, his deare Brother." The *ninth* edition was issued the year before his death, which took place April 9, 1626. In that edition is added a dedication "To the Right Honorable my very good Lo. the Duke of Buckingham, his Grace Lo. High Admirall of England;" signed, "FR. ST. ALBAN:" previous signatures being "Fran. Bacon" (1597); "Fr. Bacon" (1612); "Fra. Bacon" (no date). In this dedication to the Duke of Buckingham first appeared the passage inquired about: "I doe now (he tells the Duke) publish my *Essayes;* which, of all my other workes, haue beene most current: for that, as it seems, they *come home to Men's Businesse and Bosomes*."—How accurate, yet modest, an appreciation of his labours!

A HERMIT AT HAMPSTEAD.

My copy of Lord Bacon's *Essays* is a 12mo.: London, 1668. And in the epistle dedicatory, the author himself tells the Duke of Buckingham as follows:

"I do now publish my *Essays;* which, of all my other works, have been most current: for that, as it seems, they *come home to men's business and bosomes*."

This will carry J. P. eleven years further back, at all events.

RT.

Heuristic (Vol. vii., p. 237.), as an English scholar would write it, or *Hevristisch*, as it would be written by a German, is a word not to be found in the sixth edition of Kant's *Critik* (Leipzig, 1818), nor in his *Prolegomena* (Riga, 1783).* Your correspondent's copy appears to have been tampered with. The title *Kritik* should be spelt with the initial *C*, and *reinen* should not have a capital letter: the Germans being very careful to prefix capitals to all substantives, but never to adjectives. The above-mentioned edition of the *Critik* was sent to me from Hamburg soon after its publication. It was printed by Fröbels at Rudolstadt in 1818; and is unblemished by a single *erratum*, so far as I have been able to detect one. Allow me to suggest to H. B. C. to collate the pages in his edition with the sixth of 1818; the seventh of 1828; and, if possible, with one published in Kant's lifetime prior to 1804; and he will probably find, that the very favourite word of Kant, *empirisch*, has been altered in a few instances to *hevristich*. MR. HAYWOOD is evidently inaccurate in writing *evristic*, which is wrong in Greek as well as in German and English.

Instead of giving the pages of his copy, your correspondent will more oblige by stating the divisions under which this exceptional word occurs, in the running title at the top of each page of his copy; together with two or three lines of the context, which I can compare with my own copy. I

* The former is the *synthetic*, the latter the *analytic* exposition of his system of mental philosophy.

have not here the facility of resort to a British Museum, or to German booksellers. Should your correspondent find any difficulty in effecting a collation of his edition with others, I shall be willing to part with my copy *for a short time* for his use; or, if he will oblige me with his copy, I will collate it with mine, and return it within the week with the various readings of the cited passages.

T. J. BUCKTON.

Lichfield.

"*Cob*" *and* "*Conners*" (Vol. vii., p. 234.).—These words are Celtic. *Cob* means a mouth, a harbour, an entrance. *Conners* appears to be a compound word, from *cuan*, a bay or harbour, and *mar* or *mara*, the sea; pronounced "Cuan wara," then shortened into *Conner*. Conna-mara, in the west of Ireland, properly spelled *Cuan na mara*, means "bays of the sea." FRAS. CROSSLEY.

Lady High Sheriff (Vol. vii., p. 236.).—Your correspondent W. M. is informed that in Duncumb's *Herefordshire* there is no mention made of the fact, that a lady executed the office of high sheriff of the county. The high sheriffs for the years 1768—1771 inclusive were Richard Gorges, William Nourse, Price Clutton, and Charles Hoskyns, Bart. The lady alluded to would be the widow of one of these. H. C. K.

—— Rectory, Hereford.

Anne Clifford, Countess of Dorset, Pembroke, and Montgomery, exercised the office of hereditary sheriff of Westmoreland, and, at the assizes at Appleby, sat with the judges on the bench (temp. Car. I.) Vide Blackstone's *Comment.*, and Pocock's *Memorials of the Tufton Family*, p. 78. (1800.)

I may add that ladies have also been included in the commission of the peace. The Lady Bartlet was made a justice of the peace by Queen Mary in Gloucestershire (Harl. MSS.); Margaret, Countess of Richmond, mother of Henry VII., was made a justice of peace; and a lady in Sussex, of the name of Rowse, did usually sit on the bench at the assizes and sessions amongst other justices *cincta gladio* (*op. cit.*). W. S.

Northiam.

Death of Nelson (Vol. vii., p. 52.).—The "beautiful picture which hangs in a bad light in the hall of Greenwich Hospital" was not painted by West, but by Arthur William Devis, a very talented artist, but somewhat careless in financial matters. He was a pupil of Zoffeny, was in India for some years, where he practised portrait-painting with considerable success. The well-known print of the "Marquis Cornwallis receiving the Sons of Tippoo Saib as Hostages," was from a picture painted by him. The "Death of Nelson" at Greenwich was a commission from the house of Boydell, Cheapside; and a large print was afterwards published by them from it. Devis met the vessel on its return to England, and on its way homeward painted, very carefully, the portraits of the persons represented in his picture, and also a very exact view of the cockpit in which the hero died. The picture has great merit, and deserves to be better placed. T. W. T.

Editions of the Prayer-Book prior to 1662 (Vol. vi., pp. 435. 564.; Vol. vii., p. 18.).—As a small instalment towards completing this desirable object, I send you the following:

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1553. Grafton. 8vo. (White Knight's, 3283.)
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1607. Barker. Folio. (Sir M. Sykes, Part III., 1019.)
1615. Barker. Folio. (St. John's Coll., Oxford.)
1632. Barker. 4to. (In my possession.)
1634. Edinburgh. 12mo.
1636. Bill. Folio. (Bindley, Part I., 955.)

EDWARD F. RIMBAULT.

Passage in Juvenal (Vol. vii., p. 165.).—The Delphin edition of Juvenal, in a note on Sat. x. v. 365., says: "Sunt qui legunt, Nullum numen *abest*." It would be very easy, in carelessly copying a MS., to substitute either word for the other. When MR. J. S. WARDEN has ascertained which is the true reading, he may fairly call the other an "alteration." R. Y. TH—B.

Tennyson (Vol. vii., p. 84.).—The first Query of H. J. J. having been already answered (p. 189.), in reply to his *second* inquiry, I beg to inform him that he will find the custom referred to in the passage of the "Princess," of which he desires to know the meaning, fully explained in the *Gentleman's Magazine* for October 1848, p. 379.

W. L. N.

Capital Punishment (Vol. vii., p. 181.).—Your correspondent S. Y. may find the date of the last instance of capital punishment for exercising the Roman Catholic religion in Bishop Challoner's very interesting *Memoirs of Missionary Priests:* Keating, 1836. Every reader of Fox's *Book of Martyrs* should, in fairness, consult the above work. There is another earlier work, *Théâtre des Cruautés des Hérectiques de nostre temps*, Anvers, 1588; but it is unfortunately very scarce.

W. L. N.

Miscellaneous.

BOOKS AND ODD VOLUMES

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Notices to Correspondents.

In consequence of our having to publish the present Number on Thursday instead of Friday, we have been compelled to omit several highly interesting articles, our Notes on Books, *&c.*

A. X. *Nineveh is said to have been destroyed by fire, when taken by the Medes and Babylonians. The date of this is fixed by Clinton, in his* Fasti Hell., vol. i. p. 269., *at* 606 B.C. *Layard* (Nineveh, vol. ii. p. 161.) *also adopts this date.*

B. N. C. *The words "à secretis," in the passage quoted, signify that the party alluded to was a member of the Privy Council.*

J. G. B., *who asks if* Monkey *is not derived from* Homunculus, *is referred to Skinner, who derives it from* Monikin, *or* Manikin, *i. e.* Homunculus.

H. H. B. (St. Lucia). *The wishes of our Correspondent shall be attended to.*

T. MASSEY (Manchester) *is referred to Richardson's* Dictionary, *s. v.* with, within, without, *for a solution of his Query.* Nisi Prius *are the first words on certain legal records, where an issue is appointed to be tried by a jury from the county,* unless before *the day appointed (nisi prius) the judges shall have come to the county in question. The judges of assize, by virtue of their commission of* nisi prius, *try the causes thus appointed.*

E., *who asks the origin of "Mind your P's and Q's," is referred to our* 3rd Vol., pp. 328. 397. 463. 523.

BALLIOLENSIS. *We are flattered by the suggestion of our Correspondent, but we must leave the agitation which he suggests to abler hands.*

PHOTOGRAPHIC NOTES. *In consequence of the number of* REPLIES TO MINOR QUERIES *waiting for insertion, we have been compelled to postpone the* REV. MR. SISSON'S *description of a new* Head-rest, *and* SIR W. NEWTON'S *explanation of his* Process.

A. S. K. (Worthing) *is informed that it is quite useless to extract the size from the paper of positive pictures, to ensure their permanence. If the hyposulphite of soda is entirely freed from them, they will bear any exposure to atmospheric influence without change. Although in all works on Photography it is recommended that the size should be extracted from negatives before waxing them, it is a process we have entirely dispensed with: if the iron is used sufficiently hot, the wax will perfectly permeate the entire texture of the paper. Our Correspondent is referred to our back Numbers for an account of the mode of taking a positive picture on glass from a glass negative.*

R. S. C. (Sihull) *shall receive a private communication on the subject of the construction of his glass house for Photographic purposes. There are points in it which are not generally attended to, and upon which the want of success of many operators has no doubt depended.*

TYRO (March 14th). *The second sample of collodion which you have used is* over-iodized. *It is quite requisite that it should be known that the sensitive properties of collodion are not increased by adding too much of the iodizing solution. If the collodion is good, the film is semi-transparent, of a bluish opal-like appearance. If the iodine is in excess, it becomes more opaque and creamy after immersion in the bath, and of a deep orange when looked through; whereas it should appear of a pale amber colour.*

TYRO (March 17th). *The reticulated appearance you complain of is from using your collodion too thick, and not giving the glass the rotatory rocking motion which you should do when you drain off the excess into the bottle. Prepare two pieces of glass with collodion: in one simply drain off the excess of collodion, and in the other use the motion which has been before described, and you will perceive the difference in the evenness of the two films.*

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X. (Manchester). *When the blue spots occur of which our Correspondent complains, it is because there is at the time of operating very feeble actinic action in the light. If he were to rub one of these pictures when dry, he would find it almost entirely removable from the glass. The occasional want of brilliancy in all probability depends on the same cause. Proto-nitrate of iron, when prepared with the nitrate of baryta of commerce, instead of pure nitrate of baryta, will often have the same effect.*

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53. THE CHRONICLE OF THE GREY FRIARS OF LONDON. Edited from a MS. in the Cottonian Library by J. GOUGH NICHOLS, Esq., F.S.A.

54. PROMPTORIUM: An English and Latin Dictionary of Words in Use during the Fifteenth Century, compiled chiefly from the Promptorium Parvulorum. By ALBERT WAY, Esq., M.A., F.S.A. Vol. II. (M to R.) (In the Press.)

Books for 1852-3.

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A MEDIUM OF INTER-COMMUNICATION

FOR

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"When found, make a note of." — CAPTAIN CUTTLE.

No. 179.] SATURDAY, APRIL 2. 1853. {Price Fourpence. Stamped Edition, 5d.

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Notes.

JACK.

I wish to note, and to suggest to students in ethnology, the Query, how it comes to pass that John Bull has a peculiar propensity to call things by his own name, his familiar appellative of *Jack*?

Of all the long list of abbreviations and familiar names with which times past and present have supplied us, that which honest Falstaff found most pleasing to his ears, "*Jack* with my familiars!" is the household word with which ours are most conversant. Were not *Jack* the Giant-killer, *Jack* and the Bean-stalk, and Little *Jack*, the intimates of our earliest days? when we were lulled to sleep by ditties that told of *Jack* Sprat and his accommodating wife (an instance of the harmony in which those of opposite tastes may live in the bonds of wedlock); of *Jack*, the bachelor who lived harmoniously with his fiddle, and had a soul above the advice of his utilitarian friend; of *Jack* who, like Caliban, was to have a new master; of *Jack** the brother of Gill; and of that *Jack* who was only remarkable for having a brother, whose name, as a younger son, is not thought worthy of mention. And were not our waking hours solaced by songs, celebrating the good Jack †, little *Jack* Horner, and holding up to obloquy the bad Jack, naughty *Jacky* Green, and his treachery to the innocent cat? Who does not remember the time when he played at *jack*-straws, fished for *jack*-sharps, and delighted in a skip-*jack*, or *jack*-a-jumper, when *jack*-in-a-box came back from the fair (where we had listened not unmoved to the temptations of that eloquent vagabond cheap-*Jack*) and popped up his nose before we could say *Jack*

* Jack and Gill were measures. "Wherefore," says Grumio, "be the Jacks fair within and the Gills fair without," meaning the leathern jacks clean within, and the metal gills polished without.

† His character has suffered by antiquarian research, which tells us that the song was made on a Colonel Horner, intrusted by the last Abbot of Wells with a pie, containing the title-deeds of the abbey, which he was to deliver to Henry VIII., and that he abstracted one for his own purposes, whereupon the abbot was hanged.

Robinson; and when *Jack*-in-the-green ushered in May-day? While a halo of charmed recollections encircles the memory of *Jack*-pudding, dear to the Englishman as Jack Pottage and Jack Sausage (Jean Potage and Hans Wurst) are to Frenchman and German.

Our childhood past, *Jack* still haunts us at every turn and phase of our existence. The smoke-*jack* and bottle-*jack*, those revolutionary instruments that threw the turnspit out of employment (and have well-nigh banished him from the face of the earth), cook the *Jack* hare, which we bring in in the pocket of our shooting-*jacket*. We wear *jack*-boots, and draw them off with boot-*jacks*; prop up our houses with *jack*-screws; wipe our hands on *jack*-towels; drink out of black-*jacks*, and wear them on our backs too, at least our ancestors did; while flap-*jacks** gave a relish to their Lenten diet, *jack*-of-the-clock† told them the hour; *Jack* priests held rule over them; and gentle exercise at the *jack*, at bowls, helped them to digest their dinners. We ride upon *jack*-asses; *jacks* flourish in our fish-ponds; *jack*-a-lanterns and *jack*-snipes flit over our bogs, the one scarcely less difficult to capture than the other; *jack*-daws multiply in our steeples, and *jack*-herons still linger about our baronial halls.

The four *jack* knaves, *jack*-a-lents, *jack*-a-dandies, *jack*-a-nasties, and *jacks*-in-office (*jack*-an-apeses every man *jack* of them), with that name fraught with mysterious terror, *Jack* Ketch, are the scape-graces of this numerous family; and, at every *Jack* who would be the gentleman, at a saucy *Jack* who attempts to play the *jack* with us, our indignation rises, like that of Juliet's nurse. But, on the whole, *Jack* is an honest fellow, who does his work in this life, though he has been reproached with Tom's helping him to do nothing; but let the house that Jack built vindicate him from this calumny. *Jack*, we repeat, is an honest fellow, and is so more especially, when as *Jack*-tar (Heaven protect him from *Jack*-sharks both on sea and shore!) he has old Ocean beneath, and the union-*jack* above him. Of black and yellow *jack*, who are foreigners, we make no mention; neither of *Jack*-Spaniards, nor of *Jacko* the monkey, whom we detest; but, go where we will, *Jack* meets us, and is master of all trades, for that we hold to be the right, though, we are aware, not the usual version of the saying. In short, with Merry *Andrews*, *Jerry* Sneaks, *Tom* Noddies, and Silly *Simons*, we may all have a casual acquaintance; but *Jack*, sweet *Jack*, kind *Jack*, honest *Jack*, *Jack* still is our familiar.

JOHN JACKSON.

* The old name for pancakes. Slap-*jacks* is their present name in America.

† The figure which struck the hour, as on the old clocks of St. Dunstan's, and of Carfax in Oxford.

MYTHE VERSUS MYTH.

When I first began to write on Mythology, I followed the Germans in using *mythus* for the Greek μῦθος. I afterwards thought it would be better to Anglicise it, and, strange to say, I actually found that there was a rule in the English language without an exception. It was this: Words formed from Greek dissyllables in ος, whether the penultimate vowel be long or short, are monosyllables made long by *e* final. Thus, not only does βῶλος make *bole*, but πόλος *pole*, πόρος *pore*, σκόπος *scope*, τόνος *tone*, &c.; so also γῦρος, *gyre*; θύμος, *thyme*; στῦλος, *style*; κύβος, *cube*, &c.: I therefore, without hesitation, made an English word *mȳthe*. Mr. Grote, in his *History of Greece*, has done the very same thing, and probably on the same principles, quite independently of me; for, as I am informed, he has never condescended to read my *Mythology of Greece and Italy*, perhaps because it was not written in German. We have had no followers, as far as I am aware, but Miss Lynn, in her classical novels, and Mr. J. E. Taylor, in his translation of the *Pentamerone*, &c.

Meantime the English language had got another form of μῦθος, namely, *mȳth*, which I believe made its first appearance in Mr. Cooley's *Maritime and Inland Discovery*, and so has the claim of priority, if not of correctness. This form has been so generally adopted, that it seems likely ere long to become a mere slang term. It is used for every kind of fiction whatever; indeed, I have seen it employed where the proper word would be *hoax*. Nay, to make matters worse, it is actually used of persons. Mrs. Harris, for instance, has been termed a *myth*, as also was Robin Hood, not long since, even in "N. & Q."! I wonder how Apollodorus would have looked, if he had heard Orion or Polyphemus called a μῦθος!

Do I then expect the people of England to surrender their glorious privilege of going wrong without let or hindrance, in matters of grammar and etymology? Far from me be such folly and presumption. All I venture to expect is, that men of learning and good sense will, when they are speaking or writing about those venerable fictions which once commanded the assent of polished nations, use the more dignified term *mȳthe*, and the adjective *mythic*, instead of the hybrid *mythical*, leaving the poor unhappy little *mȳth* to be bandied about at the popular will and pleasure.

THOS. KEIGHTLEY.

WITCHCRAFT IN 1638.

I inclose you an extract from an old document in my possession, which appears to be the examination of two witnesses against one Mary Shepherd for witchcraft. The nature of the offence is not

specified. Perhaps it may be interesting to some of your readers.

The Exam of Jone Coward of Wareham, taken upon Oath the 28 March, 1638.

Who sayth, y^t about Midsomer last past one Mary Sheapheard of Wareham did pull of one of this Exmt's stockings, and within 2 howers after this Exnt was taken in all her limbs that she could not stur hand or foot, where upon this Exnt considered that the fors^d Mary Sheapheard had done her that hurt, and forth w^th cryed out upon the sayd Mary Shep. (though the sayd M. Shep. was not present), where upon this Exmt's mother went unto the house of M. Shep. to perswaed her to come downe to this Exnt; but the sayd M. Shep. would not. Whereupon this Exnt's mother went unto the Mayor of the Town, who comanded the s^d M. Shep. to goe to this Exant. At length the s^d Ma. Shep. accordingly did (and being coē), she did wring this Exnt by the hande, and p^sently this Exnt recouered. Ffurther, this Exnt sayth, y^t about y^e 24 of July *next followinge*, this Exnt was taken in y^e like manner y^e second time, w^th her hands and feet wrested about, and so sent for the s^d M. Shep., who instantly pulled the Exnt by the hands, and p^sently the Exnt recovered again. JONE COWARD.

Joane Coward de Warhā, spinster - £xx,

To appear and give evidence at the next assizes agnt Ma. Sheapheard.

The Exam of Ann Trew, single woman, of Wareham, taken upon Oath as afors^d.

Who sayth, y^t on y^e 16^th of March last past she saw Mary Shep. come into y^s house of Joh. Gillingame, and likewise saw Ed. Gillingame come down bare-footed very well, without any lamnesse or sickness at all, and p^sently after y^e sayd Mary Shep. had pulled on the legginge upon the legge of y^e s^d Ed. Gill., he fell instantly both lame and sick. Further, this Exnt asked the s^d Ed. Gill. (in the time of his sickness) what Ma. Shep. did unto him, who answered, she did put her hand upon his thigh. ANN TREW.

Anne Trew de Warhā, spinster - - £xx,

To appear and give evidence at next assizes agnt M. Shepheard.

I should like to know if the effect of her supposed sorcery could be attributed to mesmerism. The document in my possession appears to be original, as Jone Coward's signature is in a different hand to that of the examination. J. C. M.

Spetisbury.

ST. AUGUSTIN AND BAXTER.

I am not aware that any author has pointed out a remarkable coincidence in the Confessions of St. Augustin and of Baxter:

"Divers sins I was addicted to, and oft committed against my conscience, which, for the warning of others, I will here confess to my shame. I was much addicted to the excessive and gluttonous eating of apples and pears, which, I think, laid the foundation of the imbecility and flatulency of my stomach. . . . . To this end, and to concur with naughty boys that gloried in evil, I have oft gone into other men's orchards and stolen the fruit, when I had enough at home. . . . . These were my sins in my childhood, as to which conscience troubled me for a great while before they were overcome."

Sir W. Scott cites the above passages in his *Life of Dryden*, with sharp comments on the rigid scruples of the Puritans:

"How is it possible," he says, "to forgive Baxter for the affectation with which he records the enormities of his childhood? . . . . Can any one read this confession without thinking of Tartuffe, who subjected himself to penance for killing a flea with too much anger? . . . ."

It probably did not occur to the biographer, that no less illustrious a saint than Augustin, to whom Puritanism can hardly be imputed, had made a parallel confession of like early depravity many centuries before. Enlarging on his own puerile delinquencies, and indeed on the wickedness of children in general, he confesses that, in company with other "naughty boys" ("nequissimi adolescentuli"), he not only stole apples, but stole them for the mere pleasure of the thing, and when he "had enough at home":

"Id furatus sum quod mihi abundabat, et multo melius. Nec eâ re volebam frui quam furto appetebam; sed ipso furto et peccato. Arbor erat pirus in viciniâ vineæ nostræ pomis onusta, nec formâ nec sapore illecebrosis. Ad hanc excutiendam atque asportandam, nequissimi adolescentuli perreximus nocte intempestâ; et abstulimus inde onera ingentia, non ad nostras epulas, sed vel projicienda porcis, etiamsi aliquid inde comedimus. . . . . Ecce cor meum, Deus meus, ecce cor meum, quod miseratus es in imo abyssi!"— *Confessionum*, lib. ii. cap. iv.

In comparing the two cases, the balance of juvenile depravity is very much against the great Doctor of Grace. He does not seem to have had even a fondness for fruit to plead in extenuation of his larceny. He robbed orchards by wholesale of apples, which, by his own admission, had no attractions either of form or flavour to tempt him. Yet the two anecdotes are so much alike, that one would be inclined to suspect one story of being a mere recoction of the other if it were possible to doubt the veracity of Richard Baxter.

The incident, however, is one too familiar in schoolboy life to make the repetition of the story a matter of surprise. The property in an apple growing within the reach of a boy's hand has from time immemorial been in peril, and the law itself has not always regarded it as an object of scrupulous protection. The old laws of the Rheingau, and (if I mistake not) of some other states, warranted a wayfaring man in picking apples from any tree, provided he did not exceed the number of three. E. SMIRKE.

FOLK LORE.

Subterranean Bells (Vol. vii., pp. 128. 200.).—In answer to J. J. S.'s inquiry, I beg to state, that at Crosmere, near Ellesmere, Shropshire, where there is one of a number of pretty lakes scattered throughout that district, there is a tradition of a chapel having formerly stood on the banks of the lake. And it is said that the belief once was, that whenever the waters were ruffled by wind, the chapel bells might be heard as singing beneath the surface. This, though bearing on the subject of "submarine" or "subaqueous," rather than "subterranean" bells, illustrates, I think, the tradition to which J. J. S. refers. J. W. M.

Hordley, Ellesmere.

Welsh Legend of the Redbreast. — According to my old nurse (a Carmarthenshire woman), the redbreast, like Prometheus, is the victim φιλανθρώπου τρόπου. Not only the babes in the wood, but mankind at large, are indebted to these deserving favourites. How could any child help regarding with grateful veneration the little bird with bosom red, when assured—

"That far, far, far away is a land of woe, darkness, spirits of evil, and *fire*. Day by day does the little bird bear in his bill a drop of water to quench the flame. So near to the burning stream does he fly, that his dear little feathers are *scorched*: and hence he is named Bron-*rhuddyn*.* To serve little children, the robin dares approach the Infernal Pit. No good child will hurt the devoted benefactor of man. The robin returns from the land of *fire*, and therefore he feels the *cold* of winter far more than his brother birds. He shivers in the brumal blast; hungry, he chirps before your door. Oh! my child, then, in gratitude throw a few crumbs to poor red-breast."

Why, a Pythagorean would have eaten a peacock sooner than one of us would have injured a robin. R. P.

* Bron-rhuddyn = "breast-burnt," or "breast-scorched."

JOHNSONIANA.

I inclose you a transcript of a letter of Boswell's which I think worthy of being permanently recorded, and am not aware of its having been before in print.

Edinburgh, 11th April, 1774.

Dear Sir,

When Mr. Johnson and I arrived at Inveraray after our expedition to the Hebrides, and there for the first time *after many days* renewed our enjoyment of the luxuries of civilised life, one of the most elegant that I could wish to find was lying for me, a letter from Mr. Garrick. It was a pineapple of the finest flavour, which had a high zest indeed amongst the heath-covered mountains of Scotia. That I have not thanked you for it long ere now is one of those strange facts for which it is so difficult to account, that I shall not attempt it. The *Idler* has strongly expressed many of the wonderful effects of the *vis inertiæ* of the human mind. But it is hardly credible that a man should have the warmest regard for his friend, a constant desire to show it, and a keen ambition for a frequent epistolary intercourse with him, and yet should let months roll on without having resolution, or activity, or power, or whatever it be, to write a few lines. A man in such a situation is somewhat like Tantalus reversed. He recedes, he knows not how, from what he loves, which is full as provoking as when what he loves recedes from him. That my complaint is not a peculiar fancy, but deep in human nature, I appeal to the authority of St. Paul, who though he had not been exalted to the dignity of an apostle, would have stood high in fame as a philosopher and orator, "*What I would that do I not.*" You need be under no concern as to your debt to me for the book which I purchased for you. It was long ago discharged; for believe me, I intended the book as a present. Or if you rather chuse that it should be held as an exchange with the epitaphs which you sent me, I have no objection. Dr. Goldsmith's death would affect all the club much. I have not been so much affected with any event that has happened of a long time. I wish you would give me, who am at a distance, and who cannot get to London this spring, some particulars with regard to his last appearances. Dr. Young has a fine thought to this purpose, that every friend who goes before us to the other side of the river of death, makes the passage to us the easier. Were our club all removed to a future world but one or two, *they*, one should think, would incline to follow. By all means let me be on your list of subscribers to Mr. Morrell's *Prometheus*. You have enlivened the town, I see, with a musical piece. The prologue is admirably fancied *arripere populum tributim*; though, to be sure, Foote's remark applies to it, that your pro-

logues have a culinary turn, and that therefore the motto to your collection of them should be, *Animus jamdudum in Patinis*. A player upon words might answer him, "Any Patinis rather than your Piety in Pattens." I wonder the wags have not been quoting upon you, "Whose erudition is a *Christmas tale*." But Mr. Johnson is ready to bruise any one who calls in question your classical knowledge and your happy application of it. I hope Mr. Johnson has given you an entertaining account of his Northern Tour. He is certainly to favour the world with some of his remarks. Pray do not fail to quicken him by word as I do by letter. Posterity will be the more obliged to his friends the more that they can prevail with him to write. With best compliments to Mrs. Garrick, and hoping that you will not punish me by being long silent, I remain faithfully yours, James Boswell.

To David Garrick, Esq.,
Adelphi, London.

W. P.

Minor Notes.

White Roses. — In an old newspaper, *The Weekly Journal, or British Gazetteer*, of Saturday, June 15, 1723, I find the following paragraph:

"Monday being the anniversary of the White Roses, some persons who had a mind to boast that they had bid defiance to the government, put them on early in the morning; but the mob not liking such doings, gathered about them, and demolished the wearers; which so terrified the crew, that not one of them afterwards would touch a white rose."

Can you, or any of your correspondents, explain this curious allusion? Is it to the emblem of the House of York, or the badge of the Pretender? E. G. B.

Fifeshire Pronunciation. — I have observed, in various parts of Fifeshire, a singular peculiarity in the pronunciation of certain words, of which the following are specimens:

Wrong,	Pronounced	Vrang.
Wright,		Vricht (*gut.*).
Wretch,		Vretch.
Write, *v. a.*		Vrite.
Write, or writing, *s.*		Vreat.

This strange mode is not altogether confined to the most illiterate portion of the people. My query is, Does this peculiarity obtain in any other portion of Scotland? A. R. X.

Paisley.

Original Letter. — The following letter, written by the French general at Guadaloupe, when it was taken in 1810, to his conqueror, is an exquisite specimen of something more than that national politeness which does not desert a Frenchman even in misfortune. I possess the original:

Au quartier général du Parc,
le 6 Février, 1810.

A son Excellence
Le Général Beckwith, Commandant en chef les forces de sa Majesté Britannique aux isles du Vent.

Monsieur le Général,

J'ai été prévenu que Votre Excellence se proposait de venir au Parc demain dans la matinée. J'ose espérer qu'elle voudra bien me faire l'honneur d'accepter le diner que lui offre un Général malheureux et vaincu, mais qu'il présente de tout cœur.

Daignez, Monsieur le Général, agréer l'assurance de la haute considération avec laquelle

J'ai l'honneur d'être,
de votre Excellence,
Le très-obéissant serviteur,
Emouf.

Edward Foss.

Erroneous Forms of Speech.—Since you allow your correspondents to correct such words as *teetotal*, I hope you will allow me to call the attention of your agricultural readers to the corruption in the word *mangold*, as they now write it. The word is in German *mangel wurzel*, root of scarcity. It is wrong to use even such a name as this, in my opinion, while we have the English name *beet*, which has the additional advantage of being derived from the botanical name *Beta*. But if a new name must be used, let it, at any rate, be the pure German *mangel*, and not the mongrel *mangold*. Indeed, those who spell the word in the latter way, ought in common consistency to write *reddishes*, *sparrowgrass*, and *cowcumbers* for radishes, asparagus, and cucumbers. E. G. R.

Queries.

EUSTACHE DE SAINT PIERRE.

(Vol. vii., p. 10.)

Mr. King's inquiry reminds me of two Queries on the same subject which I sent you as far back as the end of 1851, or beginning of 1852. Those Queries have not appeared in "N. & Q.," and I was led to suppose, either that you had laid them aside for some future occasion, or had found something objectionable in the form in which they were presented. The following is a literal copy.

"There are two circumstances connected with this event (the surrender of Calais), respecting which I am desirous of obtaining information. The first has reference to the individuals who offered themselves as victims to appease the exasperation of Edward III., after the obstinate siege

of that town in 1347. They are represented as *six* of the principal citizens; Eustache de Saint Pierre was at their head, and the names of three others have come down to us, as Jean d'Aire, Jacques de Wissant, and Pierre de Wissant. Who were the other two?

"The second point relates to the character of that occurrence. Some historians are of opinion that the devotedness of Saint Pierre and his associates was prompted by the most exalted sentiments of patriotism; while others assert that it was all a 'sham,' that Saint-Pierre was secretly attached to the cause of the English monarch, and that he was subsequently employed by him in some confidential negociations. To which of these opinions should the historical inquirer give his assent?"

I may add, in reply to MR. KING, that "the light thrown on the subject, through M. de Bréquigny's labours," has been noticed in the *Biographie Universelle*, sub voce *Saint-Pierre (Eustache de)*; and it was the remarks in that work that first drew my attention to it. The circumstances disclosed by Bréquigny are also commented upon by Lévesque in his *La France sous les Valois*.

HENRY H. BREEN.

St. Lucia.

PASSAGE IN COLERIDGE.

De Quincy, in his "Suspiria de Profundis," Blackwood's *Magazine*, June, 1845, p. 748., speaking of the spectre of the Brocken, and of the conditions under which that striking phenomenon is manifested, observes that

"Coleridge ascended the Brocken on the Whitsunday of 1799 with a party of English students from Goettingen, but failed to see the phantom; afterwards in England (and under the same three conditions) he saw a much rarer phenomenon, which he described in the following eight lines. I give them from a corrected copy. The apostrophe in the beginning must be understood as addressed to an ideal conception:

"'And art thou nothing? Such thou art as when
The woodman winding westward up the glen
At wintry dawn, when o'er the sheep-track's maze
The viewless snow-mist weaves a glist'ning haze,
Sees full before him, gliding without tread,
An image with a glory round its head:
This shade he worships for its golden hues,
And makes (not knowing) that which he pursues.'"

These lines are from "Constancy to an ideal Object;" but in the usual editions of Coleridge's *Poems*, the last two lines are printed thus:

"The enamour'd rustic worships its fair hues,
Nor knows he makes the shadow he pursues."
Coleridge's *Poetical Works*, vol. ii. p. 91., 1840.

Query: Which reading is the correct one? Coleridge refers to the *Manchester Philosophical Transactions* for a description of this phenomenon; but, as the earlier volumes of these are scarce, perhaps some of your correspondents would copy the description from the volume which contains it, or furnish one from some authentic source.

J. M. B.

Minor Queries.

Cann Family. — Can any of your correspondents enlighten me as to the origin of this family name; and if of foreign extraction, as I suspect, in what county of England they first settled? There is a village in Dorsetshire called Cann St. Rumbold. Possibly this may afford some clue. Burke informs us that William Cann, Esq., was Mayor of Bristol in 1648, and that his son, Sir Robert Cann, also Mayor, and afterwards M.P. for that city, was knighted by Charles II. in 1662, and created a Baronet, September 13th in the same year. The title became extinct in 1765, by the death of Sir Robert Cann, the sixth Baronet. The first Baronet had several brothers, some of whom most probably left issue, as I find a respectable family of that name now, and for many years past, located in Devonshire; but I am not aware if they are descended from the same stock.

DOMINI-CANN.

Canada.

Landholders in Lonsdale South of the Sands.—In his *History of Lancashire*, Baines states (vol. i. chap. iv.) that a return of the principal landholders in Lonsdale South of the Sands, in the time of James I., has been kept; but he does not state where the return is registered, nor whether it was in a private or public form. In fact, it is impossible to make any reference to the return, from the brief mention made of it by Baines.

Perhaps some one of your Lancashire correspondents may be acquainted with the sources of the learned historian's information. If so, it would much oblige your correspondent to be directed to them, as also to any of the Lancashire genealogical authorities referring to the district of Lonsdale South of the Sands.

OBSERVER.

Rotation of the Earth. — Has the experiment which about two years ago was much talked of, for demonstrating the rotation of the earth by means of a pendulum, been satisfactorily carried out and proved? And if so, where is the best place for finding an account of it? The diagram by Mr. Little in the *Illustrated London News* does not seem to explain the matter very fully. ?

Nelson and Wellington. — The following statement has been going the round of the American newspapers since the death of the Duke of Wellington. Is it true? — "Lord Nelson was the eighteenth in descent from King Edward I., and

the Duke of Wellington was descended from the same monarch." Uneda.

Are White Cats deaf?—White cats are reputed to be "hard of hearing." I have known many instances, and in all stupidity seemed to accompany the deafness. Can any instances be given of white cats possessing the function of hearing in anything like perfection? Shirley Hibberd.

Arms in Dugdale's "Warwickshire," &c.—In Dugdale's *Warwickshire* (1656), p. 733. fig. 21., is a coat of arms from the Prior's Lodgings at Maxstoke, viz. Or, fretty of ten pieces sa. with a canton gu. And in Shaw's *Hist. of Staffordshire*, vol. i. p. *210., is the notice of a similar coat from Armitage Church, near Rugeley, extracted out of *Church Notes*, by Wyrley the herald, taken about 1597: viz. "Rugeley as before, impaling O. fretty of . . . . . S. with a canton G. Query if . . . ."

Dugdale gives another coat, p. 111. fig. 12., from the windows of Trinity Church, Coventry; viz. Arg. on a chev. sa. three *stars* of the first. There is a mitre over this coat.

Can any of the correspondents of "N. & Q." assign the family names to these arms? Does the mitre necessarily imply a bishop or mitred abbot; and, if not, does it belong to John de Ruggeley, who was Abbot of Merevale (not far from Coventry) temp. Hen. VI., one branch of whose family bore—Arg. on a chev. sa. three *mullets* of the first. I may observe that this John was perhaps otherwise connected with Coventry; for Edith, widow of Nicholas de Ruggeley, his brother, left a legacy, says Dugd., p. 129., to an anchorite mured up at Stivichall Church, a member of St. Michael's Church, Coventry,

The same coat (*i. e.* with the mullets) is assigned by Dugd., p. 661. fig. 12., to the name of Knell.

J. W. S. R.

Tombstone in Churchyard.—Does any one know of a legible inscription older than 1601? A. C.

Argot and Slang.—I shall be much obliged by learning from any correspondent the etymons of *argot* (French) and *slang*, as applied to language; and when did the latter term first come into use?

Thos. Lawrence.

Ashby-de-la-Zouch.

Priests' Surplices.—Will some of the readers of "N. & Q." favour me with a decision or authority on the following point? Does a priest's surplice differ from that worn by a lay vicar, or vicar choral? I have been an old choir-boy; and some few years since, as a boy, used to remark that the priests' surplices worn at St. Paul's, the Chapel Royal, and Westminster Abbey, were, as a sempstress would term it, *gaged*, or stitched down in rows over the shoulders some seven or eight times at the distance of about half an inch from each other. In the cathedral churches of Durham, York, Hereford, Worcester, Gloucester, and Oxford, I have remarked their almost universal adoption; but, to the best of my belief, I have never seen such a description of vestment in use among parochial clergymen, above half-a-dozen times, and I am desirous of knowing if the *gaged* surplice is peculiar to cathedrals and collegiate churches (I have even seen canons residentiary in them, habited in the lay vicar's surplice), or is the surplice used by choristers, undergraduates, and vicars choral, which, according to my early experience, is one without needlework, the correct officiating garment; the latter is almost universally used at funerals, where the officiating priest seldom wears either his scarf or hood, and presents anything but a dignified appearance when he crowns this *négligée* with one of our grotesque chimney-pot hats, to the exclusion of the more appropriate college cap. Amanuensis.

John, Brother German to David II.—Can any of your readers solve the problem in Scotch history, who was John, brother german to King David II., son of Robert Bruce? David II., in a charter to the Priory of Rostinoth, uses these words: "Pro salute animæ nostræ, etc., ac ob benevolentiam et affectionem specialem quam erga dictum prioratum devote gerimus eo quod ossa celebris memoriæ Johannis fratris nostri germani ibidem (the Priory) humata quiescunt dedimus, etc., viginti marcas sterlingorum, etc." Dated at Scone, "in pleno parliamento nostro tento ibidem decimo die Junii anno regni sexto decimo."

The expression "celebris memoriæ" might almost be held to indicate that John had lived to manhood, but is perhaps only a style of royalty; nevertheless, the passage altogether seems to lead to the inference, that the person had at least survived the age of infancy. King Robert's bastard son, Sir Robert Bruce, had a grant of the lands of Finhaven, in the neighbourhood of Rostinoth.*

De Camera.

Scott, Nelson's Secretary.—Can any of your readers give me information as to the pedigree and family of John Scott, Esq., public secretary to Lord Nelson? He was killed at Trafalgar on board the Victory; and dying while his sons were yet very young, his descendants possess little knowledge on the subject to which I have alluded. He was, I *think*, born at Fochabers, near Gordon Castle, where his mother is known to have died.

A Subscriber.

* Dr. Jamieson has a note on King David II., brother, in his edition, of Barbour's Bruce; but does not quote the words of the charter so fully as they are here given.—*The Bruce and Wallace*, 4to., Edin. 1820, vol. i. p. 485.

The Axe which beheaded Anne Boleyn. — A friend of mine has excited my curiosity by stating, that in his school-boy readings of the history of England, he learned that the axe which deprived Henry VIII.'s second wife (Anne Boleyn) of her head was preserved as a relic in the Northgate Street of Kent's ancient citie, Canterbury. I have written to friends living in that locality for a confirmation of such a strange fact; but they plead ignorance. Can any of your numerous readers throw any light relative to this subject upon the benighted mind of PHILIP WEST.

Roger Outlawe. — A friend of mine in Germany has met with some ancient rolls, said to have been from the Irish Court of Common Pleas, chiefly of the time of Edward III., and headed thus:

"Communia placita apud Dublin coram fratre Rogero Outlawe priore hospitii sancti Johannis de Jerusalem in hibernia tenens locum Johannis Darcy le Cosyn Justiciarii hiberniæ apud Dublin die pasche in viiij mense anno B. Etii post ultimum conquestum hiberniæ quarto."

Can any person state who this *Roger Outlawe* was? And is it not singular that a prior of a religious and military establishment should be qualified to sit as *locum tenens* of a judge in a law court? H. T. ELLACOMBE.

Clyst St. George.

"*Berte au Grand Pied.*" — I should be glad to know what is the history or legend of the goose-footed queen, whose figure Mr. Laing, in his *Norway*, p. 70. 8vo. edition, says is on the portals of four French cathedrals. THOS. LAWRENCE.

Ashby-de-la-Zouch.

Lying by the Walls. — What is the origin of the phrase "Lying by the walls," an euphemism for *dead?* It was very commonly used in this county some years ago. Instead of saying "Poor M. or N. is *dead*," they always said "Poor M. or N. *lies by the walls.*" R. P.

St. Ives, Hunts.

Constables of France (Vol. vi., pp. 128. 254.). — Has no person been appointed to fill that high office since the death of the Duc de Luynes, in 1621? A. S. A.

Wuzzeerabad.

St. John's Church, Shoreditch. — The church of St. John, within the priory of Holywell, Shoreditch, and the chapel adjoining it, built by Sir Thomas Lovel, treasurer of the household to King Henry VII., knight of the most noble Order of the Garter, &c.

Is there any better or other account of this priory, church, and chapel than that given in the *Monasticon?* Judging by the statement copied by Mr. Lysons from the original entry in the books of the College of Arms, the chapel must have been a splendid building. Sir Thomas Lovel was buried there on the 8th June, 1525, "in a tombe of whyte marbell which both hit and the chappell were founded by hym, and it stondeth on the southe syde of the quyre of the saide churche." At his funeral there were present the Bishop of London, Lord St. John, Sir Richard Wyngfield, and many others, nobles and gentlemen. The Abbot of Waltham, the Prior of St. Mary Spital, four orders of friars, the Mayor and all the aldermen of London, the gentlemen of the Inns of Court, the Lord Steward, and all the clerks of London, &c., also attended. What a contrast to the present condition of the place, now a scavenger's yard, once the apparently last resting-place of the councillor of a mighty sovereign! "They that did feed delicately, that were brought up in scarlet, embrace dunghills. The holy house where our fathers worshipped is laid waste." WARDEN S. HENDRY.

P. S.—Part of the chapel is now to be found under the floor of the "Old King John," Holywell Lane. The stone doorway into the porter's lodge of the priory still exists; but, from the accumulation of earth, the crown of the arch is six feet below the ground. I took a sketch of it, and some other remains of the priory, also under ground, about ten years ago. W. S. H.

Minor Queries with Answers.

Sir John Thompson.—What are the crest, arms, motto, and supporters of Sir John Thompson, Bart., created Baron Haversham, of Haversham and Newport Pagnel, about the eighth year of William III.? R. P. D.

[Or, on a fesse indented az. three etoiles ar.; on a canton of the second, a sun in his glory, ppr. — Crest, an arm, erect, vested gu. cuff ar. holding in the hand ppr. five ears of wheat or. Motto, "In lumine luce." — Robson's *British Herald*, vol. ii. *s. v.*; and for the plate, vol. iii. pl. 50.]

Ring, the Marriage. — When and how did the use of the ring, in the marriage ceremony, originate? Is it of Christian origin; or is it derived from the Jews, or from the Greeks or Romans?

JONATHAN PIM.

[Brand quotes Vallancey and Leo Modena for the use of the marriage ring among the Jews (*Popular Antiq.*, vol. ii. p. 103. edit. 1849). Wheatly, however, has given the most detailed account of its origin: — "The reason," he says, "why a ring was pitched upon for the pledge rather than anything else was, because anciently the ring was a *seal*, by which all orders were signed, and things of value secured (Gen. xxxviii. 18., Esther iii. 10. 12., 1 Maccab. vi. 15.); and therefore the delivery of it was a sign that the person to whom

it was given was admitted into the highest friendship and trust (Gen. xli. 42.). For which reason it was adopted as a ceremony in marriage to denote that the wife, in consideration of her being espoused to the man, was admitted as a sharer in her husband's counsels, and a joint-partner in his honour and estate: and therefore we find that not only the *ring*, but the *keys* also were in former times delivered to her at the marriage. That the ring was in use among the old Romans, we have several undoubted testimonies (Juvenal, *Sat.* vi. ver. 26, 27.; Plin. *Hist. Nat.*, lib. iii. c. i.; Tertull. *Apol.*, c. vi. p. 7. A.). Pliny, indeed, tells us, that in his time the Romans used an iron ring without any jewel; but Tertullian hints, that in the former ages it was a ring of gold."—*Rational Illustration of the Common Prayer*, p. 390. edit. 1759.]

Amusive. — Is this word peculiar to Thomson, or is it made use of by other poets? Its meaning does not appear to be very definite. In the *Spring* it is applied to the rooks, with their "ceaseless caws amusive;" in the *Summer* to the thistle-down, which "amusive floats;" and in the *Autumn*, the theory of the supposed cause of mountain springs is called an "amusive dream." Thomson seems to have been partial to these kind of adjectives, "effusive," "diffusive," "prelusive," &c. CUTHBERT BEDE, B.A.

[A reference to Richardson's *Dictionary* will show that, however fond Thomson may have been of this word, it is not one peculiar to him. Whitehead says:

"To me 'twas given to wake *th' amusive* reed,"

and Chandler, in his *Travels in Greece*, speaks of the wind "murmuring *amusively* among the pines."]

Belfry Towers separate from the Body of the Church. — At Mylor, near Falmouth, there is an old tower for the bells (where they are rung every Sunday), separate from the church itself, which has a very low tower. Are there many other instances of this? I do not remember to have seen any. J. S. A.

[If our correspondent will refer to the last edition of the *Glossary of Architecture*, s. v. *Campanile*, he will learn that though bell towers are generally attached to the church, they are sometimes unconnected with it, as at Chichester cathedral, and are sometimes united merely by a covered passage, as at Lapworth, Warwickshire. There are several examples of detached bell-towers still remaining, as at Evesham, Worcestershire; Berkeley, Gloucestershire; Walton, Norfolk; Ledbury, Herefordshire; and a very curious one entirely of timber, with the frame for the bells springing from the ground, at Pembridge, Herefordshire. At Salisbury a fine early English detached campanile, 200 feet in height, surmounted by a timber turret and spire, stood near the north-west corner of the cathedral, but was destroyed by Wyatt.]

An Easter-day Sun. — In that verse of Sir John Suckling's famous *Ballad upon a Wedding*, wherein occurs the simile of the "little mice," what is the meaning of the allusion to the Easter-day sun? —

"But oh! she dances such a way,
No sun upon an Easter-day
Is half so fine a sight!"

CUTHBERT BEDE, B.A.

[It was formerly a common belief that the sun danced on Easter-day: see Brand's *Popular Antiquities*, vol. i. p. 161. *et seq.* So general was it, that Sir Thomas Browne treats on it in his *Vulgar Errors*, vol. ii. p. 87. ed. Bohn.]

Replies.

HAMILTON QUERIES.

(Vol. vii., p. 285.)

On reference to the Peerages of Sir Harris Nicolas and Wood, I feel no doubt that the father of Lord Spencer Hamilton, as TEE BEE remarks, was the fifth Duke of Hamilton, and not the third, as Collins (edition Brydges) states, who misled me. Perhaps the perplexity, if any, arose from Anne Duchess of Hamilton, the inheritress of the ducal honours by virtue of the patent of 1643, after the deaths of her father and uncle *s. p. m.*, having obtained a *life dukedom* for her husband, William Earl of Selkirk, and, subsequently to his decease, having surrendered all her titles in favour of their eldest son, James Earl of Arran, who was in 1698 made Duke of Hamilton, with the same precedency of the original creation of 1643, as if he had succeeded thereto.

Sir William Hamilton, the ambassador, married, first, Jan. 25, 1752, the only child of Hugh Barlow, Esq., of Lawrenny in Pembrokeshire, with whom he got a large estate: she died at Naples, Aug. 25, 1782, and was buried in Wales. His second lady was Emma Harte, a native of Hawarden in Flintshire; where her brother, then a bricklayer working for the late Sir Stephen Glynne, was pointed out to me forty years ago. In Wood's *Peerage* it is stated that Sir W. Hamilton's second marriage took place at London, Sept. 6, 1794: he died in April, 1803, and was buried in Slebech Church.

I well remember Single-speech Hamilton, who was a friend of the family, dining with my father when I was a little boy; and I still retain the impression of his having been a tall and thin old gentleman, very much out of health. He left a treatise called *Parliamentary Logick*, published in 1808. The brief memoir of the author prefixed to the work, makes no mention of him as a member of the House of Hamilton; but it is said that he derived his name of Gerard from his godmother Elizabeth, daughter of Digby, Lord Gerard of Bromley, widow of James, fourth Duke of Hamilton, who fell in the duel with Lord Mohun, which looks as if some affinity was recognised.

The same authority tells us that William Gerard Hamilton was the only child of a Scotch advocate, William Hamilton, by Hannah Hay, one of the sisters of David Bruce, the Abyssinian traveller; and that he removed to London, and practised with some reputation at the English bar. Mr. W. G. Hamilton died, unmarried, in July, 1796, æt. sixty-eight. BRAYBROOKE.

TEE BEE has, by his Queries about Sir W. Hamilton, recalled some most painful reminiscences connected with our great naval hero. According to the statement in the *New General Biographical Dictionary*, Sir William Hamilton was married to *his first wife* in the year 1755; but although it is asserted that she brought her husband 5000*l.* a-year, her name is not given. She died in 1782, and in 1791 "he married Emma Harte, the fascinating, mischievous, and worthless Lady Hamilton." Pettigrew, in his *Memoirs of Nelson*, says, that this marriage took place at St. George's, Hanover Square, *on the 6th of September*, 1791. TEE BEE will find a full account of Lady H. in the above-mentioned work of Pettigrew. F. S. B.

THE WOOD OF THE CROSS.

(Vol. vii., p. 177.)

I never heard of our Lord's cross having been made of *elder* wood. The common idea, legend, or tradition, that prevailed formerly was, that the upright beam of the cross was made of *cedar*, the cross-beam of *cypress*, the piece on which the inscription was written of *olive*, and the piece for the feet of palm.

The legend concerning the wood of the cross is very curious, and may be analysed as follows: — When Adam fell sick, he sent his son Seth to the gate of the garden of Eden to beg of the angel some drops of the oil of mercy that distilled from the tree of life. The angel replied that none could receive this favour till five thousand years had passed away. He gave him, however, a cutting from the tree, and it was planted upon Adam's grave. It grew into a tree with three branches. The rod of Moses was afterwards cut from this tree. Solomon had it cut down to make of it a pillar for his palace. The Queen of Sheba, when she went to visit Solomon, would not pass by it, as she said it would one day cause the destruction of the Jews. Solomon then ordered it to be removed and buried. The spot where it was buried was afterwards dug for the pool of Bethsaida, and the mysterious tree communicated the power of healing to the waters. As the time of the Passion of Christ approached, the wood floated on the surface of the water, and was taken for the upright beam of the cross. See this curious legend at greater length in the *Gospel of Nicodemus;* the *Legenda Aurea* at the feasts of the Discovery and Exaltation of the Cross; Curzon's *Monasteries of the Levant*, p. 163.; and Didron's *Iconography*, p. 367., Bohn's edition.

I think, however, that I can explain the origin of the question put to RUBI by his poor parishioner as to the cross having been made of *elder* wood. His question may have sprung from a corruption of an old tradition or legend regarding not our Saviour, but Judas his betrayer. Judas is said to have hanged himself on an *elder* tree. Sir John Maundeville, in his description of Jerusalem, after speaking of the Pool of Siloe, adds,

> "And fast by is still the elder tree on which Judas hanged himself for despair, when he sold and betrayed our Lord." — P. 175., Bohn's edit.

To return to the wood of the cross. In Sir John Maundeville's time a spot was pointed out at Jerusalem as the spot where the tree grew:

> "To the west of Jerusalem is a fair church, where the tree of the cross grew." — P. 175.

and he speaks of the wood of this tree as having once been used as a bridge over the brook Cedron (p. 176.). Henry Maundrell describes a Greek convent that he visited, about half an hour's distance from Jerusalem:

> "That which most deserves to be noted in it, is the reason of its name and foundation. It is because there is the earth that nourished the root, that bore the tree, that yielded the timber, that made the cross. Under the high altar you are shown a hole in the ground where the stump of the tree stood." — P. 462.

These are some of the legendary traditions regarding the history and site of the wood of the cross, up to the time of the Passion of Christ.

CEYREP.

EDMUND CHALONER.

(Vol. vi., p. 292.)

I have been waiting for several months in expectation of seeing some satisfactory reply to URSULA's Query. It seems, however, that, in common with myself, your numerous correspondents are quite at a nonplus. Wood, in his *Athenæ Oxoniensis*, vol. ii. p. 163., mentions this Edmund Chaloner as being about nineteen (URSULA says twenty-one) years old at the death of his father, James Chaloner, in 1660. Wood, Granger, as also Burke in his *Extinct Baronetage*, represent James as being the fourth son of Sir Thomas Chaloner of Gisborough, in the county of York, and this appears to be the general impression as to his parentage. In a *History of Cheshire*, however, written, I believe, by Cowdray, and published in 1791, the author claims him as a native of that county, and makes him to be of much

humbler birth and descent than any of his other biographers. Hear him in his own words:

"Our succeeding (Cheshire) collectors form a family harmonic trio, a father, son, and grandson, of the surname of Chaloner, and of the several Christian names, Thomas, Jacob, and *James*. Thomas was an arms-painter in Chester about 1594; he knew the value of learning sufficiently to give his son a better education than he received himself. And this son followed the same occupation in Chester, and made collections, about the year 1620. But it was *James*, the grandson, who reflected the greatest credit upon his family, by a very concise, accurate, and sensible account of the Isle of Man, printed at the end of King's *Vale Royal*, in 1656. He laid the foundation of a learned education in our much honoured college (Brazennoze); and when the parliament invested Lord Fairfax with the Seignory of Man, he was one of his lordship's three commissioners for settling the affairs of that island. The antiquarian collections of all the three Chaloners are valuable."

Without specially binding myself to either one of these conflicting testimonies, I may be allowed to suggest that, apart from any proof to the contrary, the inference that he was a native of Chester is a perfectly fair and legitimate one. His *Short Treatise of the Isle of Man*, which was the only work he ever sent to press, was printed at the end of that famous Cheshire work, the *Vale Royal of England*, in 1656, and was illustrated with engravings by Daniel King, the editor of that work, himself a Cheshire man. Independent of this, his biographer Wood informs us that he was "a singular lover of antiquities," and that he "made collections of arms, monuments, &c., in Staffordshire, Salop, and *Chester*," the which collections are now, I believe, in the British Museum.* He made no collections for Yorkshire, nor yet for London, where he is stated by Wood to have been born. One thing is certain, James Chaloner of Chester was living at the time this treatise was written, and was, moreover, a famous antiquary, and a collector for this, his native county; but whether he was, *de facto*, the regicide, or merely his cotemporary, I leave it to older and wiser heads to determine. T. Hughes.

Chester.

"ANYWHEN" AND "SELDOM-WHEN:" UNOBSERVED INSTANCES OF SHAKSPEARE'S USE OF THE LATTER.

(Vol. vii., p. 38.)

Mr. Fraser's remark about the word *anywhen* has brought to my mind two passages in Shakspeare which have been always hitherto rendered obscure by wrong printing and wrong pointing. The first occurs in *Measure for Measure*, Act IV. Sc. 2., where the Duke says:

> "This is a gentle provost: *seldom-when*
> The steeled gaoler is the friend of men."

Here the compound word, signifying *rarely, not often*, has been always printed as two words; and Mr. Collier, following others, has even placed a comma between *seldom* and *when*.

The other passage occurs in the Second Part of *King Henry IV.*, Act IV. Sc. 4.; where Worcester endeavours to persuade the king that Prince Henry will leave his wild courses. King Henry replies:

> "'Tis *seldom-when* the bee doth leave her comb
> In the dead carrion."

Here also the editors have always printed it as two words; and, as before, Mr. Collier here repeats the comma.

That the word was current with our ancestors, is certain; and I have no doubt that other instances of it may be found. We have a similar compound in Chaucer's *Knight's Tale*, v. 7958.:

> "I me rejoyced of my lyberté,
> That *selden-tyme* is founde in mariage."

Palsgrave, too, in his *Eclaircissement de la Langue Françoise*, 1530, has —

> "*Seldom-what*, Gueres souvent."

Seldom-when, as far as my experience goes, seems to have passed out of use where archaisms still linger; but *anywhen* may be heard any day and every day in Surrey and Sussex. Those who would learn the *rationale* of these words will do well to consult Dr. Richardson's most excellent *Dictionary*, under the words An, Any, When, and Seldom.

This is at least a step towards Mr. Fraser's wish of seeing *anywhen* legitimatised; for what superior claim had *seldom-when* to be enshrined and immortalised in the pages of the poet of the world? S. W. Singer.

Manor Place, South Lambeth.

CHICHESTER: LAVANT.

(Vol. vii., p. 269.)

Your correspondent C. affirms, as a mark of the Roman origin of Chichester, that "the little stream that runs through it is called the Lavant, *evidently from lavando!*" Now nobody, as old Camden says, "has doubted the *Romanity* of Chichester;" but I am quite sure that the members of the Archæological Institute (who meet next summer upon the banks of this same *Lavant*) would decidedly demur to so singular a proof of it.

* [In the *Harleian Collection*, No. 1927., will be found "A paper Book in 8vo., wherein are contained, Poems, Impreses, and other Collections in Prose and Verse; written by Thomas Chaloner and Randle Holme, senior, both Armes-Painters in Chester, with other Notes of less value." — Ed.]

C. is informed that, in the fourth volume of the *Archæologia*, p. 27., there is a paper by the Hon. Daines Barrington, on the term *Lavant*, which, it appears, is commonly applied in Sussex to all brooks which are dry at some seasons, as is the case with the Chichester river.

"From the same circumstance," it is added, "the sands between Conway and Beaumaris in Anglesey, are called the *Lavant sands*, because they are dry when the tide ebbs; as are also the sands which are passed at low water between Cartmell and Lancaster, for the same reason."

To trace the origin of the term *Lavant*, we must, I conceive, go back to a period more remote than the Roman occupation; for that remarkable people, who conquered the inhabitants of Britain, and partially succeeded in imposing Roman appellations upon the greater towns and cities, never could change the aboriginal names of the rivers and mountains of the country. "Our hills, forests, and rivers," says Bishop Percy, "have generally retained their old Celtic names." I venture, therefore, to suggest, that the British word for river, *Av*, or *Avon*, which seems to form the root of the word *Lavant*, may possibly be modified in some way by the prefix, or postfix, so as to give, to the compound word, the signification of an *intermittent* stream.

The fact that, amidst all the changes which have passed over the face of our country, the primitive names of the grander features of nature still remain unaltered, is beautifully expressed by a great poet recently lost to us:

"Mark! how all things swerve
From their known course, or vanish like a dream;
Another language spreads from coast to coast;
Only, perchance, some melancholy stream,
And some indignant hills old names preserve,
When laws, and creeds, and people all are lost!"
Wordsworth's *Eccles. Sonnets*, xii.

W. L. Nichols.

Bath.

SCARFS WORN BY CLERGYMEN.

(Vol. vii., p. 269.)

The mention of the distinction between the broad and narrow scarf, alluded to by me (Vol. vii., p. 215.), was made above thirty years ago, and in Ireland. I have a distinct recollection of the statement as to what *had* been the practice, then going out of use. I am sorry that I cannot, in answer to C.'s inquiry, recollect who the person was who made it. Nor am I able to specify instances of the partial observance of the distinction, as I had not till long after learned the wisdom of "making a note:" but I had occasion to remark that dignitaries, &c. frequently wore wider scarfs than other clergymen (not however that the narrower one was ever that slender strip so improperly and servilely adopted of late from the corrupt custom of Rome, which has curtailed all ecclesiastical vestments); so that when the discussion upon this subject was revived by others some years ago, it was one to which my mind had been long familiar, independently of any ritual authority.

I hope C. will understand my real object in interfering in this subject. It is solely that I may do a little (what others, I hope, can do more effectually) towards correcting the very injurious, and, I repeat, inadequate statement of the *Quart. Review* for June, 1851, p. 222. However trifling the matter may be in itself, it is no trifling matter to involve a considerable portion of the clergy, and among them many who are most desirous to uphold both the letter and the spirit of the Church of England, and to resist all real innovation, in a charge of lawlessness. Before the episcopal authority, there so confidently invoked, be interposed, let it be *proved* that this is not a badge of the clerical order, common to all the churches of Christendom, and actually recognised by the rules, in every respect so truly Catholic, of our own Church. The matter does not, I apprehend, admit of demonstration one way or the other, at least till we have fresh evidence. But to me, as to many others, analogies seem all in favour of the scarf being such a badge; and not only this, but the very regulation of our royal ecclesiastical authorities. The injunctions of Queen Elizabeth, in 1564, seem to mark the tippet as a distinction between clergymen and laymen, who otherwise, in colleges and choirs at least, would have none. I also am strongly of opinion that the tippets mentioned in the 58th and 74th English canons are the two scarfs referred to: the silken tippet (or broad scarf) being for such priests or deacons as hold certain offices, or are M.A., LL.B., or of superior degree; the plain tippet (or narrow scarf) being for all ministers who are non-graduates (Bachelors of Arts were not anciently considered as graduates, but rather as candidates for a degree, as they are still styled in many places abroad); so that *all* in orders may have tippets. This notion is confirmed by the fact, that the scarf was frequently called a *tippet* in Ireland within memory. And in a letter, discussing this very subject, in the *Gentleman's Mag.* (for 1818, part ii. p. 218.*), the testimony of one is given who had for upwards of fifty years considered the two words as identical, and had heard them in his youth used indiscriminately by aged clergymen. It is notorious that in Ireland, time out of mind, *tippets* have been more generally worn than *hoods* in parish churches there. I am not sure (though I lay no stress on the conjecture) whether this may not have been in

* See also p. 315.; and 1819, part i. p. 593.

consequence of the option apparently given by the Canons of wearing *either* hood or tippet.

It is not correct to restrict the *customary* use of the scarf to doctors, prebendaries, and chaplains. In some cathedrals the immemorial custom has been to assign it to minor canons and clerical vicars also. At Canterbury, indeed, the minor canons, except otherwise qualified, do not wear it. (But is not this an exception? Was it always so? And, by the way, can any cathedral member of old standing testify as to the customary distinction in his church between the two scarfs, either as to size or materials?) The very general use of it in towns cannot be denied.

I may add, that Bishop Jebb used to disapprove of its disuse by country clergymen. In his Charge he requests that "all beneficed clergymen" of his diocese "who are *Masters of Arts*, or of any superior degree, and who by chaplaincies or otherwise are entitled to the distinction, may with their surplices wear scarfs or *tippets*." This apparently was his construction of the Canons. John Jebb.

The narrow scarf, called the stole or orarium, is one of the most ancient vestments used by the Christian clergy, representing in its mystical signification the yoke of Christ. Though it may be true that its use is not enjoined by any modern rubric or canon, custom, I think, fully warrants the clergy in wearing it. What other sanction than custom is there for the use of bands?

E. H. A.

A great deal of very interesting matter bearing upon this question, both in an ecclesiastical and antiquarian point of view, though no definite conclusion is arrived at, will be found in a pamphlet by G. A. French, entitled *The Tippets of the Canons Ecclesiastical.* An Oxford B. C. L.

INSCRIPTIONS IN BOOKS.

(Vol. vii., p. 127.)

The following were lines much used when I was at school, and I believe are still so now:

"This book is mine
By right divine;
And if it go astray,
I'll call you kind
My desk to find
And put it safe away."

Another inscription of a menacing kind was,—

"This book is one thing,
My fist is another;
Touch this one thing,
You'll sure feel the other."

A friend was telling me of one of these morsels, which, considering the circumstances, might be aid to have been "insult added to injury;" for happening one day in church to have a book alight on his head from the gallery above, on opening it to discover its owner, he found the following positive sentence:

"This book doant blong to you,
So puttem doon."

Russell Gole.

The following salutary advice to book-borrowers might suitably take its position in the collection already alluded to in "N. & Q.":

"Neither blemish this book, or the leaves double down,
Nor lend it to each idle friend in the town;
Return it when read; or if lost, please supply
Another as good, to the mind and the eye.
With right and with reason you need but be friends,
And each book in my study your pleasure attends."

O. P.

Birmingham.

Is not this curious warning worthy of preservation in your columns? It is copied from a black-letter label pasted to the inside of an old book cover:

"Steal not this booke, my honest friende,
For fear ye gallows be ye ende;
For if you doe, the Lord will say,
'Where is that booke you stole away?'"

J. C.

To the collection of inscriptions in books commenced by Balliolensis, allow me to add the following:

"Hic liber est meus,
Testis et est Deus;
Si quis me quærit,
Hic nomen erit."

In French books I have seen more than once,—

"Ne me prend pas;
On te pendra."

And on the fly-leaf of a Bible,—

"Could we with ink the ocean fill,
Were ev'ry stalk on earth a quill,
And were the skies of parchment made,
And ev'ry man a scribe by trade,
To tell the love of God alone
Would drain the ocean dry.
Nor could the scroll contain the whole,
Though stretch'd from sky to sky."

George S. Master.

Welsh-Hampton, Salop.

I beg to subjoin a few I have met with. Some monastic library had the following in or over its books:

"Tolle, aperi, recita, ne lædas, claude, repone."

The learned Grotius put in all his books,—

"Hugonis Grotii et amicorum."

In an old volume I found the following:

"Hujus si quæris dominum cognoscere libri,
Nomen subscriptum perlege quæso meum."

PHILOBIBLION.

PHOTOGRAPHIC NOTES AND QUERIES.

Head-rests.—The difficulty I have experienced in getting my children to sit for their portraits in a steady position, with the ordinary head-rests, has led me to design one which I think may serve others as well as myself; and I therefore will describe it as well as I can without diagrams, for the benefit of the readers of "N. & Q." It is fixed to the ordinary shifting upright piece of wood which in the ordinary rest carries the semicircular brass against which the head rests. It is simply a large oval ring of brass, about an inch and a half broad, and sloping inwards, which of the following size I find fits the back of the head of all persons from young children upwards:—five inches in the highest part in front, and about four inches at the back. It must be lined with velvet, or thin vulcanised India rubber, which is much better, repelling grease, and fitting quite close to the ring. This is carried forward by a piece of semicircular brass, like the usual rest, and fixes with a screw as usual. About half the height of the ring is a steel clip at each side, like those on spectacles, but much stronger, about half an inch broad, which moving on a screw or rivet, after the sitter's head is placed in the ring, are drawn down, so as to clip the head just above the ears. A diagram would explain the whole, which has, at any rate, simplicity in its favour. I find it admirable. Ladies' hair passing through the ring does not prevent steadiness, and with children the steel clips are perfect. I shall be happy to send a rough diagram to any one, manufacturers or amateurs. J. L. SISSON.

Edingthorpe Rectory.

Sir W. Newton's Explanations of his Process.—In reply to MR. JOHN STEWART'S Queries, I beg to state,

First, That I have hitherto used a paper made by Whatman in 1847, of which I have a large quantity; it is not, however, to be procured now, so that I do not know what paper to recommend; but I get a very good paper at Woolley's, Holborn, opposite to Southampton Street, for positives, at two shillings a quire, and, indeed, it might do for negatives.

Secondly, I prefer making the iodide of silver in the way which I have described.

Thirdly, Soft water is better for washing the iodized paper; if, however, spring water be made use of, *warm* water should be added, to raise it to a temperature of sixty degrees. I think that sulphate or bicarbonate of lime would be injurious, but I cannot speak with any certainty in this respect, or to muriate of soda.

Fourthly, The iodized paper should keep good for a year, or longer; but it is always safer not to make more than is likely to be used during the season.

Fifthly, If I am going out for a day, I generally excite the paper either the last thing the night before, or early the following morning, and develope them the same night; but with care the paper will keep for two or three days (if the weather is not hot) before exposure, but of course it is always better to use it during the same day.

WM. J. NEWTON.

6. Argyle Street.

Talc for Collodion Pictures.—Should any of your photographic friends wish to transmit collodion pictures through the post, I would suggest that thin plates of talc be used instead of glass for supporting the film; I find this substance well suited to the purpose. One of the many advantages of its use (though I fear not to be appreciated by your archæological and antiquarian section) is, that portraits, &c., taken upon talc can be cut to any shape with the greatest ease, shall I say suitable for a locket or brooch? W. P.

Headingley, Leeds.

Replies to Minor Queries.

Portrait of the Duke of Gloucester (Vol. vii., p. 258.).—I beg to inform MR. WAY that he will find an engraving of "The most hopefull and high-born Prince, Henry Duke of Gloucester, who was borne at Oatlandes the eight of July, anno 1640: sould by Thos. Jenner at the South entry of the Exchange," in a very rare pamphlet, entitled:

"The Trve Effigies of our most Illustrious Soveraigne Lord, King Charles, Queene Mary, with the rest of the Royall Progenie: also a Compendium or Abstract of their most famous Genealogies and Pedegrees expressed in Prose and Verse: with the Times and Places of their Births. Printed at London for John Sweeting, at the Signe of the Angell, in Pope's Head Alley, 1641, 4to."

For Henry Duke of Gloucester, see p. 16.:

"What doth Kingdomes happifie
But a blesst Posteritie?
This, this Realme, Earth's Goshen faire,
Europe's Garden, makes most rare,
Whose most royall Princely stemme
(To adorne theire Diadem)
Two sweet May-flowers did produce,
Sprung from Rose and Flower-de-Luce."

Φ.

Richmond, Surrey.

Key to Dibdin's "Bibliomania" (Vol. vii., p. 151.).—There are some inaccuracies in the list of names

furnished by W. P., which may be corrected on the best authority, namely, that of Dr. Dibdin himself, as put forth in his "new and improved edition" of the *Bibliomania*, with a supplement, "including a key to the assumed characters in the drama," 8vo., 1842. According to this supplement we are to interpret as follows:

Alfonso -	- Mr. Morell.
Gonzalo -	- Mr. Jessop.
Narcottus -	- William Templeman, Esq., of Hare Hatch, Berkshire.
Nicas -	- Mr. Shaclewell.
Philemon -	- Mr. Jacobs?
Pontevallo -	- John Dent, Esq.

A complete "key" is not furnished; but there is reason, I think, to doubt a few of the other names in W. P.'s list. Moreover, in the edition of 1842, several other pseudonymes are introduced, which do not appear in the list; namely, that of Florizel, for Joseph Haslewood; Antigonus; Baptista; Camillo; Dion; Ferdinand; Gonsalvo; Marcus; and Philander; respecting whom some of your readers may possibly enlighten us further. As to the more obvious characters of Atticus, Prospero, &c., see the *Literary Reminiscences*, vol. i. p. 294. μ.

High Spirits a Presage of Evil ("N. & Q." *passim*).—In a case lately detailed in the newspapers, a circumstance is mentioned which appears to me to come under the above heading.

In the inquiry at the coroner's inquest, on Feb. 10, 1853, concerning the death of Eliza Lee, who was supposed to have been murdered by being thrown into the Regent's Canal, on the evening of the 31st of January, by her paramour, Thomas Mackett,—one of the witnesses, Sarah Hermitage, having deposed that the deceased left her house in company with the accused at a quarter-past ten o'clock in the evening of the 31st, said as follows:

"Deceased appeared in particularly good spirits, and wanted to sing. Witness's husband objected; but she would insist upon having her way, and she sang 'I've wander'd by the Brook-side.'"

The deceased met with her death within half an hour after this. CUTHBERT BEDE.

Hogarth's Works.—Observing an inquiry made in Vol. vii., p. 181. of "N. & Q." about a picture described in Mrs. Hogarth's sale catalogue of her husband's effects in 1790, made by Mr. Haggard, I am induced to ask whether a copy of the catalogue, as far as it relates to the pictures, would not be a valuable article for your curious miscellany? It appears from all the lives of Hogarth, that he early in life painted small family portraits, which were then well esteemed. Are any of them known, and where are they to be seen? Were they mere portraits, or full-length? Are any of them engraved? I had once a picture, of about that date, which represented a large house with a court-yard, and a long garden wall, with a road and iron gate, something like the old wall and road of Kensington Gardens, with the master, mistress, and dog walking in front of the house, and evidently portraits. I always suspected it might be by Hogarth; but I am very sorry to say I parted with it at auction for a few shillings. It was (say) two feet square: the figures were about four inches in height, and dressed in the then fashion. I would further ask if any oil painting or sketches are known of the minor engravings, such as "The Laughing Audience," "The Lecture," "The Doctors," &c.? AN AMATEUR.

Town Plough (Vol. vi., p. 462.; Vol. vii., p. 129.).—In Vol. vi., p. 462., GASTRON notices the Town Plough; and it is again noticed by S. S. S. (Vol. vii., p. 129.) as never having been seen by him mentioned in ancient churchwardens' accounts.

Not ten years since there was in the belfry of Caston Church, Northamptonshire, a large clumsy-looking instrument, the use of which was not apparent at first sight, being a number of rough pieces of timber, put together as roughly. On nearer inspection, however, it turned out to be a plough, worm-eaten and decayed, I should think at least three times as large and heavy as the common ploughs of the time when I saw the one in question. I have often wondered at the rudeness and apparent antiquity of that plough, and whether on "Plough Monday" it had ever made the circuit of the village to assist in levying contributions.

I have only for a week or two been in the possession of "N. & Q.," when having accidentally, and for the first time, met with the Number for that week, I could not resist the temptation of becoming the owner of the complete series. Under these circumstances, you will excuse me if I am asking a question which may have been answered long since. What is the origin of Plough Monday? May there not be some connexion with the Town Plough? and that the custom, which was common when I was a boy, of going round for contributions on that day, may not have originated in collecting funds for the keeping in order, and purchasing, if necessary, the Town Plough?

BRICK.

Shoreditch Cross and the painted Window in Shoreditch Church (Vol. vii., p. 38.).—I beg to acquaint your correspondent J. W. B. that although I had long searched for an engraving of Shoreditch Cross, my labour was lost. The nearest approach to it will be found in a modern copy of a plan of London, taken in the time of Elizabeth, in which its position is denoted to be on the west side of Kingsland Road; but, from records to

which I have access, I believe that the cross stood on the opposite side, between the pump and the house of Dr. Burchell. Most likely its remains were demolished when the two redoubts were erected at the London ends of Kingsland and Hackney Roads, to fortify the entrance to the City, in the year 1642.

The best accounts that I have seen of the painted window are in Dr. Denne's *Register of Benefactions* to the parish, compiled in 1745, and printed in 1778; and Dr. Hughson's *History of London*, vol. iv. pp. 436, 437. HENRY EDWARDS.

Race for Canterbury (Vol. vii., pp. 219. 268.).—It is probable that the lines

> "The man whose place they thought to take,
> Is still alive, and still *a Wake*,"

are erroneously *written* on the print referred to; but I have no doubt of having seen a print of which (with the variation of "ye think" for "they thought") is the genuine engraved motto. B. C.

Lady High Sheriff (Vol. vii., p. 236.). — There is a passage in Warton's *History of English Poetry* (vol. i. p. 194., Tegg's edition) which will in part answer the Query of your correspondent W. M. It is in the form of a note, appended to the following lines from the metrical romance of *Ipomydon*:

> "They come to the castelle yate
> The porter was redy there at,
> The porter to theyme they gan calle,
> And prayd hym go in to the halle,
> And say thy lady gent and fre,
> That comen ar men of ferre contrè,
> And if it plese hyr, we wolle hyr pray,
> That we myght ete with hyr to-day."

On this passage Warton remarks:

"She was lady, by inheritance, of the signory. The female feudatories exercised all the duties and honours of their feudal jurisdiction in person. In Spenser, where we read of the *Lady of the Castle*, we are to understand such a character. See a story of a *Comtesse*, who entertains a knight in her castle with much gallantry. (*Mém. sur l'Anc. Chev.*, ii. 69.) It is well known that anciently in England ladies were sheriffs of counties."

To this note of Warton's, Park adds another, which I also give as being more conclusive on the subject. It is as follows:

"[Margaret, Countess of Richmond, was a justice of peace. Sir W. Dugdale tells us that Ela, widow of William, Earl of Salisbury, executed the sheriff's office for the county of Wilts, in different parts of the reign of Henry III. (See *Baronage*, vol. i. p. 177.) From Fuller's *Worthies* we find that Elizabeth, widow of Thomas Lord Clifford, was sheriffess of Westmoreland for many years; and from Pennant's *Scottish Tour* we learn that for the same county Anne, the celebrated Countess of Dorset, Pembroke and Montgomery, often sat in person as sheriffess. Yet Ritson doubted of facts to substantiate Mr. Warton's assertion. See his Obs. p. 10., and reply in the *Gent. Mag.* 1782, p. 573. — PARK."]

T. C. S.

I can answer part of W. M.'s Query, by a reference to a personage who could not have been very far from being the first instance of the kind (Query, was she?).

"About this time (1202) Gerard de Camville, his old and faithful adherent, was restored by John to the possession of the honours of which he had been deprived by King Richard; and it is a remarkable circumstance that, on the death of the said Gerard, in the eighteenth year of the king's reign, his widow, Nichola Camville (who is described by an ancient historian as being 'a martial woman of great courage and address') had the sheriffalty of the county of Lincoln committed to her; which honourable and important trust was continued to her by a grant of Henry III.," &c.

The above quotation is taken from Bailey's *Annals of Nottinghamshire*, now publishing in Numbers (Part III. p. 107.). Should I be wrong in asking correspondents to contribute towards a list of ladies holding the above honorable post?

FURVUS.

St. James's.

Burial of an unclaimed Corpse (Vol. vii., p. 262.). — E. G. R.'s question is easily answered. The parish of Keswick proved that some years before they had buried a body found on a piece of land. This was evidence of reputation that at the time of the burial the land was in Keswick, otherwise the parishioners would not have taken on themselves this work of uncalled-for benevolence. The fact of their having incurred an expense, which, unless the land was in their parish, would have been the burden of Markshall, satisfied the commissioner that the land must have belonged to Keswick. I have no doubt this was the reason, though I never heard of the question in connexion with Keswick and Markshall. Battersea Rise, I heard when a boy, had formerly belonged to Clapham, and been given to Battersea for the same reason as E. G. R. states to have been the cause of Markshall losing its territory to Keswick. J. H. L.

Surname of Allan (Vol. vii., p. 205.). — I think A. S. A. will find that this name was introduced into Britain from Normandy. It occurs in early Norman times as a personal name, and afterwards as a patronymic. Thus Alan, the son of Flathald, who had the castle of Oswestry granted him by the Conqueror, had a son, William Fitz-Alan, ancestor of the great baronial house of Arundel. In the *Hundred Rolls*, temp. Edward I., it is very common under the orthographies of *fil. Alan*, *fil.*

Alain, Alayn, Aleyn, Aleyne, Aleynes, Aleymys, &c. Allen has always remained a baptismal name, and hence it is probable that there is no more affinity between the numerous families now bearing it as a surname, than between the various Thompsons, Williamses, and others of this class. The MacAllans of Scotland may have a separate Celtic source, though it is far likelier that this name (like MacEdward, MacGeorge, and numerous others) is the English appellative with the patronymic Mac prefixed. MARK ANTONY LOWER.

Lewes.

The Patronymic Mac (Vol. vii., p. 202.). — The present Earl of Stair has collected and printed, under the title of *Almacks Extraordinary*, a list of seven hundred Scotch and Irish surnames with the prefix "Mac;" and a highly esteemed correspondent promises me a *supplementary* list of "a few hundreds" of such appellatives, which must therefore be in the aggregate upwards of a thousand in number. I hope to include all these in my forthcoming *Dictionary of British Surnames*.

MARK ANTONY LOWER.

Lewes.

Cibber's "Lives of the Poets" (Vol. v., p. 25.). —When MR. CROSSLEY inserted in your pages, at great length, the *original* prospectus of Cibber's *Lives*, he was not aware that it had been *reprinted* before. Such, however, is the case, as may be seen by turning to the sixth volume of Sir Egerton Brydges' *Censura Literaria*, ed. 1808, p. 352. It was communicated to the columns of that work by that diligent antiquary in literary matters, Joseph Haslewood. MR. CROSSLEY says, "It is rather extraordinary that none of Dr. Johnson's biographers appear to have been aware that the prospectus of Cibber's *Lives* was furnished by Johnson." Where is there the slightest *proof* that Johnson wrote one line of it? Haslewood believed it to have been the production of Messrs. Cibber and Shiels. Does MR. CROSSLEY ground his claim for Johnson merely upon a fancied resemblance in *style?*

EDWARD F. RIMBAULT.

Parallel Passages, No. 2. — Stars and Flowers (Vol. vii., p. 151.). — Other parallels on this subject are given in "N. & Q." (Vol. iv., p. 22.), to which may be added the following:

"Silently, one by one, on the infinite meadows of heaven,
Blossom'd the lovely stars, the forget-me-nots of the angels."

Longfellow's *Evangeline*, Part I. iii. p. 187. of the Liverpool edition.

ZEUS.

Schomberg's Epitaph (Vol. vii., p. 13.). — I find this entry in my note-book: — The following inscription is written on a black slab of marble, affixed to the wall of the choir of St. Patrick's Cathedral. The remains of the duke were removed to this cathedral immediately after the battle of the Boyne; and on the 10th July, 1690, they were deposited under the altar. The relatives of this great man having neglected to raise any monument to his memory, Dean Swift undertook and caused the above slab to be erected, having first vainly applied to the connexions of the deceased. His sword is in the possession of the society of the "Friendly Brothers," Dublin.

The following is the inscription on the slab:

"Hic infra situm est corpus Frederici Ducis de Schonberg ad Bubindam occisi A.D. 1690. Decanus et Capitulum maximopere etiam atque etiam petierunt, ut hæredes Ducis, monumentum in memoriam parentis erigendum curarent. Sed postquam per epistolas, per amicos, diu ac sæpe orando nil profecere, hunc demum lapidem statuerunt; saltem ut scias hospes ubinam terrarum Schonbergenses cineres delitescunt.

"Plus potuit fama virtutis apud alienos quam sanguinis proximitas apud suos, A.D. 1731."

CLERICUS (D.)

Dublin.

Pilgrimages to the Holy Land (Vol. v., p. 289.). — There is still another book to be added to the curious list of old pilgrimages to the Holy Land, furnished by your correspondent PEREGRINE A. I derive my knowledge of it from Brunet's *Manuel*, sub voce CAPODILISTA (GABRIELE), where it is described as follows:

"Itinerario di Terra Santa, e del Monte Sinai." (Without date or printer) 4to.

It is a journal of a pilgrimage to the Holy Land, made in the year 1458 by a Padua nobleman, accompanied by a relative, Antonio Capodilista, a canon of the same place, and several other noble personages. It is one of the earliest productions of the press at Perugia, and the date assigned to it by M. Brunet is 1472, but by Vermiglioli 1473 or 1474. The latter authority, in his *Principi della Stampa in Perugia*, calls it "Veramente un prezioso cimelio di tipografia e bibliografia." I am anxious to know where a copy of this very rare work is deposited, as I have been told that there is none at the British Museum.

W. M. R. E.

Album (Vol. vii., p. 235.). — The origin and the earliest notice of this kind of friendly memorial book is to be traced to the registers of the deceased that were formerly kept in every church and monastery. Such a book was called the *album, i.e.* the blank book, in which the names of the friends and benefactors to the church or monastery were recorded, that they might be prayed for at their decease, and on their anniversaries. The earliest writer belonging to this country who uses the word is the Venerable Beda, who in his

preface to his prose life of St. Cuthbert, written previous to the year 721, reminds Bishop Eadfrith that his name was registered in the album at Lindisfarne, "in albo vestræ sanctæ congregationis." (*Bedæ Opera Minora*, p. 47., ed. Stevenson.) Elsewhere Beda calls this book "the annal" (*Hist. Eccles.*, lib. iv. c. 14.). At a later period it was called, both in England and abroad, the *Liber Vitæ, or Book of Life*, a name borrowed from St. Paul (Philippians, iv. 3.).

The earliest specimen of an English album, and perhaps the most elegant one that this or any other country ever produced, may be seen in the British Museum (*Cotton MSS.*, Domitian VII.). It is the Album, or Book of Life, of the monastery of Durham. Nor need we add that this album affords a relief to the eye wearied with looking over the pages of a modern album, and to the mind sick of the endless but monotonous repetition of imaginary ruins, love sonnets, and moss roses.

CEYREP.

Gesmas and Desmas (Vol. vii., p. 238.). — For the information of your correspondent A. B. R., I copy the passage referred to by you in the disputed Gospel of Nicodemus, formerly called the Acts of Pontius Pilate. The extract is from an English version, printed for William Hone, Ludgate Hill, 1820:

"But one of the two thieves who were crucified with Jesus, whose name was *Gestas*, said to Jesus, If thou art the Christ, deliver thyself and us." — vii. 10.

"But the thief who was crucified on his right hand, whose name was *Dimas*, answering, rebuked him, and said, Dost not thou fear God, who art condemned to this punishment? We indeed receive rightly and justly the demerit of our actions; but this Jesus, what evil hath he done?" — vi. 11.

"After this, groaning, he said to Jesus, Lord, remember me when Thou comest into Thy kingdom." — vi. 12.

It thus appears the names have been differently received: here they appear GESTAS the *im*penitent, and DIMAS the penitent.

I have a fine old engraving, nineteen inches by fourteen, bearing date "Greg. Huret, Lugd. inv. et sculp. 1664;" published in Paris, *cum priv. Regis*.

The three crosses, with their inscriptions (each in Hebrew, Greek, and Latin), appear.

The Latin on the cross of the thief on the right hand of our Lord (and, from the expression of countenance, confessed the penitent) is *DISMAS LATRO*: the other is *GESTAS LATRO*.

W. C. H.

Chelsea.

"*Quod fuit esse*" (Vol. vii., p. 235.). — Allow me to suggest the following meaning of the epitaph in Lavenham churchyard, which is the subject of A. B. R.'s Query. The word *est* has evidently been omitted in the third line: with this restored, the lines will read as a couple of hexameters:

"Quod fuit esse, quod est; quod non fuit esse, quod esse;
Esse quod (est), non esse; quod est, non est, erit, esse."

And the literal meaning will be: "What was existence, is that which lies here; that which was not existence, is that which is existence; to be what is now, is not to be; that which is now, is not existence, but will be hereafter."

This, perhaps, is as enigmatical as the original: but the following lines will render the meaning plainer, though it is difficult to preserve the brevity of the Latin in an English version:

All that I really was lies here in dust;
That which was death before is life, I trust.
To be what *is*, is not, I ween, to *be*;
Is not, but *will be* in eternity.

H. C. K.

—— Rectory, Hereford.

I think your correspondent A. B. R. is not quite correct in his version of the epitaph of which he inquires the sense. It is evidently intended for two hexameter verses, and, as I have heard it, runs thus:

"Quod fuit esse, quod est; quod non fuit esse, quod esse;
Esse quod est, non esse; quod est, non est, erit, esse."

I inclose a similar epitaph in another churchyard (the *locale* of which I do not know), which may serve to elucidate its meaning:

"That which a Being was, what is it? show:
That being which it was, it is not now.
To be what 'tis is not to be, you see;
That which now is not shall a Being be."

Q. S.

Straw Bail (Vol. vii., p. 85.). — In connexion with, though not as a reply to, MR. CURTIS's Query touching the origin of the expression "A man of straw," I beg to bring under notice a phrase I heard for the first time a few days ago, but which may nevertheless be well known to others. A seaman, talking to me of a strike for wages among the crew of a ship, said that the captain, as the rate of wages had not been raised, had manned his ship with a "lot of straw-yarders." On my asking the meaning of the expression, I was told that a "straw-yarder" was a man about the docks who had never been to sea, and knew little or nothing of the duties of a seaman.

BRUTONIENSIS.

Pearl (Vol. vi., p. 578.; Vol. vii., pp. 18. 166.). — In the Old German, *merikrioz* is pearl; and in the Ang.-Sax. it is *meregreot*, — the latter from *mere*, sea, and *greot*, grit, sand, or *grot*, an

atom. These are so similar to the Greek *margaritas*, and the *margarita* of the sister language (Latin), that we may be excused believing they have a common origin; more especially as we find the first syllable (at least?) in almost all the cognate Indo-Germanic or Indo-European languages: Latin, *mare;* Celt., *mor;* Gothic, *marei;* Sax., *mære* or *mere;* Old Germ., *meri;* Slavon., *more* and *morze;* Swed., *mar;* Iceland, *mar;* Esthon., *merri;* Lett., *marrios.*

Among modern languages, we have, — Span., *margarita;* Ital., *margarita* and *maugherita;* Fr., *marguerite*, but used only in the proverb, "Il ne faut pas jeter les marguerites devant les pourceaux." Johnson, Webster, and Halliwell give *margarite* as an English word. Probably all derived from the Latin.

At the same time, although not occurring (as far as I am aware) in either Greek or Latin, the word *pearl* is found in some shape in most of the same Indo-Germanic languages: thus, Ital. and Span., *perla;* Low. Lat., *perla;* French, *perle;* Eng., *pearl;* Dan., *paarl;* Swed., *perla* or *pärla;* Bohem., *perle;* Ang.-Sax., *pearl* and *pærl;* Low. Sax., *berel.* Webster says the word *pearl* may be radically the same as *beryl.* In the Celtic we find, Irish, *pearla*, and Welsh *perlyn.*

The Germans derive *pearl* from *beer*, a berry, making thus *berle* or *beerlein;* as in Latin *bacca* also means a pearl.

Some of your correspondents can, no doubt, inform us whether any analogous words to *pearl* and *margarita* exist in the Sanscrit? A. C. M.

Exeter.

Sermons by Parliamentary Chaplains (Vol. vii., p. 34.). — On the day of Thanksgiving, 19th July, 1648, Mr. Obadiah Sedgwick was ordered to preach before the House, and his sermon to be printed. Where can a copy of it be seen? Joseph Rix.

St. Neot's.

Etymological Traces of the Social Position of our Ancestors (Vol. vii., pp. 13, 14.). — Your correspondent may find the passage to which he wishes to refer again, in one of the back volumes of Dickens's *Household Words*, in an article with the title of "History in Words."

Another correspondent, in the succeeding page of the same Number, will obtain the information he requires by consulting Dunlop's *History of Fiction.* W. L. N.

Tuebeuf (Vol. vii., p. 207.). — J. E. J. will find Tubœuf is a town in France, in the department of Mayenne. On May 9, 1194, Richard I. sailed from England on his expedition against Philip II. of France; and he was accompanied by Master Eustace, Dean of Salisbury, for the purpose of his conducting such business of the Great Seal as might be necessary while the king remained abroad. The Doncaster Charter appears to have been sealed on the 22nd of the same month of May, and I shall feel obliged if J. E. J. will give me a copy of Eustace's title, and the date and place, as they appear on the document. The addition to his name in other charters is "tunc gerentis vices cancellarii." He himself became Chancellor and Bishop of Ely on the death of Longchamp. Edward Foss.

Street-End House, near Canterbury.

"*Goe, soule, the bodies guest*" (Vol. vii., p. 175.). — Your correspondent is mistaken in thinking that his "additions" are a new discovery. Both stanzas were printed, with slight variations from this copy, by Sir H. Nicolas, at the end of his edition of Davison's *Poetical Rhapsody*, 1826, pp. 413—415.; and both are mentioned by Mr. Hannah, when he says (p. 103.):

"In E (the mark by which Mr. H. designates that copy in Nicolas), one stanza is interpolated after line 36, and a second at the end."

As I entirely agree with Sir H. Nicolas that the lines in question are "a wanton interpolation," I think Mr. Hannah was perfectly justified in contenting himself with this acknowledgment of their existence. R.

Bells versus Storms (Vol. vi., p. 508.). — While returning my acknowledgments to your correspondents the Rev. H. T. Ellacombe and W. S. G., I would briefly refer to the subject again, which may be of interest to some of your readers.

Dr. Fuller says:

"That bells are no effectual charm against lightning. The frequent firing of abbey churches by lightning confuteth the proud motto commonly written on the bells in their steeples, wherein each intitled itself to a six-fold efficacy.

'Men's death I tell, by doleful knell,
Lightning and thunder, I break asunder,
On Sabbath all, to church I call,
The sleepy head, I raise from bed,
The winds so fierce, I do disperse,
Men's cruel rage, I do assuage.'"

"It has anciently been reported," observes Lord Bacon, "and is still received, that extreme applauses and shouting of people assembled in multitudes, have so rarefied and broken the air, that birds flying over have fallen down, the air not being able to support them; and it is believed by some that great ringing of bells in populous cities hath chased away thunder, and also dissipated pestilent air. All which may be also from the concussion of the air, and not from the sound."

W. W.

Malta.

The following note in connexion with the baptism of bells may be interesting, as it shows the manner of working at that time.

Among the *Centum Gravamina* offered to Pope Adrian in 1521 by the Princes of Germany, as given in Herbert's *Henry VIII.*, p. 139., this is the 51st:

"That suffragans used to baptize bels under pretence of driving away divels and tempests; and for this purpose did invite many rich godfathers, who were to touch the rope while the bell was exorcised, and its name invoked (unto which all the people must answer). And that a banquet was used to be made thereupon, at the cost of the layicks, amounting in little towns to a hundred florins, whither the godfathers were to come, and bring great gifts, &c., whereas they desired that the said bels might be baptized not onely by suffragans, but by any priest, with holy water, salt, herbs, without such costs."

H. T. Ellacombe.

Clyst St. George.

Will Mr. Gole oblige me and your readers with a reference to the *Golden Legend*, from which he has sent a quotation bearing on bells and storms.

H. T. Ellacombe.

Clyst St. George.

Exercise Day (Vol. vii., p. 205.).—The extract from the borough chamberlain's accounts, referred to by your correspondent Leicestriensis, relates rather to a religious assembly or meeting established by authority in the reign of Elizabeth, and designed as a check on the growing tendency towards Puritanism, which marked that period. In this diocese (at that time the diocese of Chester) Bishop Downham instituted a "monthly exercise," which was confirmed by his successor Dr. Chadderton, in an injunction bearing date Sept. 1, 1585. (See Appendix to Strype's *Annals*, vol. i.) It is there decreed that all parsons, vicars, curates, and schoolmasters shall resort to this exercise, there either to speak or write; and certain penalties are enforced on any neglect of its observance. In the churchwardens' accounts of this parish is an entry of similar import to that quoted by Leicestriensis: "1656, Pd. for minister diner at the exercise day, 00 . 00 . 06," the only perceptible difference being in the degree of hospitality extended to the clergy by their entertainers.

John Booker.

Prestwich.

The Iron Mask (Vol. v., p. 474.; Vol. vii., p. 234.).—Your correspondent A. S. A. asks with much complacency, "What authority Mr. James Cornish has for asserting (Vol. v., p. 474.) that the mysterious secret of the *Masque de fer* has ever been satisfactorily explained?" Mr. James Cornish does not make statements of historical facts without authority: he therefore begs to refer A. S. A. to Delort, *Histoire de l'Homme au Masque de fer*, Paris, 1825; and to *The True History of the State Prisoner, commonly called "The Iron Mask," &c.*, by the Hon. George Agar Ellis: London, 1826.

I repeat "my sanguine" expectations that "Junius" will yet be "unearthed." "Matthias" made an equal boast with the "mighty shade," that he would be for ever unknown.

Your Journal "N. & Q." has left no doubt about the author of *The Pursuits of Literature*.

James Cornish.

Shakspeare's Use of the Word "Delighted" (Vol. ii., pp. 113. 139. 200. &c.).—The following passage from Douce's *Illustrations* has not been referred to by any of your contributors on this point; to some it may be unknown:

"With respect to the much contested and obscure expression of *bathing the delighted spirit in fiery floods*, Milton appears to have felt less difficulty in its consideration than we do at present; for he certainly remembered it when he made Comus say:

"'. . . . . one sip of this
Will *bathe* the drooping *spirits in delight*
Beyond the bliss of dreams.'"

W. T. M.

Hong Kong.

Samuel Daniel (Vol. vi., p. 603.).—A copy of an original letter of Samuel Daniel, sent to Lord Keeper Egerton with a present of his *Works newly augmented*, 1601, is printed in *Censura Literaria*, ed. 1808, vol. vi. p. 391.

John Daniel, who published *Songs for the Lute, Viol, and Voice*, 1606, is supposed to have been the brother of the poet, and the publisher of his works in 1623. He was of Christ Church, Oxford; and took his degree of Bachelor of Music in 1604. At the commencement of the reign of Charles I., he was one of the court musicians, and his name occurs among the "Musicians for the Lutes and Voices," in a privy seal, dated Dec. 20, 1625, exempting the musicians belonging to the court from the payment of subsidies.

John Daniel's *Songs* were "printed by T. E. for Thomas Adams, at the Signe of the White Lyon, Paule's Church Yard, folio, 1606." They are dedicated, in rhyme, to "Mrs. Anne Greene, the worthy Daughter to Sir William Greene, of Milton, Knight." Edward F. Rimbault.

English Bishops deprived by Queen Elizabeth, 1559 (Vol. vi., pp. 100. 203.; Vol. vii., p. 260.).—I regret that I am unable to furnish A. S. A. with any additional information respecting the Marian bishops. None of the authorities I used give the dates he requires. Possibly, Mr. Charles Butler's *Historical Memoires of the English, Irish, and Scottish Catholics*, 4 vols. 8vo., 1822, might answer his Queries.

I have ascertained from Calamy's *Life and Times* (vol. i. p. 409.), that Thomas White, the

deprived Bishop of Peterborough, died in London, May 30, 1698; and that Robert Frampton, the deprived Bishop of Gloucester, died May 25, 1708 (vol. ii. p. 119.). John I. Dredge.

"*Jenny's Bawbee*" (Vol. vii., p. 207.).—This is a very old song, a fragment of which (all we have) appeared in David Herd's *Collection of Ancient and Modern Scottish Songs*, 2 vols. 12mo., Edinb. 1776. As it is very short, I quote it:

"An' a' that e'er my Jenny had,
My Jenny had, my Jenny had,
A' that e'er my Jenny had,
Was ae bawbee.

"There's your plack, and my plack,
An' your plack, an' my plack,
An' my plack, an' your plack,
An' Jenny's bawbee.

"We'll put it a' in the pint-stoup,
The pint-stoup, the pint-stoup,
We'll put it in the pint-stoup,
And birle't a' three."

There is a capital song founded upon this rude fragment, by the late Sir Alexander Boswell. It was published anonymously in 1803, and commences thus:

"I met four chaps yon birks amang,
Wi hinging lugs and faces lang;
I spier'd at neebour Bauldy Strang,
Wha's they I see?

"Quo' he, Ilk cream-fac'd pawky chiel
Thought he was cunning as the diel,
And here they cam' awa to steal
Jenny's bawbee."

Copies of this latter song may be seen in Johnson's *Scottish Musical Museum*, edit. 1839, vol. v. p. 435.; and in Graham's *Songs of Scotland*, 1848, vol. ii. p. 48. Edward F. Rimbault.

The old Scotch ballad with the above title, on which Sir Alexander Boswell, Bart., founded his humorous song with the same name, may be found in *The Book of Scottish Songs*, recently published in *The Illustrated London Library*, p. 229.

J. K. R. W.

Irish Convocation (Vol. vi., p. 317.).—I am unable to answer W. Fraser's Queries as to when the Irish Convocation last met, and where their deliberations are recorded; but that gentleman will find some account of its nature and constitution in a recently published pamphlet, entitled *The Jerusalem Chamber*, by the Rev. H. Caswall, M.A., pp. 39, 40. J. C. B.

Spontaneous Combustion (Vol. vii., p. 286.).—Is there such a thing; meaning, I presume, of the *human body?* One of the latest and best authenticated cases is given in *The Abstainer's Journal* (Glasgow), No. III., March, 1853, p. 54. In the narrative is included the official medical report from the *Journal of Medical Science*, Dec. 1852.

W. C. Trevelyan.

Do the Sun's Rays put out the Fire? (Vol. vii., p. 285.).—

"Why does the sun, shining on a fire, make it dull, and often put it out?

"1st. Because the air (being rarefied by the sunshine) flows more slowly to the fire; and

"2ndly. The chemical action of the sun's rays is detrimental to combustion.

"The sun's rays are composed of three parts; lighting, heating, and actinic or chemical rays. These latter interfere with the process of combustion."

The above is an extract from Rev. Dr. Brewer's *Guide to the Scientific Knowledge of Things Familiar*, 6th edition, p. 50., which may perhaps prove interesting to C. W. B. At p. 58. of the same book, H. A. B. will find, I think, an answer in the affirmative to his Query (Vol. vii., p. 286.): "Is there such a thing as spontaneous combustion?"

C—— S. T. P.

W—— Rectory.

Dover Castle (Vol. vii., p. 254.).—The "j cenovectorum cum j rota ferro ligata" was a wheelbarrow. In the *Promptorum Parvulorum* occurs (p. 25.) "barowe cenovectorum." E. G. R.

Quotations wanted (Vol. vii., p. 40.).—"And if he read little, he had need have much cunning to seem to know that he doth not." From Lord Bacon.—*Bacon's Essays: Of Studies*, p. 218. 12mo., 1819. Ω.

Miscellaneous.

NOTES ON BOOKS, ETC.

If any of the readers of Mr. Hudson Turner's volume on Domestic Architecture have been under the apprehension that the death of that able antiquary would necessarily lead, if not to the abandonment of that work, to its being completed in a more imperfect manner than Mr. Turner would have completed it, we can assure them that such apprehension is entirely groundless. We have now before us the second part, entitled *Some Account of Domestic Architecture in England from Edward I. to Richard II., with Notices of Foreign Examples, and numerous Illustrations of existing Remains from original Drawings. By the Editor of the Glossary of Architecture.* The editing of the work is indeed most creditable to Mr. Parker, who, though he modestly confesses that if he had not known that he could safely calculate upon much valuable assistance from others more competent than himself, he would never have ventured to undertake it at all, had already given proof of his fitness for the task by the *Glossary of Architecture* with which his name has been so long and so honourably connected. The work, which supplies a deficiency which the architectural student has

long felt, is produced in the same handsome style, and with the same profuseness of illustration, as its predecessor, and will be found valuable not only to archæologists who study history in brick and stone, but also to those who search in the memorials of bygone ages for illustrations of manners and customs, and of that greater subject than all, the history of our social progress.

BOOKS RECEIVED. — *History of England from the Peace of Utrecht to the Peace of Versailles*, 1713—1783, by Lord Mahon, vol. ii. 1720—1740. This second volume of the new and cheaper edition of Lord Mahon's work extends from the accession of Walpole and Townshend to office in 1720, to the Declaration of War against Spain in 1739, and contains a valuable appendix of original papers. — *The Annals of Roger de Hoveden, from* A.D. 732 *to* A.D. 1201, *translated from the Latin, with Notes and Illustrations*, by Henry T. Riley. Vol. I. A.D. 732 to A.D. 1180, is a new volume of the valuable series of Translations of Early English Chronicles, which is to give so important a character to Bohn's *Antiquarian Library*. — *Thomas à Becket and other Poems*, by Patrick Scott. Notices of new poems scarcely fall within our vocation, but Mr. Scott is a true poet, and we cannot refuse to praise the present volume, and more especially the little poem which owes its origin to the notice of the opening of the coffin of Lady Audrey Leigh in our 156th Number. — *The Family Shakspeare, &c.*, by Thomas Bowdler, Vol. V. This fifth volume contains Troilus and Cressida, Coriolanus, Julius Cæsar, Antony and Cleopatra, and Cymbeline.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

DISSERTATION ON ISAIAH, CHAPTER XVIII., IN A LETTER TO EDWARD KING, &c., by SAMUEL HORSLEY, Lord Bishop of Rochester. 1799. First Edition, in 4to.

BISHOP FALL'S Edition of CYPRIAN, containing BISHOP PEARSON'S ANNALES CYPRIANIA.

ATHENÆUM JOURNAL, 1847 to 1851 inclusive.

A DESCRIPTION OF THE ROYAL GARDENS AT RICHMOND IN SURRY. In a Letter to a Society of Gentlemen. Pp. 32. 8vo. With a Plan and Eight Plates. No date, circa annum 1770?

MEMOIRS OF THE ROSE, by MR. JOHN HOLLAND. 1 Vol. 12mo. London, 1824.

PSYCHE AND OTHER POEMS, by MRS. MARY TIGHE. Portrait. 8vo. 1811.

GMELIN'S HANDBOOK OF CHEMISTRY. Inorganic Part.

ARCHÆOLOGIA. Vols. III., IV., V., VI., VII., VIII., X., XXVII., XXVIII., unbound.

THE HISTORY OF SHENSTONE, by the REV. H. SAUNDERS. 4to. London, 1794.

LUBBOCK'S ELEMENTARY TREATISE ON THE TIDES.

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Notices to Correspondents.

We hope next week, in addition to many other interesting articles, to lay before our readers a copy of a remarkable and inedited Proclamation of Henry VIII. on the subject of the Translation of the Scriptures; and some specimens of the Rigby Correspondence.

HERCULES. *The custom (which we hope does not very generally obtain) of sending green ribbons, called willows, tied round bridal cards, to rejected suitors of the bride, is no doubt derived from that alluded to by Shakspeare and Herrick, and especially Fuller, who tells us the willow "is a sad tree, whereof such as have lost their love make their mourning garments."*

ROBIN HOOD. *A Subscriber would be obliged by* H. K. (Vol. vi., p. 597.) *giving a precise reference to the Act of the Scotch Parliament prohibiting "the plays and personages of Robin Hood," &c.*

C. MANSFIELD INGLEBY *will find the proverb "When Our Lord falls in Our Lady's lap," &c., in our Number for the* 12th Feb., p. 157.

VIATOR. *The imprecatory Epitaph referred to has already appeared in our columns.*

W. A. C. *is thanked. The rhymes have, however, been already frequently printed by Brockett, Brand, &c.*

B. L. (Manchester). *The ordinary use of arms by the English nobility is supposed to date from about the year* 1146. *The arms on the shield of Geoffrey de Mandeville in the Temple Church have been considered among the earliest examples of heraldic bearings in England. He died in* 1144.

HY. CR. *Our Correspondent is probably correct. The lines are not in the reprint of the* Musarum Deliciæ: *so we amend our reply to* DAVID BROWN *in* No. 177., *by stating that the lines*

> "That same man, that runneth awaie,
> May again fight, an other daie"—

are from Udall's translation of the Apothegms of Erasmus.

Does a Corpse passing make a Right of Way? A. S. *will find an elaborate answer to this Query in our* 3rd Vol., p. 519. *He is also referred to* pp. 477. *and* 507. *of the same volume, and* pp. 124. 240., Vol. iv.

A. B. Mosaic *is so named from the tesselated pavements of the Romans, which being worked in a regular and mechanical manner, were called* Opus musivum, opera quæ ad amussim facta sunt. *Hence the Italian* musaico, *the French* mosaique, *and our English* mosaic. *See* "N. & Q.," Vol. iii., pp. 389. 469. 521.

C. GONVILLE. *How can we forward a letter to this Correspondent?*

M. C. *The answer to Mr. Canning's famous riddle is "Cares —Caress."*

BROOKTHORPE. *The epitaph,*

> "If Heaven is pleased," *&c.,*

is sometimes said to have been written on Burnet, and at others on Coleman the Jesuit. See our 5th Vol., pp. 58. 137., *&c.*

PHOTOGRAPHIC NOTES AND QUERIES. *Several articles are necessarily postponed until next week, when we will also give Replies to several Correspondents. We hope by that time to be able to report upon the new Camera.*

THE REV. J. L. SISSON *is thanked for the very beautiful specimen of his skill which he has forwarded to us. We hope to write to him in the course of a day or two.*

Errata.—P. 284. col. 1. lines 27. 28. for "built a new house on a pinnacle, on which," read "built a new house, on a pinnacle *of* which." Line 31., dele full-stop after "yreret," and insert colon. P. 288. col. 2. l. 28. for "trull" read "hull," *i. e.* "hurl."

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RIGBY CORRESPONDENCE.

[We are enabled, by the kindness of their possessor, to lay before our readers copies of the following characteristic letters from the well-known Richard Rigby, Esq., who was for so many years the leader of the Bedford party in the House of Commons. They were addressed to Robert Fitzgerald, Esq., a member of the House of Commons in Ireland, and Judge of the Court of Admiralty in that country.]

Mr. Rigby to Mr. R. Fitzgerald.

Woburn Abbey, Wednesday, 11th Dec., 1765.

Dear little Bob,

I am impatient to know if you had resolution enough to attend his Excellency last Sunday, as I advised, and if you had, what was the result of the audience. . . . . I arrived here last night, and find the Duke and Duchess, Marquis and Marchioness, all in perfect health. With my love to the Provost *, tell him the chancellorship answers the intention to the utmost of his desire: we are wonderfully pleased with it. Tell him also that I do not find the defalcation amongst our friends to be as was represented in Dublin. Stanley is not, but has refused to be, ambassador to Berlin; Lord North is not, but has refused to be, vice-treasurer. The parliament meets on Tuesday: the ministers of the House of Commons, who are to be rechose, can get nobody who is in Parliament to read the king's speech for them at the Cockpit the night before. They, I believe, are in a damned dilemma: how much that makes for us time must show. Cooper is bribed to be Secretary of the Treasury, by 500*l.* a-year for his life, upon the 4½ per cents, in the Leeward Islands, the same that Pitt's pension is upon. He remains for the present, however, at Bath. Calcraft will run Cooper hard at Rochester, against both Admiralty and Treasury. Wish Col. Draper joy for me of his red riband: he will have it next week with Mitchell, who returns to the

* T. Andrews, Provost of Trin. Col., Dublin.

King of Prussia. The poor young prince cannot live. I have time for no more.

Adieu, yours ever,

R. R.

I expect to hear fully from you very shortly.

St. James's Place, 1st Feb., 1766.

Dear little Bob,

Though you are a little villain for never sending me a word of news from Sir Lucius Pery, Flood, Lucas, and the rest of the friends to your enslaved country, yet I will inform you that yesterday, in the House of Commons, upon a question of no moment, only for fixing a day for the hearing a contested election, the ministry were run within 11: the numbers 137 and 148. Twenty rats in the Speaker's chamber, and in all the cupboards in the neighbourhood. Monday next is the day for deciding the American question; and do not be surprised if there is an end of the present ministry in less than a week. As soon as I know who are to be their successors, you shall hear from me again.

If you are in want of such another patriot to second Lucas, Pitt is at your service. He seems likely to want a place. Yours ever,

R. R.

St. James's Place, 14th Nov., 1766.

Dear little Bob,

I have not wrote to you this age, nor have I anything very pleasant to say to you now. Our Parliament is met in a very acquiescing disposition. The Opposition is sickly, and my great friend, who would naturally give it most strength and energy, is tired of it as much as he is of the Court. Lord Chatham seems, by all that has yet appeared, to have adopted all Grenville's plan of pacific measures; and as he formerly told us he had borrowed a majority, he seems now to have borrowed a system. The world has it, that we are joined to the ministry, and, as matters stand, I wish there was more truth in that report than there is; but I have not the smallest expectation of a place, I assure you. Tell this or not, as you like. The Duke of Bedford says he sees no ground to oppose upon: he disapproves of mere factious opposition; that no good can arise from such conduct either to ourselves or the public.

I have been at the House only the first day, nor do I know when I shall go again. I cannot stomach giving my silent approbation to Conway's measures, be they good or bad. In this damned situation of affairs you will not expect I should write long letters; but I could not avoid giving you a hint to let you know the true state of things. Adieu, my dear friend.

Yours ever,

R. R.

St. James's Place, 2nd May, 1767.

Dear Bob,

The East India business is in a way of being settled,—400,000*l.* to be paid by the company for three years, and no addition of term to be given for their charter. It remains for the General Court of Proprietors to consent to this next Wednesday, which, if they do, the Parliament will confirm it on Friday. We had some good warm talk upon it yesterday in the House. Conway and Beckford and I sparred a good deal, and I am vain enough to think I did not come off with the worst of it. Conway said, *inter alia*, that Lord Chatham's health was too bad to have any communication of business. The world seems to agree that he is mad, and his resignation is talked of,—God knows with what truth. The American business is next Tuesday. I do not see much prospect of a junction taking place where I have been labouring for it. We remain upon civil terms with each other, and no more. . . . . .

My heart's love to all friends in Dublin: tell them it is every day more and more my opinion that this Lieutenant never means to set his foot in that kingdom, and I have good reasons for what I say.

Adieu, my dear little fellow.

I am ever yours,

R. R.

St. James's Place, 30th May, 1767.

Dear Fitz,

I have received your several letters, and am much obliged to you for them. I wish I could send you something real in the political way, as you call it, in return; but there is as little reality as stability in our politics. Dyson has carried his persecuting bill against the East India Company through the House of Commons, in spite of the Secretary of State and Chancellor of the Exchequer, both of whom helped us to make up a miserable minority of 84 against 151. Charles went at one o'clock in the morning, when the House was up, to dinner with a set of our friends, at Sir Lau. Dundass's, and there talked a big language of resigning the seals the next day. The next day came, and we rallied the majority upon this state of independence with great success, both Charles himself, Wedderburn, and I; and he invited himself, Charles I mean, to dine with us again that day at Lord Gower's. Again the same language of resignation; but the spirit has subsided since, and we hear no more of it. If Conway and he will take such usage, the Court will certainly let them keep their places; for where can it find better tools? The East India Company pursue the bill, with the council and evidence, to the House of Lords, where matters run much nearer; for on the same day we were so beat in the House of Commons, Lord Gower's motions in the House of Lords, touching America, were rejected only by a majority of

three, two of which were the king's brothers. The Duke of York was absent. If we should succeed in that House, so as to reject this bill, possibly the ministry may break to pieces; otherwise I rather think it will hobble lamely on, through the summer, with universal discontent attending it. Chatham is certainly as ill as ever; and, notwithstanding all reports to the contrary, Lord Holland has not been sent to by the Court. He is arrived at his house in Kent, and comes, but of his own accord, to town to the birthday. On that day, the clerks, Watts, and I go down to Lynch's for five or six days: I wish you was of the party. It would have been very kind indeed in Mr. Harvey, the six-clerk, to have tipped so soon. Your Lord Lieutenant says he is to go. God help the poor man if he does. I am sorry for your account of the disorders in the college. I do not like anything that may throw reflexion on Andrews, and I will press him to come homewards. Adieu, my dear Bob.

Most faithfully yours,

R. R.

Pay Office, 2nd May, 1769.

Dear Bob,

After I wrote to you last Saturday morning, I went to the House, where I found a petition presented from fifteen tailors or tinkers, freeholders of Middlesex, against Lutterell. The opposition wanted a call of the House for Wednesday fortnight. We insisted on hearing it next Monday, and divided 94 against 49. This business retards the prorogation till this day or to-morrow se'nnight: but we are adjourned till Monday; so nothing but hearing this nonsense remains. Wilkes' stock falls very fast every day, and upon this measure there was such difference of opinion amongst his friends, that Sawbridge and Townsend would not attend on Saturday. Serjeant Whitacre has desired to be Lutterell's counsel gratis, in order to deliver his opinion at the bar of the House on the legality of Lutterell's seat; and says he shall insist, if the House should be of opinion that Lutterell is not duly elected, that he himself is, as having been next upon the poll of those who were capable of receiving votes.

No news yet of your secretary. Some people are impatient to hear his report of the state of parties, and their several dispositions to support government, on your side the water. He must certainly be a most competent judge, after so long a residence there, and after such open and frank discourse as every man there would naturally hold with him upon critical matters. Some better judges than him, lately arrived from Ireland, make no scruple in declaring there will be a majority of forty against the Castle at the opening the session. Adieu, my dear little Bob: my love to the Provost.

Yours ever,

R. R.

P.S.—I shall get the Journals of the House of Commons for you certainly.

Lawford, Saturday Evening, 4th Nov., 1769.

Dear little Bob,

It would be ungrateful in the present company here not to take some notice of you, just as they had finished the last bottle of an excellent hogshead of Burgundy, which you sent into my cellar, I believe, seven years ago. What has come since we will avoid mentioning. A few bottles, however, of the former were reserved for the divine Charlotte, and she, and Caswell, and I have this day finished them; and the last glass went off to your health. Sister Charlotte wishes you public and private happiness during this bustling winter, and hopes that you are not determined to forsake the English part of your family for ever. I received your letter of the 24th here two days ago, and should most undoubtedly desire you to send me your votes, if I had not already engaged my old friend at the Secretary's office to do it; but I beg early intelligence of your parliamentary proceedings, about which I am very anxious. I do not believe there is the smallest foundation for believing that Junius is Wedderburn. I had, a few days ago, great reason to guess at the real Junius: but my intelligence was certainly false; for sending to inquire in a more particular manner, I discovered the person hinted at to be dead. He was an obscure man; and so will the real Junius turn out to be, depend upon it. Are Shannon and Ponsonby and Lanesborough still stout against Augmentation? or must the friends to the measure form a plan that they like themselves? A letter from Colonel Hall, of the 20th regiment, this evening, informs me that General Harvey is come from Ireland, and is very impatient to see me: if his business is to consult me upon the utility of this military plan, I am already fully convinced of it: but nobody knows less than I do how to get it through your House of Commons,—I only hope by any means rather than a message from the king. Perhaps the measure is taken, and I am writing treason against the understanding of our own ministers. God forbid! but I do not approve of letting down the dignity and power of the chief governors of Ireland lower than they are already fallen, to quarrel with a mountebank at a custard feast. Adieu, my dear little fellow.

Yours ever, most sincerely,

R. R.

ISTHMUS OF DARIEN.

As public attention is now much directed to the canal across the Isthmus of Darien, one end of which is proposed to communicate with the harbour which was the site of the ill-fated at-

tempt at colonisation by the Scotch about 150 years ago, the subjoined extract, giving an account of that harbour, by (apparently) one of the Scotch colonists, may be interesting to your readers. It is taken from a paper printed in *Miscellanea Curiosa*, vol. iii. p. 413., 2nd edit., entitled "Part of a Journal kept from Scotland to New Caledonia in Darien, with a short Account of that Country, communicated [to the Royal Society] by Dr. Wallace, F.R.S.":

"The 4th [November] we came into the great harbour of Caledonia. It is a most excellent one; for it is about a league in length from N.W. to S.E. It is about half a mile broad at the mouth, and in some places a mile and more farther in. It is large enough to contain 500 sail of ships. The greatest part of it is landlocked, so that it is safe, and cannot be touched by any wind that can blow the harbour; and the sea makes the land that lies between them a peninsula. There is a point of the peninsula at the mouth of the harbour that may be fortified against a navy. This point secures the harbour, so that no ship can enter but must be within reach of their guns. It likewise defends half of the peninsula; for no guns from the other side of the harbour can touch it, and no ship carrying guns dare enter for the breastwork at the point. The other side of the peninsula is either a precipice, or defended against ships by shoals and breaches, so that there remains only the narrow neck that is naturally fortified; and if thirty leagues of a wilderness will not do that, it may be artificially fortified in twenty ways. In short, it may be made impregnable; and there are bounds enough within it, if it were all cultivated, to afford 10,000 hogsheads of sugar every year. The soil is rich, the air good and temperate; the water is sweet, and every thing contributes to make it healthful and convenient."

C. T. W.

NOTES ON SEVERAL MISUNDERSTOOD WORDS.

Mechal is from the mint of Thomas Heywood; but, like many other words of the same stamp, it continued a private token of the party who issued it, and never, as far as I am aware, became current coin. Four times, at least, it occurs in his works; and always in that sense only which its etymon indicates, to wit, "adulterous." In his "Challenge for Beauty:"

> ". . . . her own tongue
> Hath publish'd her a *mechall* prostitute."
> Dilke's *Old English Plays*, vol. vi. p. 421.

In his "Rape of Lucrece:"

> ". . . . that done, straight murder
> One of thy basest grooms, and lay you both
> Grasp'd arm in arm in thy adulterate bed,
> Men call in witness of that *mechall* sin."
> *Old English Drama*, vol. i. p. 71.

—where the editor's note is—"probably derived from the French word *méchant*, wicked." In his "English Traveller:"

> ". . . . Yet whore you may;
> And that's no breach of any vow to heaven:
> Pollute the nuptial bed with *michall* sin."
> Dilke's *Old English Plays*, vol. i. p. 161.

This misprint the editor corrects to *mickle*: professing, however, as he well might, distrust of his amendment. Nares discards Dilke's guess, and says, "If a right reading, it must be derived from *mich*, truant, adulterous." Whereby to correct one error he commits another, assigning to *mich* a sense that it never bears. If haply any doubt should remain as to what the true reading in the above passage is, a reference to Heywood's *Various History concerninge Women* will at once assoil it. In that part of his fourth book which treats of adulteresses (p. 195.), reciting the very story on which his play was founded, and calling it "a moderne historie lately happening, and in mine owne knowledge," he continues his narrative thus:

"With this purpose, stealing softly vp the stayres, and listening at the doore, before hee would presume to knocke, hee might heare a soft whispering, which sometimes growing lowder, hee might plainely distinguish two voyces (hers, and that gentleman's his supposed friend, whom the maide had before nominated), where hee might euidently vnderstand more than protestations passe betwixt them, namely, the *mechall* sinne itselfe."

Mr. Halliwell, in his compilation of *Archaic and Provincial Words*, gives *Mechall*, wicked, adulterous, with a note of admiration at Dilke's conjecture; and a reference to Nares, in v. *Michall*. Mr. H. neither adduces any authority for his first sense, "wicked," nor can adduce one.

To lowt, to mock or contemn. A verb of very common occurrence, but, as might be expected, quite unknown to the commentators on Shakspeare, though its meaning was guessed from the context. As it would be tedious and unnecessary to write all the instances that occur, let the following suffice:

> "To the holy bloud of Hayles,
> With your fyngers and nayles,
> All that ye may scratche and wynne;
> Yet it woulde not be seen,
> Except you were shryven,
> And clene from all deadly synne.
> There, were we flocked,
> *Lowted* and mocked;
> For, now, it is knownen to be
> But the bloud of a ducke,
> That long did sucke
> The thrifte, from every degre."
> "The Fantassie of Idolatrie," Foxe's *Acts and Monuments*, vol. v. p. 406. (Cattley's edition.)

"Pride is it, to vaunt princely robes, not princely virtues. Pride is it to *lowte* men of lower sort, or pore

lasers, as is some men's guise."—*The Third Booke of Nobilitye*; writte in Latine by Laurence Humfrey, late Englished, 1563.

"Among serving men also, above all other, what wicked and detestable oaths are there heard! If there be any of that sort which fear God, and love his word, and therefore abstain from vain oaths, how doth his company *lout* him! Look what an ass is among a sort of apes, even the very same is he among his fellows."—*The Invective against Swearing*, p. 361.; Works of Thomas Becon (Parker Society).

Samson was accounted of the Philistines for a fool, but he would rather die than suffer that opprobry unrevenged (Judic. xvi.).

"David was *lowted* of Michol Saul's daughter, but she was made therefore barren all her life."—2 Reg. vi.

And same page, a little *above*:

"He that calleth his brother fool, that is to say, contemn him, mock him, or, as men call it now-a-days, *lowting* of a man, committeth such murder as is worthy hell-fire and eternal damnation."—*A Declaration of the Ten Commandments*, ch. ix. p. 373.; Early Writings of Bishop Hooper (Parker Society).

"Renowned Talbot doth expect my ayde,
And I am *lowted* by a traitor villaine
And cannot help the noble Cheualier."

The First Part of *Henry VI.*, Actus Quartus, Scena Prima (First Folio Shakspeare).

Where I would note, by the way, that in three copies of the folio 1632, now by me, it is printed "*at* traitor," although two of these folios have different title-pages; that which appears to be the later impression bears under the portrait these words: "London, printed by Thos. Cotes, for Robert Allot, and are to be sold *at his shop* at the signe of the Blacke Beare, in Paul's Church-yard, 1632." The other wants the words "at his shop," as described in Mr. Collier's edition.

The mention of Mr. Collier's name is a hint that reminds me to advertise him of a mistake he lies under, in supposing that the Duke of Devonshire's copy of the play of *King Richard II.* in 4to., dated 1605, is unique (*vid.* Collier's *Shakspeare*, vol. iv. p. 105., Introduction); as there is another in the Philosophical Institute at Hereford, presented by the late Edward Evans, Esq., of Eyton Hall, in the same county.

But to return. Mr. Halliwell, in his work above quoted, furnishes another instance of the verb *lowt*, from Hall's *History of King Henry IV.*, which the reader may consult for himself. I will merely add, that the interpretation there propounded is plausible but unsound, the context only giving aim to his conjecture.

(*To be continued.*)

FOLK LORE.

Drills presaging Death.—In Norfolk, agricultural labourers generally believe that if a drill go from one end of a field to the other without depositing any seed—an accident which may result from the tubes and coulters clogging with earth—some person connected with the farm will die before the year expires, or before the crop then sown is reaped. It is a useful superstition, as it causes much attention to be paid to make the drill perform its work correctly. Still it is remarkable that such a superstition should have arisen, considering the recent introduction of that machine into general use. I should be glad to learn from other readers of "N. & Q." whether this belief prevails in other parts of England where the drill is generally used. E. G. R.

Beltane in Devonshire.—Seeing that the ancient superstition of the Beltane fire is still preserved in Scotland, and is lighted on the 1st of May, the origin of which is supposed to be an annual sacrifice to Baal, I am induced to state that a custom, evidently derived from the same source, is, or was a few years since, annually observed in the wild parts of Devonshire. At the village of Holne, situated on one of the Spurs of Dartmoor, is a field of about two acres, the property of the parish, and called the Ploy (*Play*) Field. In the centre of this stands a granite pillar (Menhir) six or seven feet high. On May morning, before daybreak, the young men of the village assemble there, and then proceed to the Moor, where they select a ram lamb (doubtless with the consent of the owner), and after running it down, bring it in triumph to the Ploy Field, fasten it to the pillar, cut its throat, and then roast it whole, skin, wool, &c. At midday a struggle takes place, at the risk of cut hands, for a slice, it being supposed to confer luck for the ensuing year on the fortunate devourer. As an act of gallantry, in high esteem among the females, the young men sometimes fight their way through the crowd to get a slice for their chosen amongst the young women, all of whom, in their best dresses, attend the *Ram Feast*, as it is called. Dancing, wrestling, and other games, assisted by copious libations of cider during the afternoon, prolong the festivity till nightfall.

The time, the place (looking east), the mystic pillar, and the ram, surely bear some evidence in favour of the Ram Feast being a sacrifice to Baal.

An old Holne Curate.

Touching for King's Evil.—The following passage bearing upon the custom of touching for the King's Evil, and its antiquity, is extracted from Laing's translation of Snorro Sturleson's *Heimskringla*. King Olaf the Rich, afterwards Saint, had fled to Russia on being driven out of his king-

dom by Knut the Great. Ingigerd, Queen of Russia, desired a widow to take her son, who "had a sore boil upon his neck," to King Olaf, "the best physician here, and beg him to lay his hands on thy lad." The king was unwilling to do so, saying that he was not a physician; but at last consented:

"Then the king took the lad, laid his hands upon his neck, and felt the boil for a long time, until the boy made a very wry face. Then the king took a piece of bread, laid it in the figure of the cross upon the palm of his hand, and put it into the boy's mouth. He swallowed it down, and from that time all the soreness left his neck, and in a few days he was quite well . . . Then first came Olaf into the repute of having as much healing power in his hands as is ascribed to men who have been gifted by nature with healing by the touch."

Laing asks in a note:

"Is the touching for the King's Evil . . . connected with this royal saint's healing by the touch?"—*The Heimskringla*, vol. ii. p. 297., 8vo.: London, 1844.

DE CAMERA.

GAFFER OR GAMMER, ETC.

These two venerable words were used by our ancestors. Every one has heard of Gammer Gurton; Gaffer Gingerbread was also famous in, as well as I can remember, a portion of the literature which amused my childhood. In *Joseph Andrews*, Fielding styles the father of Pamela "Gaffer Andrews:" and, for aught I know, the word may be still in use in Wilts and Somerset.

Unde derivantur *Gaffer* and *Gammer?* Lye said they were *quasi* good-father and good-mother; Somner, that they were the Anglo-Saxon *Gefœder* and *Gemeder*, i. e. godfather and godmother; Webster derives the former from the Hebrew *geber*, man, the latter from the Scandinavian *gamel*, old. Having a fondness for simplicity, I go less learnedly to work. I have observed little children, when commencing to speak, to say "ganpa" and "gamma" for grandpapa and grandmamma: whence I conjecture that, in the olden time, ere we had Pa's and Ma's, the little aspirants used to say "ganfa'er" and "gamma'er," which easily became *Gaffer* and *Gammer*. I am confirmed in this view by a friend to whom I mentioned it, and who told me that his own children always called his father *gaffer*, a word entirely of their own formation.

There is a term now coming a little into use, which is I believe of pure Irish origin, namely, *old fogie*. Indeed, I have heard it used rather disrespectfully of those mature old warriors, whom it pleases the wisdom of our government to send out in the command of our fleets and armies. The word, as I said, is of Irish, or rather of Dublin birth. The *old fogies* are the inmates of the Royal or Old Men's Hospital, the Irish Chelsea. I think, then, that it must be plain to every one that the term is nothing more than a good-humoured corruption or diminutive of *old folks*.

This leads me to the simple origin of a word which seems to have posed all our etymologists — it has done so to Richardson at least — namely, "PETTIFOGGER, a low, tricky attorney." According to my view, *pettifogger* is neither more nor less than *pettifolker*, i. e. one whose practice lies among the *petty folk*, small tradesmen, day-labourers, and such like. This derivation, too, has simplicity in its favour. THOS. KEIGHTLEY.

Minor Notes.

Search for MSS.—A proposal was made some time ago in "N. & Q." by MR. MACKENZIE, that some systematic effort should be made for the recovery of ancient MSS. I have heard nothing more of it, but am sure that, if a beginning were made, it would receive warm support from the friends of literature. There is, however, a kindred search which can be prosecuted nearer home, with more certain success and more important results. I mean a continued search among the numerous MSS. in which so much of our unknown history is buried. Might not a systematic examination of these be instituted, with the help of the "division of labour" principle, so that important portions of the great mass should be accurately described and indexed, valuable papers abridged for publication, and thus given to the world entire? Much is being done, no doubt, here and there; but surely much more would be accomplished by united and systematised labour. How much light might be thrown on a given period of our history by such a study of all the records, correspondence, &c. relating to it. Is there none of our existing societies within whose scope such an undertaking would fall, or might not different societies unite for the purpose? The books, of course, should be sold to the public. I leave the hint to the judgment of your readers. ELSNO.

Clifton of Normanton.—Following the excellent example of DR. TODD, of Trin. Coll. Dublin, I send you from the fly-leaves of an old English Bible (C. Barker, London, 1599, small 4to.), for the information of any one connected, some of the particulars inscribed on the leaves, relating to—

"Thomas Clifton of Normanton, in the county of Darby, who had issue by his first wife three sonnes, and four daughters; and by his second wife, two sonnes and one daughter."

The names of his wives are not mentioned. The details of births, marriages, and deaths extend from 1586 to 1671, and some of the branches of

the family went to Rotterdam and Amsterdam, and Newcastle-upon-Tyne. Zachary Clifton was at the Universities of Utrecht and Leyden (at which latter university "hee comenct M^r^ of Arts, March 5, 1654"), and in 1659 was ordained minister of the gospel at Wisborough Green in Sussex. Many other particulars are given. The Bible is in the library of Sir Robert Taylor's Institution, Oxford, and is in excellent preservation, having been recently carefully repaired. J. M.

Oxford.

The Three per Cent. Consols.—In Jerdan's *Autobiography*, vol. iii., published in 1852, we read this anecdote:

"At a City dinner, so political that the three Consuls of France were drunk, the toast-master, quite unacquainted with Bonaparte, Cambacères, and Lebrun, hallooed out from behind the chair, 'Gentlemen, fill bumpers! The chairman gives the Three per Cent. Consols!'"

In *Merrie England in the Olden Time*, vol. ii. p. 70. (published ten years before), will be found the following note:

"This eminent professor (toast-master Toole), whose sobriquet is 'Lungs,' having to shout the health of the 'three present Consuls,' at my Lord Mayor's feast, proclaimed the health of the 'Three per Cent. Consols!'"

The *latter* version is the *correct* one. It was the three foreign Consuls who were present among this annual gathering of grandees that was given; not Bonaparte, Cambacères, and Lebrun. The after-dinner organ of Toole might easily, on hearing the toast, mistake "present" for "per cent.," and "Consuls" (in the City, too) for "Consols."

A Subscriber.

Queries.

WOLVES NURSING CHILDREN.

At the meeting of the Cambrian Archæological Society, Lord Cawdor in the chair, I read a letter on this subject from the resident at Lucknow, Colonel Sleeman, to whom India is indebted for the suppression of Thuggee, and other widely extended benefits. Though backed by such good authority, the letter in question was received with considerable incredulity, although Colonel Sleeman represents that he has with him one of these wolf-nurtured youths.

Since reading the letter, I have received from the Colonel's brother a more full account, printed in India, and containing additional cases, which I should have no objection to print in the pages of "N. & Q." In the meantime, further information from Indian experience, where mothers so often expose their children, would be thankfully received.

I appended my letter, for want of a better opportunity, and at the request of several members, to a paper on the doctrine of the Myth, read at the time; observing, that if the account is credible, perhaps Niebuhr may have been precipitate in treating the nurture of the founders of Rome as fabulous, and consigning to the Myth facts of infrequent occurrence. There is both danger and the want of philosophy in rejecting the marvellous, merely as such.

Nor is the invention of Lupa, for the name of the mother of the Roman twins, by any means satisfactory. May not the mysteries of Lycanthropy have had their origin in such a not infrequent fact, if Col. Sleeman may be trusted, as the rearing of infants by wolves?

Gilbert N. Smith.

The Rectory, Tregwynfrid, Tenby, S. W.

"THE LUNEBURG TABLE."—QUEEN ELIZABETH'S LOVE OF PEARLS.

In the *Travels* of Hentzner, who resided some time in England in the reign of Elizabeth, as tutor to a young German nobleman, there is given (as most of your readers will doubtless remember) a very interesting account of the "Maiden Queen," and the court which she then maintained at "the royal palace of Greenwich." After noticing the appearance of the presence-chamber,—"the floor, after the English fashion, strewed with hay,"—the writer gives a descriptive portrait of her Majesty. He states,—

"Next came the Queen, in her sixty-fifth year, as we were told, very majestic; her face oblong, fair, but wrinkled; her eyes small, but black and pleasant; her nose a little hooked; her lips narrow, and her teeth black (a defect the English seem subject to, from their too great use of sugar). She had in her ears two *pearls*, with very rich drops.* She wore false hair, and that red."

* With respect to the rich pearl earrings above mentioned, it may not be uninteresting to remark, that Elizabeth seems to have been particularly fond of pearls, and to have possessed the same taste for them from youth to even a later period than "her sixty-fifth year." The now faded wax-work effigy preserved in Westminster Abbey (and which lay on her coffin, arrayed in royal robes, at her funeral, and caused, as Stowe states, "such a general sighing, groaning, and weeping, as the like hath not being seen or known in the memory of man") exhibits large round Roman *pearls* in the stomacher; a carcanet of large round *pearls*, &c. about her throat; her neck ornamented with long strings of *pearls*; her high-heeled shoe-bows having in the centre large *pearl* medallions. Her earrings are circular *pearl* and ruby medallions, with large pear-shaped *pearl* pendants. This, of course, represents her as she dressed towards the close of her life. In the Tollemache collection at Ham House is a miniature of

Then comes the passage to which I beg to call especial attention, and on which I have to invite some information:

"Upon her head a small crown, *reported to be made of some of the gold of the celebrated Luneburg table.*"

What was this table? The work from which I quote (*Recollections of Royalty*, vol. ii. p. 119.) has a note hereon, merely remarking that, "at this distance of time, it is difficult to say what this was." If, anything, however, can be gleaned on the subject, some of the readers of "N. & Q." in some one of the "five *quarters*" of the world will assuredly be able to answer this Query.

J. J. S.

Middle Temple.

P. S.—Since the above was written, I find that Elizabeth's christening gift from the Duchess of Norfolk was a cup of gold, fretted with *pearls*; that noble lady being (says Miss Strickland) "completely unconscious of the chemical antipathy between the acidity of wine and the misplaced pearls." Elizabeth seems thus to have been rich in those gems from her infancy upwards, and to have retained a passionate taste for them long after their appropriateness as ornaments for her had ceased.

Minor Queries.

St. Dominic.—Was St. Dominic, the founder of the Dominican order, a descendant of the noble family of the Guzmans? Machiavelli wrote a treatise to prove it; but in the *Biographie Universelle* it is stated (I know not on what authority) that Cardinal Lambertini, afterwards Benedict XIV., having summoned that lawyer to produce the originals, Machiavelli deferred, and refused at last to obey the order: and further, that Cuper the Bollandist wrote on the same subject to some learned men at Bologna, who replied that the pieces cited in Machiavelli's dissertation had been forged by him, and written in the old style by a modern hand. A Bookworm.

"*Will*" *and* "*shall*."—Can you refer me to any grammar, or other work, containing a clear and definite rule for the distinctive use of these auxiliaries? and does not a clever contributor to "N. & Q." make a mistake on this point at Vol. vi., p. 58., 1st col., 16th line? W. T. M.

Hong Kong.

Sir John Fleming.—What was the coat of arms borne by Sir John Fleming, or Le Fleming, of St. George's Castle, co. Glamorgan, A.D. 1100? Where is it to be found sculptured or figured? And does any modern family of the name of Fleming, or Le Fleming, claim descent from the above? Caret.

Deal, how to stain.—I should be much obliged if some one of your correspondents would inform me what is the best composition for giving plain deal the appearance of oak for the purpose of church interiors? C.

Winton.

Irish Characters on the Stage.—Could any of your correspondents inform me of the names of any old plays (besides those of Shadwell) in which Irishmen are introduced? and which of the older dramatists have enrolled this character among their *dramatis personæ*? Was Shakspeare an Irishman? Philobiblion.

Arms on King Robert Bruce's Coffin-plate.—Can any of your heraldic readers give me any information as to whom the arms found on King Robert Bruce's coffin-plate in 1818 belonged? They are a cross inter four mullets pierced of the field. They are not the arms given in Nisbet to the families of Bruce; neither does Sir Wm. Jardine, in his report to the Lords of the Exchequer on the finding of the king's tomb, take any notice of them further than to mention their discovery. Alexander Carte.

Chaucer's Prophetic View of the Crystal Palace (Vol. iii., p. 362.).—

"Chaucer it seems drew continually, through Lydgate and Caxton, from Guido di Colonna, whose Latin *Romance of the Trojan War* was, in turn, a compilation from Dares, Phrygius, Ovid, and Statius. Then Petrarch, Boccacio, and Provençal poets, are his benefactors; the *Romaunt of the Rose* is only judicious

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her, however, when about twenty, which shows the same taste as existing at that age. She is there depicted in a black dress, trimmed with a double row of *pearls*. Her point-lace ruffles are looped with *pearls*, &c. Her head-dress is decorated in front with a jewel set with *pearls*, from which three pear-shaped *pearls* depend. And, finally, she has large *pearl*-tassel ear-rings. In the Henham Hall portrait (engraved in vol. vii. of Miss Strickland's *Lives of the Queens of England*), the ruff is confined by a collar of *pearls*, rubies, &c., set in a gold filagree pattern, with large pear-shaped *pearls* depending from each lozenge. The sleeves are ornamented with rouleaus, wreathed with *pearls* and bullion. The lappets of her head-dress also are adorned at every "crossing" with a large round *pearl*. Her gloves, moreover, were always of white kid, richly embroidered with *pearls*, &c. on the backs of the hands. A poet of that day asserts even that, at the funeral procession, when the royal corpse was rowed from Richmond, to lie in state at Whitehall,—

"Fish wept their eyes of *pearl* quite out,
And swam blind after,"

doubtlessly intending, most loyally, to provide the departed sovereign with a fresh and posthumous supply of her favorite gems!

translation from William of Lorris and John of Meun; *Troilus and Creseide*, from Lollius of Urbino; *The Cock and the Fox*, from the Lais of Marie; *The House of Fame, from the French or Italian*: and poor Gower he uses as if he were only a brick-kiln or stone quarry, out of which to build his house."—*Representative Men; Shakspeare or the Poet*, by R. W. Emerson.

From what sources in the French or Italian is "The House of Fame" taken? And ought not an attack on Chaucer's claim to be the original author of that beautiful poetical vision to be grounded, especially by an American, on some better evidence than bare assertion?

An Oxford B. C. L.

Magistrates wearing Hats in Court. — What authority is there for magistrates wearing their hats in a court of justice, and is it an old custom?

Parvus Homo.

West Chillington, Hurst, Sussex.

Derby Municipal Seal.—What is the origin and meaning of the "buck in the park," on the seal now in use at the Town Hall, Derby?* B. L.

Sir Josias Bodley.—Was Sir Josias Bodley, as stated by Harris in Ware's *Writers of Ireland*, a younger brother of Sir Thomas Bodley, the founder of the Bodleian Library? Who did Sir Josias Bodley marry; where did he live after his employment in Ireland ceased, and where did he die? Any information relating to him and his descendants will be most gratefully received. Y. L.

Sir Edwin Sadler.—In the Appendix to the *Cambridge University Commission Report*, p. 468., we find that nothing is known of Sir E. Sadler, the husband of Dame Mary Sadler, foundress of the "Algibræ" Lectures in that university. Can any of your correspondents throw any light on this? P. J. F. Gantillon, B.A.

The Cross given by Richard I. to the Patriarch of Antioch. — The "hero of Acre," Sir Sidney Smith, received from the hands of the Archbishop of Cyprus, in the name of a grateful people, a cross of which the tradition was, that it had been given by King Richard Cœur de Lion to the Patriarch of Antioch, when he went to Palestine on the third Croisade. This gift was preserved by Sir Sidney with the care due to a relique so venerable in its associations; and it was bequeathed by him to the Convent of the Order of St. John of Jerusalem, at Paris, as successors of the Templars, from whose Order it originally came. He directed that it should be worn by the grand masters in perpetuity. In the biographical memoirs of Sir Sidney Smith, published a few years ago, the cross is stated to be preserved in the house of the Order at Paris. Perhaps some member of the Order residing there would take the trouble to give some description of this interesting relique, and would say whether its style and character are consistent with the tradition of its antiquity? I am not at all acquainted with the evidence on which the tradition rests; but any particulars relating to such a relique must be interesting to the countrymen of the illustrious admiral, and would much oblige his godson,

Wm. Sidney Gibson.

Newcastle-on-Tyne.

P.S.—*Apropos* of Sir Sydney Smith, may I be allowed to suggest that, in the decoration of *The St. Jean d'Acre*, recently launched, some personal *souvenir* might be introduced that would visibly connect his memory with the stately vessel whose name commemorates the scene of his greatest victory.

Lister Family.—In a communication relating to Major-General Lambert (Vol. vii., p. 269.), Lord Braybrooke mentions his marriage with Frances, daughter of Sir William Lister, of Thornton in Craven. I imagine that this lady was sister to Sir Martin Lister, physician to King Charles I., of whose (Sir Martin's) descendants I shall be glad of any information.

Sir Martin Lister married Susanna, daughter of Sir Alexander Temple, widow of Sir Gifford Thornhurst. This lady, by her first husband (Thornhurst), had issue a daughter, who married Mr. Jennings, and became the mother of three celebrated women; of whom one was Sarah, duchess of Marlborough, wife of the great duke.

Had Sir Martin Lister any issue by her? and, if so, can their descendants be traced?

Mr. Lister, of Burwell Park, Lincolnshire, is probably descended from Sir Martin (if he left issue), or is of kin to him, through Dr. Martin Lister, physician to Queen Anne, who, if not a son or grandson, was certainly his nephew.

My mother's great-grandmother was a Lister, a daughter of Dr. Martin Lister.

Any information through the pages of "N. & Q." will be appreciated. R. B. A.

Walthamstow, Essex.

Family of Abrahall, Eborall, or Ebrall.—I shall be obliged if any of your readers can give me some information relative to this family, or refer me to any work containing an account of it, more particularly as regards the first settlers in England. The arms are—Azure, three hedgehogs or.

Quærist.

Eulenspiegel — Murner's Visit to England. — Are any of your correspondents acquainted with the history and literature of the German tales

[* Edmondson gives the arms, as painted in the Town Hall, as "Ar. on a mount vert, a *stag* lodged within park-pales and gate, all proper. The seal, which is very ancient, has not any park-pales; and the stag is there represented as lodged in a wood."—Ed.]

which go under the name of *Till Eulenspiegel?* I am searching to find out which are the English translations, but have only succeeded to trace two. The oldest is a very curious black-letter volume in small 4to. in the British Museum, C. 21. $\frac{c}{5}$, formerly in the possession of Mr. Garrick, as appears from Bishop Percy ("Dissertation on the Origin of the British Stage," *Reliques*, vol. i. p. 134., ed. 1812). It is entitled, "Here begynneth a merye Jest of a man that was called Howleglas, and of many marucylous thinges and Jestes that he dyd in his lyfe, in Eastlande and in many other places." Colophon: "Imprynted at London in Tamestrete at the Vintre on the thre Craned wharfe by Wylliam Copland."

Of the second I have only a reference of the title: *The German Rogue, or the Life of Till Eulenspiegel*, 1709.

I am also anxious to learn whether there are any more notices about the visit of Thomas Murner, the author of the German *Eulenspiegel*, in England, besides that in a letter of Thomas More to Cardinal Wolsey in the *State Papers*, vol. i. p. 125. *a.*

Aged 116.—When your correspondents were all in a state of excitement about the old Countess of Desmond, I ventured to ask for proof that some person had, within the age of registers, insurance offices, and legal proof, ever lived to 150, or even to within twenty or thirty years of that age. No answer was given, no such proof offered; all our clever actuaries were silent. The newspapers now report one such mitigated case:

"*Singular Longevity.*—The Irish papers announce the recent death of Mrs. Mary Power, widow of J. Power, Esq., and aunt of the late Right Hon. R. L. Sheil, at the Ursuline Convent, Cork, at the advanced age of 116 years."

If this story be true, there can be no difficulty in proving it. The lady was not an obscure person, whose antecedents are unknown. Will some one connected with the Ursuline Convent, or Mr. Sheil's family, obligingly tell us where the lady was born, and produce the register of her birth—give us, in brief, *legal* evidence that she was born in the year 1737? A. I.

Annuellarius.—Can any of your numerous readers inform me what the meaning of the word *annuellarius* is? It occurs in a section of the constitutions of one of our cathedral churches:

"Item, quod nullus quicq' sit qui aliqui alii servit nisi tantum Epī servus sit, in Vicarior' Choralium Annuellarior' vel Choristarum numerum in Ecclīa Cath. . . . deinceps eligatur."

P. S.

Minor Queries with Answers.

Boyer's "Great Theatre of Honour and Nobility," 4to. London, 1729.—At the end of the preface to this work, a copy of which is in my possession, the following advertisement occurs:

"Although this volume exceeds by one-fourth part the number of sheets proposed for subscription, nevertheless it shall be delivered to the subscribers without enhancing the price; and their coats of arms shall be inserted in the second volume; as well as theirs who shall purchase this, provided thay take care to send them, with their blazon, to any one of the booksellers named in the title-page."

I want to know whether Boyer ever published this second volume; and shall be much obliged to any correspondent of "N. & Q." who will enlighten me on the subject. S. I. Tucker.

[Only the first volume has been published. According to the original prospectus, now before us, the work was to have made two volumes, divided into six parts. So that the volume of 1729, consisting of three parts, is half of what Boyer originally proposed to publish.]

List of Bishops of Norwich.—Where can I find a list of the bishops of Norwich, with their coats of arms, from an early date? Caret.

[In Blomefield's *History of Norfolk*, edit. 1739, fol., vol. ii. pp. 330—430.]

"*A Letter to a Convocation Man.*"—Who, I am desirous of knowing, was the author of *A Letter to a Convocation Man, concerning the Rights, Powers, and Privileges of that Body*, published about 1697, which occasioned Wake's book of *The Authority of Christian Princes over their Ecclesiastical Synods asserted?* Atterbury says, in the Preface of his *Rights, Powers, and Privileges of an English Convocation:*

"If at least I were not prevented by some abler hand, particularly by the author of that letter which first gave rise to this debate; and who, it was expected, would have appeared once more upon it, and freed what he had advanced from all exceptions."

W. Fraser.

[According to the Bodleian Catalogue, it was written by Sir Bartholomew Shower; but we have seen it attributed to William Binkes, the Prolocutor to the Convocation of 1705.]

Nicholas Thane.—Dr. Browne Willis, in his *History of the Town of Buckingham*, published London, 1755, says (p. 49.):

"About the year 1545, as we are told in the *Peerage of England*, in the account of the Earl of Pomfret's family, his ancestor Richard Fermour of Easton Neston in Northamptonshire, Esq., had his estate seized on and taken away from him upon his having incurred a *præmunire*, by relieving one Nicholas Thane, an obnoxious Popish priest, who had been committed a close prisoner to the gaol in the town of Buckingham."

Can any of your readers inform me what crime or offence this "obnoxious priest" had been guilty of, as to be committed a "close prisoner;" and that

Richard Fermour, Esq., who had relieved him during his incarceration, should, for this apparently simple act of charity, have incurred a *præmunire*, for which he was subjected to so heavy a fine as the forfeiture of his estate? I should be glad of any further particulars respecting him, or to be referred to any work in which an account of him is recorded; and also to be informed by whom the *Peerage of England*, quoted by Dr. Willis, was compiled, when published, and whether it contains a more copious account of this reprehensible ecclesiastic. ARTHUR R. CARTER.

Camden Town.

[Richard Fermor was a merchant of the staple at Calais, and having acquired a considerable fortune, located himself at Easton Neston, co. Northampton. Being a zealous Romanist he refused to conform to the Reformed faith, and thus rendered himself obnoxious to the court; and being accused of administering relief to Nicholas Thane, formerly his confessor, who was then a prisoner in Buckingham Castle for denying the supremacy of the king, he was committed to the Marshalsea in July, 1540, and was afterwards arraigned in Westminster Hall, though nothing could be proved against him, except that he had sent 8*d.* and a couple of shirts to the imprisoned priest. He was adjudged to have incurred a *præmunire*, whereby all his lands and goods became forfeited, and the rapacious monarch enforced the sentence with the most unrelenting severity. See Baker's *Hist. of Northamptonshire*, vol. ii. p. 142.; Collins's *Peerage*, edit. Brydges, vol. iv. p. 199.; and Lipscomb's *Buckinghamshire*, vol. ii. p. 570.]

Churchwardens, Qualification of. — Can any of your correspondents give the title and price of any work which will define the qualifications requisite for filling the office of churchwarden? The case on which the question has arisen is that of a country parish divided into two townships, each township naming a warden. One of these is a dissenter, and seldom or never attends church; the other is said not to be a householder. Both of these are, by many of the parishioners, considered ineligible, owing to these circumstances. Should any one send the required information, you would oblige by allowing it to appear in the next Number of "N. & Q.," where it would be sure to be seen, and thankfully acknowledged by

B. B. F. F. T. T.

[Our correspondent will find the required information in Prideaux's *Churchwarden's Guide*, 5th edit. 1850, price 6*s.*, who has devoted sect. ii. "to the persons liable to be chosen to the office of churchwarden, and the persons disqualified and exempt from serving that office." (Pp. 4—17.) Consult also Cripps's *Practical Treatise on the Law relating to the Church and the Clergy*, 8vo. 1850, pp. 176—201., price 26*s.*]

Sir John Powell. — In Vol. vii., p. 262., of "N. & Q." is an inquiry respecting Sir John Powell, and an answer given, in which there must surely be some mistake, or there must have been two Sir John Powells.

I beg to give the following extract from Britton's *History and Antiquities of the Abbey Church of Gloucester:*

"A full-length marble statue, in judicial robes, erected by John Snell, Esq., to the memory of his uncle, Judge Powell, who in 1685 represented this city, his native place, in parliament. He was successively a Justice of Common Pleas and the King's Bench, and was one of the Judges who tried the seven Bishops, and joined in the declaration against the King's dispensing power. For this, James II. deprived him of his office, July 2, 1688; but William III. created him, first a Baron of the Exchequer, then a Judge in the Common Pleas, and on June 18, 1702, advanced him to the King's Bench, where he sat till his death, June 14, 1713."

I will add, that on the floor near the above monument are inscribed the names, &c. of various members of his family.

Sir John Powell is traditionally said to have lived at an old house called Wightfield in this county, which certainly belonged, at one time, to the above John Snell, who had married the judge's niece, and from whose descendants it was purchased by the grandfather of the present possessor.

Allow me to ask, by-the-bye, if the place, as spelt in your paper, should not be Langharne, or more correctly still, Llangharne? F. S.

Gloucestershire.

[There were not only two, but three judges of the name of Powell, who were cotemporaries, viz. —

1. Sir John Powell, mentioned in "N. & Q." (Vol. vii., p. 262.), whose burial-place should have been printed Llangharne, as our correspondent suggests. He was made a Judge of the Common Pleas on April 26, 1686, and a Judge of the King's Bench on April 16, 1687. He was removed on June 29, 1688, in consequence of the resolution he displayed on the trial of the seven bishops; but was restored to the Bench, as a Judge of the Common Pleas, in May, 1689, and continued to sit till his death in 1696.

2. Sir Thomas Powell became a Baron of the Exchequer on April 22, 1687, and was transferred into the King's Bench in June, 1688, to take the seat there left vacant by the removal of the above Sir John Powell. He himself was removed in May, 1689.

3. Sir John Powell, or, as he was then called, John Powell, junior, was made a Baron of the Exchequer on November 10, 1691, removed into the Common Pleas on October 29, 1695, and into the King's Bench in June, 1702, where he sat till his death in 1713. He it was who was buried at Gloucester.

Britton has evidently, as Chalmers and Noble had done before him, commingled and confused the histories of the two Sir Johns.]

S. N.'s "Antidote," &c. — I have just purchased an old book, in small quarto, of which the title is —

"An Antidote or Soveraigne Remedie against the pestiferous Writings of all English Sectaries, and in

particular against Dr. Whitaker, Dr. Fulke, Dr. Bilson, Dr. Reynolds, Dr. Sparkes, and Dr. Field, the chiefe upholders, some of Protestancy, some of Puritanisme; divided into three Parts, &c., &c., &c. By S. N., doctour of divinity. Permissu superiorum, MDCXV."

Who is the author S. N., and what other particulars are known respecting it? LEWIS KELLY.

Leeds.

[Sylvester Norris is the author. There is an edition published in 1622, 4to.]

Beads. — When was the use of beads, for the purpose of counting prayers, first introduced into Europe? C. W. G.

[For the repose of a bishop, by Wilfrid's *Canons of Cealcythe*, A.D. 816, can. x., seven belts of paternosters were to be said; the prayers being numbered probably by studs fixed on the girdle. But St. Dominic invented the rosary, which contains ten lesser beads representing Ave Marias, to one larger standing for a paternoster.]

Replies.

BROAD ARROW.

(Vol. iv., p. 412.)

With reference to my Note, ascribing a Celtic origin to this symbol, I have just met with somewhat of a curious coincidence, to say the least of it. In Richardson's *Travels in the Sahara, &c.*, vol. i. p. 420., speaking of the camel, he says:

"The camels have all public and private marks, the former for their country, the latter for their owner; and, strange enough, the public mark of the Ghadames camel is the English broad R," &c. [Arrow, he should have said.]

Now, the Celtic ↑ (as before mentioned) is typical of superior holiness, &c. &c.; and it is singular that a city of Marabouts (saints or holy men, such as the Ghadamsee are described to be) should have adopted this symbol as their public (or government) mark. The population of Ghadames is a strange medley of Arabs, Touaricks, negroes, half-breeds of all kinds, &c., and whence their claim to superior sanctity does not appear.

That Celtic tribes once sojourned in Northern Africa is attested by Druidical remains in Morocco and elsewhere. Mr. Richardson mentions the frequent occurrence of pyramidal stones in the Sahara, incidentally, without specifying whether they are rocks *in situ*, or supposed to be the work of man's hand. The language of Ghadames is one of the Berber dialects; and according to Mr. Urquhart (*Pillars of Hercules*, vol. i. p. 383.), these, or some of them, are said to contain so much of the Celtic element, that Highlanders from the garrison of Gibraltar, and the natives about Tangier, can mutually understand each other.

The above, however, are mere speculations; and I would suggest that, previous to further research as to the origin of the broad arrow, it would be as well to ascertain how long it has been used as "the King's mark." I should incline to believe that the earliest mark upon government stores was the royal cipher — E R (with a crown above) perhaps. On old guns of Henry VIII. and Elizabeth, we find the rose and crown, but no broad arrow; more frequently Elizabeth's bear her cipher. A few articles I have seen of William III. are stamped with W R (with a crown above): no broad arrow. Nor do I remember having ever seen it upon anything older than George III. This, however, is a question which may interest some gentleman of the Ordnance Department, and induce him to make research where success is most likely to reward his trouble, viz. in the Tower, in the Royal Arsenal at Woolwich, or amongst the ancient records in the Ordnance Office; for I presume there be such.

P. C. S. S. (Vol. iv., p. 371.) says that "he always understood" the broad arrow represented the "Pheon" in the arms of the Sydney family; but, as he quotes no authority, we are at liberty to doubt the adoption and perpetuation of a bearing appertaining to any particular master-general of ordnance as a "king's mark," howsoever illustrious or distinguished he might be. A. C. M.

Exeter.

ENGLISH COMEDIANS IN THE NETHERLANDS.

(Vol. ii., pp. 184. 459.; Vol. iii., p. 21.; Vol. vii., p. 114.)

Returning to this question, I will communicate a few extracts from the Gerechtsdagboeken (Minutes of the Council) of the city of Leyden: —

Sept. 30, 1604. — "Die van de Gerechte opt voorschryven van Zÿne Exᵉ en versouc van Jan Woodtss, Engelsman, hebben toegelaten ende geconsenteert dat hy geduyrende deze aenstaende jaermarct met zyn behulp zal mogen speelen zeecker eerlick camerspel tot vermaeckinge van der gemeente, mits van yder persoen (comende om te bezien) nyet meer te mogen nemen nochte genyeten dan twaelf penn., ende vooral betaelen tot een gootspenning aen handen van Jacob van Noorde, bode metter roede, vier guld. om ten behouve van de armen verstrect te worden."

Translation.

The magistrates, on the command of his Excellence, and on the request of John Woodtss, an Englishman, have permitted and consented that he, with his company, during the approaching fair, may play certain decent pieces for the amusement of the people, provided he take no more than twelve pennings from each person coming to see, and, above all, pay to Jacob van Noorde four guilders, to be applied to the use of the poor.

And again:

Jan. 6, 1605.—"Op't versouck aen die van de Gerechte gedaen by de Engelsche Comedyanten om te mogen spelen: staet geappostilleert. Die van de Gerechte deser stadt Leyden gesien in haer vergaderinge opt Raedthuys der voors. stede, de *favorable brieven* van Recommandatie ende testimoniael vanden *Forst* van *Brandenburch* van de x Augustij des jaers XVI^{c} vier, mitsgaders t consent by Zyne Ex^{le} van *Nassau* verleent den xxij Decembris laest verleden, Es disponerende opt versouc int blanc van dezen, hebben voor zoo veel in hem is, de Engelsche Commedianten ende musicyns toonders in dezen, conform haer versouc toegelaten binnen deser stede te mogen spelen en haer consten doen ouffenen ende vertoonen ter gewoenlycke plaetse te weten opten groten hoff onder de bibliotecque, dewelcke hem toonders mits dezen ten eynde voorseyt, belast wert te werden ingeruymt, Ende dit al voor den tyt van veertien dagen eerstcomende, en mits, voor den jegenwoordige *gracieuse toelatinge*, gevende ten behouve van de gemeene huysarmen dezer stede een somme van twaelf gulden van xl groot tstuck. Aldus, gedaen opten vi January XVI^{c} en vyff. My jegenwoordich en is get. J. van Hout."

Translation.

On the request to the magistrates of the English comedians to be allowed to perform, was decided: The magistrates of this city of Leyden, having seen in their assembly in the Town-House of the aforesaid city, the favourable letters of recommendation and testimonial of the Prince of Brandenberg of the 10th Aug., 1604, as well as the consent granted by his Excellence of Nassau, the 22nd of Dec. last, have permitted the English comedians and musicians, according to their request, to perform and exercise and exhibit their arts in the accustomed place, namely, in the great court under the library; and this for the space of fourteen days, provided they, for this *gracious* permission, give twelve guilders of forty groats a-piece to the poor of this city. Done on the 6th Jan., 1605. Me present; and signed "J. van Hout."

ELSEVIER.

Constanter has communicated the following lines of G. A. Brederode, confirming the statements of Heywood and Tieck:

"Ick mach soo langh oock by geen reden-ryckers zijn:
Want dit volckje wil steets met allen menschen gecken,
En sy kunnen als d'aep haer afterst niet bedecken;
Sy seggen op haer les, soo stemmigh en soo stijf,
Al waer gevoert, gevult met klap-hout al haer lijf!
Waren 't *de Engelsche*, of andere uytlandtsche
Die men hoort singen, en soo lustigh siet dantse
Dat sy suyse-bollen, en draeyen als een tol:
Sy spreken 't uyt eaer geest, dees leeren 't uyt een rol.
't Isser weer na (seyd ick) als 't is, sey Eelhart schrander,
Dat verschil is te groot, besiet men 't een by 't ander!
D'uytheemsche die zijn wuft, dees raden tot het goedt,
En straffen alle het quaet bedecklelijck en soet."

Translation.

To stay with rhetoricians I've no mind:
The fool they'll play with men of every kind,
And, like the ape, exhibit what's behind.
With gests so stiff their lesson they repeat,
You'd swear with staves their bodies were replete!
Heard you the *men* from merry *England* sing?
Saw you their jolly dance, their lusty spring?
How like a top they spin, and twirl, and turn?
And from the heart they speak — ours from a roll must learn. . . . .— *From the Navorscher.*

THE SWEET SINGERS.

(Vol. v., p. 372.)

A. N. asks for some historical notices of the above fanatics: as he may not be satisfied with Timperley's meagre allusion, allow me to refer him to the *Memoirs of the Lord Viscount Dundee*: London, 1714. The author of this, "An Officer of the Army," speaking of the stiff-necked Presbyterians, says:

"At this time (1681), about thirty of these deluded people left their families and business, and went to the hills, where they lived in rocks and caves for some weeks. John Gib, sailor in Borrowstowness, Walter Ker, in Trafritham, —— Gemmison, in Linlithgow, were their chief leaders. They called themselves the *Sweet Singers* of Israel, eat nothing that there was salt in or paid tax to the king, blotted the name of king out of their Bibles, and cohabited all together. When a party of dragoons took them at the Ouffins, in Tweeddale, they were all lying on their faces, and jumped up in a minute, and called out with an audible voice, that God Almighty would consume the party with fire from heaven, for troubling the people of God. On the road, as they went to Edinburgh, when any of their relations or acquaintances came to visit them, they spit at them, and threw themselves on their faces, and bellowed like beasts, whereof his Highness (the Duke of York, then in Scotland) being informed, ordered them immediately to be set at liberty."

A more detailed account of these Gibbites will be found in the curious Presbyterian biographies "collected by, and printed for Patrick Walker, in the Bristo-Port of Edinburgh," the early part of last century. In that entitled "Some remarkable Passages in the Life, &c. of Mr. Daniel Cargill:" 12mo. Edin. 1732, A. N. will find the original story of the crazy skipper and his band of "three men and twenty-six women," whom worthy Mr. Cargill endeavoured unsuccessfully to reclaim. From this it would appear that the *sweet singers* went far greater lengths than above described, and that Gib, after the dispersion of his followers, took himself off to America, "where," says the aforesaid Patrick, "he was much admired by the blind

Indians for his familiar converse with the devil." For the further information of your correspondent, I would add that Walker's account of the Gibbites is very well condensed in that more accessible book *Biographia Scoticana*, better known as the *Scots Worthies*, where the deluded Gib figures under the head of "God's Justice exemplified in his Judgments upon Persecutors." J. O.

EDMUND SPENSER.

(Vol. vii., p. 303.)

Mr. F. F. Spenser published the results of his researches relative to Spenser in the *Gentleman's Magazine* for August, 1842; and towards the end of his communication promised to record "many further interesting particulars," through the same medium, but failed to do so. Mr. Craik has made special reference to Mr. F. F. Spenser's paper in a little work upon which he must have bestowed a vast deal of labour, and which contains the completest investigation of all that has been discovered concerning the life, works, and descendants of the poet that I have met with: I refer to *Spenser and his Poetry:* by George L. Craik, M.A.: 3 vols. London, 1845. The appendix to vol. iii., devoted to an account of the descendants of Spenser, among other interesting matter, contains the history of the family descended from Sarah Spenser, a sister of Edmund Spenser, which is still represented. To which I may add that Spenser's own direct descendants are living in the city of Cork, and, I regret to say, in reduced circumstances. This should not be. A pension might well be bestowed on the descendants of Spenser, the only one of our four great poets whose posterity is not extinct.

J. M. B.

Tunbridge Wells.

I have read with much curiosity and surprise a paragraph engrafted into "N. & Q." (Vol. vii., p. 33.) from *The Times* newspaper, June 16, 1841, announcing that a Mr. F. F. Spenser, of Halifax, had ascertained that the ancient residence of his own family, at Hurstwood, near Burnley, Lancashire, was the identical spot where the great Elizabethan poet, Edmund Spenser, is said to have retired, when driven by academical disappointments to his relations in the north of England.

I confess all this appears to me very like a hoax, there is such a weight of negative testimony against it. Dr. Whitaker, the learned historian of Whalley, describes Hurstwood Hall as a strong and well-built old house, bearing on its front, in large characters, the name of "Barnard Townley," its founder, and that it was for several descents the property and residence of a family branched out from the parent stock of Townley, in the person of John Townley, third son of Sir Richard Townley, of Townley — died Sept. 1562. His son, Barnard Townley, died 1602, and married Agnes, daughter and coheiress of George Ormeroyd, of Ormeroyd, who died 1586.

It must be remembered that Hurstwood is in the immediate neighbourhood of Dr. Whitaker's ancient patrimonial estate of Holme; and he must have been familiar with all the traditionary history of that locality. Yet he is silent on this subject, and does not allude either to the occasional residence of the poet Spenser in those parts, or to the family of Spensers, who are stated in this paragraph to have resided at Hurstwood about four hundred years. CLIVIGER.

LAMECH KILLING CAIN.

(Vol. vii., p. 305.)

Sir John Maundeville says:

"Also, seven miles from Nazareth is Mount Cain, under which is a well; and beside that well Lamech, Noah's father, slew Cain with an arrow. For this Cain went through briars and bushes, as a wild beast; and he had lived from the time of Adam, his father, unto the time of Noah; and so he lived nearly two thousand years. And Lamech was blind for old age." — *Travels*, chap. x., Bohn's *Early Travels in Palestine*, p. 186.

To which is appended the following note by Mr. Thomas Wright, the editor:

"This legend arose out of an interpretation given to Gen. iv. 23, 24. See, as an illustration, the scene in the *Coventry Mysteries*, pp. 44. 46.

ZEUS.

J. W. M. will find this question discussed at length in the *Dictionnaire de Bayle*, art. "Lamech," and more briefly in *Pol. Synopsis Criticorum*, Gen. iv. 23.

The subject has been engraved by Lasinio in his *Pitture a fresco del Campo Santo di Pisa* (tom. xvii.), after the original fresco by Buonamico Buffalmacco, whose name is so familiar to readers of the *Decameron*. F. C. B.

Bayle relates this legend in his account of Lamech as follows:

"There is a common tradition that Lamech, who had been a great lover of hunting, continued the sport even when, by reason of his great age, he was almost blind. He took with him his son, Tubal-Cain, who not only served him as a guide, but also directed him where and when he ought to shoot at the beast. One day, as Cain was hid among the thickets, Lamech's guide seeing something move in that place, gave him notice of it; whereupon Lamech shot an arrow, and slew Cain. He was extremely concerned at it, and beat his guide so much as to leave him dead upon the place."

One of the frescos of the Campo Santo at Pisa gives the whole subject, from the offering of Abel's and Cain's sacrifice, to the death of the young man

by the hand of Lamech, painted by Pietre da Orvieto about 1390. In one corner of the fresco, Cain is depicted as a wild and shaggy figure, crouched in a thicket, at which Lamech, at the suggestion of his guide, shoots an arrow. Below, the homicide is represented as murdering the cause of his error by blows on the head inflicted with his bow.

CHEVERELLS.

The following note upon the name of Lamech may perhaps serve to throw a little light upon the difficult passage in Genesis iv. 23, 24.—*Lamech*, in Celtic *Lamaich*, or *Laimaig*, means a slinger of stones; and Lamech being dextrous in the use of that weapon the sling, wantonly slew two young men, and boasted of the bloody deed to his two wives, Adah and Zillah, blasphemously maintaining that as Cain for one murder should be avenged sevenfold, so he, for his wanton act, would be avenged seventy and seven fold upon whoever should slay him. It may be considered strange that the name of Lamech should be Celtic, and that it should signify a slinger; but I am strengthened in my opinion by reference to the Hebrew alphabet, in which the letter *l* is called *lamed;* but why it is so named the Hebrews cannot say. Now, if any one examines the Hebrew ל he will perceive that it is by no means a rude representation of a human arm, holding a sling with a stone in it. The word *Lamech* is derived from *lam*, the hand; and the termination signifies dexterity in shooting or discharging missiles therewith.

It is curious to notice that the remaining names in the passage of Scripture are Celtic: thus Cain is compounded of *cend*, first, and *gein*, offspring,—pronounced *Kayean*, *i. e.* first begotten. Adah means a fair complexioned, red-haired woman; and Zillah, peace, from *siotlad*, pronounced *shieta*.

FRANCIS CROSSLEY.

PHOTOGRAPHIC NOTES AND QUERIES.

Photographic Notes.—G. H. P. has communicated (Vol. vii., p. 186.) a very excellent paper in reference to our numerous failures in the collodion process; but the remedies he proposes are not, as he is aware, infallible. He gives the recommendation you find in every work on the subject, viz. to lift the plate up and down in the bath to allow evaporation of ether. I have made experiments day after day to ascertain the value of this advice, and I am convinced, as far as my practice goes, that you gain nothing by it; indeed, I am sure that I much oftener get a more even film when the plate is left in the bath for about two minutes without lifting it out. I should be glad of other photographers' opinion on the point.

I have never found any benefit, but much the contrary, from re-dipping the plate in the bath; and I may observe the same of mixing a drop or two of silver solution with the developing fluid.

I think with G. H. P. that the developing solution should be weak for positives.

I omitted, in my description of a new head-rest, to say that it is better to have all the parts in metal; and that the hole, through which the arm runs, should be a square mortice instead of a round one, as is usual. A screw at the side sets it fast; the lower portion of the upright piece being round, and sliding up and down in a tube of metal, as it does in the best rests, allowing the sitter to be placed in different positions. All this is very difficult to describe, but a slight diagram would explain it easily, which I would willingly, as I have before said, send to any one thinking it worth writing to me for.

J. L. SISSON.

Edingthorpe Rectory.

On some Difficulties in Photographic Practice.—Being desirous to have a glass bath for the silver, I was glad to find you had given (in "Notices to Correspondents") directions for making one, viz. two parts best red sealing-wax to one part of Jeffries' marine glue. I tried this, but found the application of it to the glass impossible, as it set immediately. Now, can you afford room for the means by which this may be remedied; as my wish to substitute glass for gutta percha remains?

Now I am addressing you, may I offer one or two hints which may be of service to beginners? If, after what has been considered a sufficient washing of the glass, after the hypo., during the drying, crystals from hypo. remaining appear, and which would most certainly destroy the picture, I have found that by *breathing well* over these parts, and immediately repeating the washing, all ill effects are thoroughly prevented. To substitute hot water instead of breathing does not destroy the hyposulphite, and therefore will not do.

When the plate shall be dry after the washing process, if a leaden, dim, grey appearance occurs, I have found that by tenderly rubbing it with fine cotton, and applying with a good-sized camel's hair pencil a varnish of about 8-10ths spirits of turpentine and 2-10ths mastic varnish, and then, before this gets dry, putting on the black varnish, the grey effect will have been removed.

I have found the protonitrate of iron, as also the protosulphate, and not seldom the pyrogallic, so difficult of application, that I have stained and spoiled very good pictures. I have therefore used, and with perfect success, a tray of gutta percha a little longer than the glass (say one-fourth of an inch), and one-fourth of an inch deep; sliding from one end the glass into the tray (supplied immediately before using it), by which means the glass is all covered at once.

I think the REV. MR. SISSON's suggestion, viz. to send you some of our specimens with collodion,

a very proper one, if not declined on your own part, and shall, for one, feel great pleasure in acting in accordance with it.

You will, I trust, pardon my foregoing hints for beginners, as I well know that I have lost several pictures by hypo-crystals, and very many by the difficulty in developing. L. MERRITT.

Maidstone.

P.S.—I always find collodion by DR. DIAMOND's formula capital, and with it from five to ten seconds is time enough.

Mr. Weld Taylor's cheap Iodizing Process.—I have no doubt MR. WELD TAYLOR will be kind enough to explain to me two difficulties I find in his cheap iodizing process for paper.

In the first place, whence arises the caustic condition of his solution, unless it be through the decomposition of the cyanide of potassium which is sometimes added? and if such caustic condition exists, does it not cause a deposition of oxide of silver together with the iodide, thereby embrowning the paper?

Why does the caustic condition of the solution require a larger dose of nitrate of silver, and does not this larger quantity of nitrate of silver more than outbalance the difference between the new process and the old, as regards price? I pay 1*s.* 3*d.* for an ounce of iodide of potassium of purest quality; the commoner commercial quality is cheaper. F. MAXWELL LYTE.

Replies to Minor Queries.

Somersetshire Ballad (Vol. vii., p. 236.).—

"Go vind the vicar of Taunton Deane," &c.

S. A. S. will find the above in *The Aviary, or Magazine of British Melody*, a square volume published about the middle of last century; or in a volume bearing the running title—*A Collection of diverting Songs, Airs, &c.*, of about the same period—both extensive depôts of old song; the first containing 1344, and the last, as far as my mutilated copy goes, extending to nearly 500 pages quarto. J. O.

Family of De Thurnham (Vol. vii., p. 261.).—In reply to Θ. I send a few notes illustrative of the pedigree, &c. of the De Thurnhams, lords of Thurnham, in Kent, deduced from Dugdale, public records, and MS. charters in my possession, namely, the MS. Rolls of Combwell Priory, which was founded by Robert de Thurnham the elder; from which it appears that Robert de Thurnham, who lived tempore Hen. II., had two sons, Robert and Stephen. Of these, Robert married Joan, daughter of William Fossard, and died 13 John, leaving a daughter and sole heir Isabel, for whose marriage Peter de Maulay had to pay 7000 marks, which were allowed him in his accounts for services rendered to the crown. Stephen, the other son, married Edelina, daughter of Ralph de Broc, and, dying circiter 16 John, was buried in Waverley Abbey, Surrey. He seems to have left five daughters and coheirs; viz. Mabilia, wife of Ralph de Gatton, and afterwards of Thomas de Bavelingeham; Alice, wife of Adam de Bending; Alianore, wife of Roger de Leybourne; Beatrice, wife of Ralph de Fay; and Alienore, wife of Ralph Fitz-Bernard. Dugdale and the Combwell Rolls speak of only four daughters, making no mention of the wife of Ralph Fitz-Bernard; but an entry on the Fine Rolls would seem almost necessarily to imply that she was one of the five daughters and coheiresses. If not a *daughter*, she was in *some way* coheiress with the daughters; which is confirmed by an entry in *Testa de Nevill:* and, by a charter temp. Edw. I., I find Roger de Northwood, husband of Bona Fitz-Bernard, in possession of the manor of Thurnham, with every appearance of its having been by inheritance of his wife. With this explanation, I have ventured to include Alianore, wife of Ralph Fitz-Bernard, as among the daughters and coheiresses of Stephen de Thurnham. The issue of all of these marriages, after a few years, terminated in female representatives—among them the great infanta Juliana de Leybourne—mingling their blood with the Denes, Towns, Northwoods, Wattons, &c., and other ancient families of Kent.

I have two beautiful seals of Sir Stephen de Thurnham temp. John,—a knight fully caparisoned on horseback, but not a trace of armorial bearings on his shield; nor, in truth, could we expect to find any such assigned to him at that early period. L. B. L.

Major-General Lambert (Vol. vii., pp. 237. 269.).—Lambert did not survive his sentence more than twenty-one years. His trial took place in 1661, and he died during the hard winter of 1683.

The last fifteen years of his life were spent on the small fortified island of St. Nicholas, commonly called Drake's Island, situated in Plymouth Sound, at the entrance to the Hamoaze.

Lambert's wife and two of his daughters were with him on this island in 1673. (See "N. & Q.," Vols. iv. and v.) J. LEWELYN CURTIS.

Loggerheads (Vol. v., p. 338.; and Vol. vii., pp. 192–3.).—Your correspondent CAMBRENSIS, whose communication on this subject I have read with much interest, will excuse my correcting him in one or two minor points of his narrative. The little wayside inn at Llanverres, rendered famous by the genius of the painter Wilson, is still standing in its original position, on the *left*-hand of the road as you pass through that village to Ruthin. Woodward, who was landlord of the inn at the time Wilson frequented it, survived his friend

about sixteen years, leaving six children (two sons and four daughters), none of whom however, as Cambrensis surmises, succeeded him as landlord. His widow shortly afterwards married Edward Griffiths, a man many years her junior, and who, at the period Cambrensis alludes to, and for a long time previous, was "mine host" of the "Loggerheads." Griffiths died about three years ago, after amassing a large property by mining speculations in the neighbourhood. There are, I believe, several fine paintings by Wilson in the new hall of Colomendy, now the residence of the relict of Col. Garnons. The old house, where Wilson lived, was taken down about thirty years ago, to make way for the present structure. T. Hughes.

Chester.

Grafts and the Parent Tree (Vol. vii., p. 261.).—In reply to J. P. of this town, I beg to say that the belief, that "the graft perishes when the parent tree decays," is merely one among a host of superstitions reverently cherished by florists. The fact is, that grafts, after some fifteen years, wear themselves out. Of course there cannot be wanting many examples of the almost synchronous demise of parent and graft. From such cases, no doubt, the myth in question took its rise.

C. Mansfield Ingleby.

Birmingham.

The Lisle Family (Vol. vii., pp. 236. 269.).—Mr. Garland's Query has induced me to inquire, through the same channel, whether anything is known about a family of this name, some of whom are buried at Thruxton in Hampshire. There are four monuments in the church, two of which are certainly, the others probably, erected to members of the family. The first is a very fine brass (described in the Oxford *Catalogue of Brasses*), inscribed to Sir John Lisle, Lord of Boddington in the Isle of Wight, who died A.D. 1407. The next in date, and I suppose of much the same period, is an altar-tomb under an arch, which seems to have led into a small chantry. On this there are no arms, and no inscription. The tomb is now surmounted by the figure of a Crusader, which once lay outside the church, and is thought to be one of the Lisles, and the founder of the original church. On the north side of the chancel two arches looked into what was once a chantry chapel. In the eastern arch is an altar-tomb, once adorned with shields, which are now torn off. This chantry stood within the memory of "the oldest inhabitant;" but it was pulled down by the owner of the land appertaining to the chantry, and of its materials was built the church tower. One of its windows forms the tower window, and its battlements and pinnacles serve their old purpose in their new position. A modern vestry occupies part of the site of the chantry, and shows one side the altar-tomb I have last mentioned. This side has been refaced in Jacobian style, and the arms of Lisle and Courtenay, and one other coat (the same which occur on the brass), form part of the decoration. Two figures belonging to this later work lie now on the altar-tomb, and many more are remembered to have existed inside the chantry. The mixture of this late Jacobian work with the old work of the chantry is very curious, and can be traced all over what remains of it. The initials T. L. appear on shields under the tower battlements.

I should be glad to find that these Lisles would throw any light on the subject of Mr. Garland's inquiry; and if they do not, perhaps some of your readers can give some information about them.

The coat of arms of this family is—Or, on a chief gules, three lioncels rampant of the first.

R. H. C.

The Dodo in Ceylon (Vol. vii., p. 188.).—The bird which Sir J. Emerson Tennent identifies with the dodo is common on Ceylonese sculpture. The natives say it is now extinct, and call it the *Hangsiya*, or sacred goose; but whether deemed sacred for the same reason as the Capitoline goose, or otherwise, I must leave the author of *Eleven Years in Ceylon* to explain, he being the person in this country most conversant with Ceylonese mythology.

I now wish to call Sir Emerson's attention to a coincidence that may be worthy his notice in connexion with his forthcoming work on Ceylon.

If he will take the trouble to examine the model of the Parthenon in the Elgin Marble room of the British Museum, he cannot fail to be struck with its resemblance to the beautiful building he visited at Polonaroowa, called the Jaitoowanarama. The dimensions of the respective buildings I cannot at present ascertain; but the ground-plans are precisely similar, and each was roofless. But the most striking resemblance is in the position and altitude of the statues: that of the gigantic Bhoodho is precisely similar, even in the posture of the right arm and hand, to that of Minerva, the masterpiece of Phidias. On consulting his notes, he may find the height of the statues to correspond. That of Phidias was thirty-nine feet.

Ol. Mem. Ju.

Glen Tulchan.

Thomas Watson, Bishop of St. David's, 1687–99 (Vol. vii., p. 234.).—This harshly-treated prelate died at Great Wilbraham, near Cambridge, on June 3, 1717, æt. eighty years; and, from a private letter written at the time, seems to have been buried in haste in the chancel of that church, "but without any service," which may perhaps imply that there was not a funeral sermon, and the ordinary ceremony at a prelate's burial. It is, how-

ever, intimated that he died excommunicated. In Paulson's *History of Holderness* is a notice of Bishop Watson, and of his relatives the Medleys, who are connected with my family by marriage; but the statement that the bishop "died in the Tower" is incorrect (vol. i. Part II. p. 283.; vol. ii. Part I. p. 47.; Part II. p. 542., 4to., 1840–1). F. R. R.

Milnrow Parsonage.

He died in retirement at Wilburgham, or Wilbraham, in the county of Cambridge, June 3, 1717, ætat. eighty.—See Gough's *Camden*, vol. ii. p. 140., and *Gentleman's Magazine*, vols. lix. and lx.

Bishop Gobat was born in 1799, at Cremine, in the parish of Grandval, in Switzerland. His name is not to be found in the list of graduates of either Oxford or Cambridge. His degree of D. D. was probably bestowed on him by the Archbishop of Canterbury. TYRO.

Dublin.

Etymology of Fuss (Vol. vii., p. 180.).—

"Fuss, *n. s.*, a low, cant word, Dr. Johnson says. It is, however, a regularly-descended northern word: Sax. ꝼuꝼ, prompt, eager; Su. Goth. and Cimbr. *fus*, the same; hence the Sax. ꝼýꝼan, to hasten, and the Su. Goth. *fysa*, the same."—Todd's *Johnson*.

Richardson gives the same etymology, referring to Somner. Webster says, "allied, perhaps, to Gr. φυσαω, to blow or puff." ZEUS.

A reference to the word in Todd's *Johnson's Dictionary* will show, and I think satisfactorily, that its origin is *fus* (Anglo-Saxon), prompt or eager; hence *fysan*, to hasten. The quotation given is from Swift. C. I. R.

Palindromical Lines (Vol. vii., p. 178.).—The sotadic inscription,

"NIΨON ANOMHMA MH MONAN OΨIN,"

is stated (*Gentleman's Magazine*, vol. xl. p. 617.) to be on a font at Sandbach in Cheshire, and (*Gentleman's Magazine*, vol. lxiii. p. 441.) to be on the font at Dulwich in Surrey, and also on the font at Harlow in Essex. ZEUS.

Nugget (Vol. vi., pp. 171. 281.; Vol. vii., pp. 143. 272.).—FURVUS is persuaded that the word *nugget* is of home growth, and has sprung from a root existing under various forms throughout the dialects at present in use. The radical appears to be *snag*, *knag*, or *nag* (*Knoge*, Cordylus, cf. *Knuckle*), a protuberance, knot, lump; being a term chiefly applied to knots in trees, rough pieces of wood, &c., and in its derivatives strongly expressive of (so to speak) misshapen *lumpiness*.

Every one resident in the midland counties must be acquainted with the word *nog*, applied to the wooden ball used in the game of "shinney," the corresponding term of which, *nacket*, holds in parts of Scotland, where also a short, corpulent person is called a *nuget*.

So, in Essex, *nig* signifies a piece; a *snag* is a well-known word across the Atlantic; *nogs* are ninepins in the north of England; a *noggin* of bread is equivalent to a *hunch* in the midland counties; and in the neighbourhood of the Parret and Exe the word becomes *nug*, bearing (besides its usual acceptation) the meaning of *knot, lump*.

This supposed derivation is by no means weakened by the fact, that miners and others have gone to the "diggins" from parts at no great distance from the last-mentioned district; and we may therefore, although the radical is pretty generally diffused over the kingdom, attribute its better known application to *them*.

It is no objection that the word, in many of its forms, is used of rough pieces of *wood*, as instances show that it merely refers to a *rudis indigestaque moles* characteristic of any article in question. FURVUS.

St. James's.

Hibernis ipsis Hiberniores (Vol. vii., p. 260.).—This, which is no doubt the proper form, will be found in Southey's *Naval History of England*, vol. iv. p. 104., applied to "those of old English race who, having adopted the manners of the land, had become more Irish than the Irishry." The expression originally was applied to these persons in some proclamation or act of parliament, which I think is quoted in the *History of England* in Lardner's *Cabinet Cyclopædia:* but that work has so bad an index as to make it very difficult to find any passage one may want. Probably Southey would mention the source whence he had it, in his collections for his *Naval History* in his Commonplace Book. E. G. R.

The Passame Sares (*mel. Passamezzo*) *Galliard* (Vol. vi., pp. 311. 446.; Vol. vii., p. 216.).—Will you allow me to correct a mistake into which both the correspondents who have kindly answered my questions respecting this galliard seem to have fallen, perhaps misled by an ambiguity in my expression?

My inquiry was not intended to refer to *galliards in general*, the tunes of which, I am well aware, must have been very various, but to this *one* galliard in particular; and was made with the view of ascertaining whether the air is ever played *at the present day* during the representation of the Second Part of *King Henry IV.* C. FORBES.

Temple.

Swedish Words current in England (Vol. vii., p. 231.).—I beg to inform your correspondent that the following words, which occur in his list, are pure Anglo-Saxon, bearing almost the same mean-

ing which he has attributed to them:—*wijrm; by, bya*, to inhabit; *becc; dioful; dobl*, equivalent to *doalig: gœpung*, a heap; *lucan; loppe; nebb; smiting*, contagion; *stœth*, a fixed basis.

Eldon is Icelandic, from *elldr*, fire: hence we have "At slá elld úr tinnu," to strike fire from flint; which approaches very near to a tinder-box. *Ling*, Icel., the heath or heather plant: *ljung* I take to be the same word. *Gat*, Icel. for way or opening; hence *strand-gata*, the opening of the strand or creek. *Tjarn, tiorn*, Icel., well exemplified in Malham Tarn in Craven. C. I. R.

Gotch (Vol. vi., p. 400.).—The *gotch cup*, described by W. R., must have been known in England before the coming of the present royal family, as it is given in Bailey's *Dictionary* (1730) as a south country word: it is not likely to have become provincial in so short a time, nor its origin, if German, to have escaped the notice of old Φιλόλογος. The A.-S. verb *geotan* seems to have had the sense of to cast metals, as *giessen* has in German. In Bosworth's *Anglo-Saxon Dictionary* is *leadgota*, a plumber. In modern Dutch this is *lootgieter*. Thus, from *geotan* is derived *ingot* (Germ. *einguss*), as well as the following words in Halliwell's *Dictionary: yete*, to cast metals (*Pr. Parv.*); *belleyetere* and *bellyatere*, a bell-founder (*Pr. Parv.*); *geat*, the hole through which melted metal runs into a mould; and *yote*, to pour in. Grose has *yoted*, watered, a west country word. E. G. R.

Passage in Thomson: "*Steaming*" (Vol. vii., pp. 87. 248.).—This word, and not *streaming*, is clearly the true reading (as is remarked by the former correspondents), and is so printed in the editions to which I am able to refer. The object of my Note is to point out a parallel passage in Milton, and to suggest that *steaming* would there also be the proper reading:

> "Ye mists and exhalations, that now rise,
> From hill or *streaming* lake, dusky or gray,
> Till the sun paint your fleecy skirts with gold,
> In honour to the world's great Author, rise."
> *Paradise Lost*, Book v.

Cuthbert Bede, B.A.

[The reading is *steaming* in the 1st edition of *Paradise Lost*, 1667.—Ed.]

The Word "Party" (Vol. vii., pp. 177. 247.).—The use of this word for a particular person is earlier than Shakspeare's time. It no doubt occurs in most of our earliest writers; for it is to be found in Herbert's *Life of Henry VIII.*, in his translation of the "Centum Gravamina" presented to Pope Adrian in 1521, the 55th running thus:

> "That, if one of the marryed couple take a journey either to the warres, or to perform a vow, to a farre countrey, they permit the *party* remaining at home, if the other stay long away, upon a summe of money payd, to cohabite with another, not examining sufficiently whether the absent party were dead."

It may also be found in Exodus xxii. 9., where, though it occurs in the plural, it refers to two individuals:

> "For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both *parties* shall come before the judges; and whom the judges shall condemn, *he* shall pay double unto his neighbour."

H. T. Ellacombe.

Clyst St. George.

Curious Fact in Natural Philosophy (Vol. vii., p. 206.).—In reply to Elginensis I send you a quotation from Dr. Golding Bird's *Natural Philosophy* in explanation of this well-known phenomenon:

> "One very remarkable phenomenon connected with the escape of a current of air under considerable pressure, must not be passed over silently. M. Clement Desormes (*Ann. de Phys. et Chim.*, xxxvi. p. 69.) has observed, that when an opening, about an inch in diameter, is made in the side of a reservoir of compressed air, the latter rushes out violently; and if a plate of metal or wood, seven inches in diameter, be pressed towards the opening, it will, after the first repulsive action of the current of air is overcome, be apparently attracted, rapidly oscillating within a short distance of the opening, out of which the air continues to emit with considerable force. This curious circumstance is explained on the supposition, that the current of air, on escaping through the opening, expands itself into a thin disc, to escape between the plate of wood or metal, and side of the reservoir; and on reaching the circumference of the plate, draws after it a current of atmospheric air from the opposite side. . . . The plate thus balanced between these currents remains near the aperture, and apparently attracted by the current of air to which it is opposed."

Dr. G. B. then describes the experiment quoted by Elginensis as "a similar phenomenon, and apparently explicable on similar principles." (Bird's *Nat. Phil.*, p. 118.) Cokely.

Lowbell (Vol. vii., p. 272.).—I may add to the explanation of this word given by M. H., that *low*, derived from the Saxon *læg*, is still commonly used in Scotland for a flame; hence the derivation of *lowbell*, for a mode of birdcatching by night, by which the birds, being awakened by the bell, are lured by the light into nets held by the fowlers. In the ballad of *St. George for England*, we have the following lines:

> "As timorous larks amazed are
> With light and with a *lowbell*."

The term *lowbelling* may therefore, from the noise, be fitly applied to the rustic *charivari* described by H. T. W. (Vol. vii., p. 181.) as practised in Northamptonshire. J. S. C.

Life and Correspondence of S. T. Coleridge (Vol. vii., p. 282.).—There can be but one opinion and feeling as to the want which exists for a really good biography of this intellectual giant; but there will be many dissentients as to the proposed biographer, whose life of Hartley Coleridge cannot be regarded as a happy example of this class of composition. A life from the pen of Judge Coleridge, the friend of Arnold and Whateley, is, we think, far more to be desired. Θ.

Coniger, &c. (Vol. vii., pp. 182. 241.). — At one extremity, the picturesque range of hills which forms the noble background of Dunster Castle, co. Somerset, is terminated by a striking conical eminence, well-wooded, and surmounted by an embattled tower, erected as an object from the castle windows. This eminence bears the name of *The Coniger*, and is now a pheasant preserve. Mr. Hamper, in an excellent notice of Dunster and its antiquities, in the *Gentleman's Magazine*, October, 1808, p. 873., says:

"The *Conygre*, or rabbit-ground, was a common appendage to manor-houses."

Savage, however, in his *History of the Hundred of Carhampton*, p. 440., is of opinion that

"*Coneygar* seems to be derived from the Anglo-Saxon *Cyning*, King; and the Mœso-Gothic *Garas*, the same as the Latin *Domus*, a house, that is, the king's house or residence. Mr. Hamper has some notion that *Conygre* means a rabbit-ground, &c., but Mr. H. does not go high enough for his etymology; besides, how does it appear that a rabbit-ground was at any time an appendage to manor-houses? There is no authority for the assertion."

I give you this criticism on Mr. Hamper *valeat quantum*, but am disposed to think he is right. At all events there are no vestiges of any building on the Coniger except the tower aforesaid, which was erected by the present Mr. Luttrell's grandfather. Balliolensis.

In the Irish language, *Cuinicear*, pronounced "Keenèkar," is a rabbit-warren. *Cuinin* is the diminutive of *cu*, a dog of any sort; and from the Celtic *cu*, the Greeks took their word κυων, a dog. I am of opinion that the origin of rabbit is in the Celtic word *rap*, i. e. a creature that digs and burrows in the ground.

Fras. Crossley.

Cupid crying (Vol. i., p. 172.).—I had no means (for reasons I need not now specify) of referring to my 1st Vol. of "N. & Q." until yesterday, for the pretty epigram given in an English dress by Rufus; and as the writer in the *Athenæum*, whose communication you quote on the same subject (Vol. i., p. 308.), observes "that the translator has taken some liberties with his text," I make no apology for sending you a much closer rendering, which hits off with great happiness the point and quaintness of the original, by a septuagenarian, whose lucubrations have already been immortalised in "N. & Q."

"De Cupidine.

Cur natum cædit Venus? arcum perdidit, arcum
Nunc quis habet? Tusco Flavia nata solo:
Qui factum? petit hæc, dedit hic, nam lumine formæ
Deceptus, matri se dari crediderat."

"Cupid crying.

Wherefore does Venus beat her boy?
He has mislaid or lost his bow: —
And who retains the missing toy?
Th' Etrurian Flavia. How so?
She ask'd: he gave it; for the child,
Not e'en suspecting any other,
By beauty's dazzling light beguil'd,
Thought he had given it to his mother."

F. T. J. B.

Westminster Assembly of Divines (Vol. vii., p. 260.).—Dr. Lightfoot's interesting and valuable "Journal of the Assembly of Divines," from January 1, 1643, to December 31, 1644, will be found in the last volume of the edition of his *Works*, edited by Pitman, and published at London, 1825, in 13 vols. 8vo. I believe a few copies of the 13th volume were printed to be sold separately.

The MS. Journal in three thick folio volumes, preserved in Dr. Williams's library, Redcross Street, London, is attributed to Dr. Thomas Goodwin.

A MS. Journal, by Geo. Gillespie, from Feb. 2, 1644, to Oct. 25, 1644, in 2 vols., is in the Advocates' Library, Edinburgh.

The Rev. W. M. Hetherington published a tolerably impartial *History of the Westminster Assembly*, Edinburgh, 1843, 12mo.

The most important work, as throwing light upon the proceedings of the Assembly, is the *Letters and Journals of Robert Baillie*. The only complete edition of these interesting documents is that edited by David Laing, Esq., and published in 3 vols. royal 8vo., 1841–2. John I. Dredge.

Mr. Stansbury will find the "Journal of the Assembly of Divines," by Lightfoot, in the new edition of his *Works*, vol. xiii. pp. 5. *et seq.* Some further light is thrown upon the subject by a parliamentary paper, printed "for the service of both Houses and the Assembly of Divines." A copy of it is preserved in our University library (Ff. xiv. 25.). I have referred to both these documents in *A History of the Articles, &c.*, pp. 208–9.

C. Hardwick.

St. Catharine's Hall, Cambridge.

The Journal kept by Lightfoot will be found in the 13th volume of his *Works*, as edited by the Rev. J. R. Pitman: London, 1825, 8vo. It should be studied by all those who desire to see a revived Convocation. S. R. M.

Epigrams (Vol. vii., pp. 175. 270.). — "Suum cuique" being a principle which holds good with regard to literary property as well as to property of every other description, I can inform your correspondent Balliolensis that the epigram on Dr. Toe, which he says was "represented to have proceeded from the pen of Thomas Dunbar, of Brasenose," was in reality the production of my respected neighbour, the Rev. William Bradford, M. A., rector of Storrington, Sussex. It was written by that gentleman when he was an undergraduate of St. John's College, Oxford. Balliolensis may rely upon the accuracy of this information, as I had it from Mr. Bradford's own lips only yesterday. The correct version of the epigram is that given by Scrapiana, p. 270.

R. Blakiston.

Ashington, Sussex.

"*God and the world*" (Vol. vii., pp. 134. 297.). — These lines are found, as quoted by W. H., in Coleridge's *Aids to Reflection*, p. 87., ed. 1831. Coleridge gives them as the words of a sage poet of the preceding generation (meaning, I suppose, the generation preceding that of Archbishop Leighton, a passage from whose works he has introduced as an aphorism just before). I have often wondered who this poet was, and whether the last line were really a quotation from *Macbeth*, or whether Shakspeare and the unknown poet had both but borrowed a popular saying. I also had my suspicions that Coleridge himself might have patched the verses a little; and the communication of your correspondent Rt., tracing the lines in their original form to the works of Fulke Greville Lord Brooke, now verifies his conjecture. It may be worth while to point out another instance of this kind of manufacture by the same skilful hand. In the first volume of *The Friend* (p. 215., ed. 1818), Coleridge places at the head of an essay a quotation of two stanzas from Daniel's *Musophilus*. The second, which precedes in the original that which Coleridge places first, is thus given by him:

"*Since writings* are the veins, the arteries,
And undecaying life-strings of those hearts,
That still shall pant and still shall exercise
Their mightiest powers when Nature none imparts;
And the strong constitution of their praise
Wear out the infection of distemper'd days."

Daniel wrote as follows (vol. ii. p. 373., ed. 1718):

"*For these lines* are the veins, the arteries
And undecaying life-strings of those hearts,
That still shall pant and still shall exercise
The motion spirit and nature both imparts,
And still with those alive so sympathize,
As nourish'd with their powers, enjoy their parts."

C. W. G.

Skating Problem (Vol. vii., p. 284.). — The Query of your correspondent recalls the one said to have been put by King James to the members of the Royal Society: "How is it," said the British Solomon, "that if two buckets of water be equipoised in a balance, and a couple of live bream be put into one of them, the bucket containing the fish does not overweigh the other?" After some learned reasons had been adduced by certain of the philosophers, one of them said, "Please your Majesty, that bucket would be heavier by the exact weight of the fish." "Thou art right," said the sapient king; "I did not think there had been so much sense among you." Now, although I do not mean to say that A Skater propounds for elucidation what he knows to be a fallacy, yet I do assert that he is mistaken as to the fact alleged. He recommends any one who is "incredulous" to make the trial — in which case, the experimenter would undoubtedly find himself in the water! I advise an appeal to common sense and philosophy: the former will show that a person in skates is not lighter than another; the latter, that ice will not fracture less readily beneath the weight of an individual raised on a pair of steel edges, than one on a pair of flat soles — *all other circumstances being the same*; the reverse, indeed, would be the fact. The true explanation of the "problem" is to be found in the circumstance, that "a skater," rendered confident by the ease with which he *glides* over ice on which *he* could *not stand*, will often also "stand" securely on ice which would break under the restless feet of a person in his shoes only. This has always appeared to be the obvious reason for the apparent anomaly to one who is No Skater.

Parochial Libraries (Vol. vi., p. 432.).—Let me add to the list of parochial libraries that at Wendlebury, Oxon, the gift of Robert Welborn, rector, cir. 1760. It consists of about fifty volumes in folio, chiefly works of the Fathers, and, if I remember rightly, Benedictine editions. It was originally placed in the north transept of the church, but afterwards removed to the rectory. I believe that the books were intended for the use of the rector, but were to be lent to the neighbouring clergy on a bond being given for their restoration. After many years of sad neglect, this library was put into thorough order a few years ago by the liberality of the Rev. Jacob Ley, student of Ch. Ch. Cheverells.

Miscellaneous.

NOTES ON BOOKS, ETC.

Books Received. — *Reynard the Fox, after the German Version of Goethe, with Illustrations, by J. Wolf.* Part IV. carries us on to *The Trial*, which is very ably rendered. — *Dictionary of Greek and Roman Geography, by various Writers*, edited by W. Smith. This Sixth Part, extending from *Cinabi* to *Cyrrhestica*, con-

tains numerous interesting articles, such as *Constantinople*, which gives us an outline of Byzantine History, and *Corinth, Crete, Cyrene, &c.* — Mr. Darling's *Cyclopædia Bibliographica* has now reached its Seventh Part, and which extends from Dr. Abernethy Drummond to Dr. John Fawcett. — *The Journal of Sacred Literature*, No. VII., containing articles on *The Scythian Dominion in Asia; Modern Contributions to the Study of Prophecy; Heaven, Hell, Hades; Nature of Sin and its earliest Development; Life and Epistles of St. Paul; Slavery and the Old Testament; Biblical Criticism; Memphitic New Testament*; and its usual variety of Correspondence, Minor Notices, &c. — *Gentleman's Magazine for April*, which commences with an article on Mr. Collier's *Notes and Emendations to the Text of Shakspeare's Plays*. — Mr. Akerman, although the number of subscribers is not sufficient to cover the expenses, continues his *Remains of Pagan Saxondum*. The Fourth Part just issued contains coloured plates, the full size of the respective objects, of a *Fibula from a Cemetery* at Fairford, Gloucester; and of *Fibulæ, Tweezers, &c.* from Great Driffield, Yorkshire.

BOOKS AND ODD VOLUMES

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R. MANT'S CHURCH ARCHITECTURE CONSIDERED IN RELATION TO THE MIND OF THE CHURCH. 8vo. Belfast, 1840.
CAMBRIDGE CAMDEN SOCIETY'S TRANSACTIONS. Vol. III. — ELLICOTT ON VAULTING.
QUARTERLY REVIEW, 1845.
GARDENERS' CHRONICLE, 1838 to 1852, all but Oct. to Dec. 1851.
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DISSERTATION ON ISAIAH, CHAPTER XVIII., IN A LETTER TO EDWARD KING, &c., by SAMUEL HORSLEY, Lord Bishop of Rochester. 1799. First Edition, in 4to.
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ATHENÆUM JOURNAL, 1847 to 1851 inclusive.
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MEMOIRS OF THE ROSE, by MR. JOHN HOLLAND. 1 Vol. 12mo. London, 1824.
PSYCHE AND OTHER POEMS, by MRS. MARY TIGHE. Portrait. 8vo. 1811.

*** *Correspondents sending Lists of Books Wanted are requested to send their names.*

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

W. S. G. *is thanked. We have not inserted the two Folk Lore articles he has sent, inasmuch as they are already recorded in Brand.*

W. S. D. *The saying* "God tempers the wind to the shorn lamb," *made so popular by its application to Sterne's "Maria," is from a French proverb* "A brebis tondue Dieu mesure le vent," *which, in a somewhat older form, is to be found in Gruter's* Florilegium: *Francfort*, 1611, p. 353., *and in St. Estienne's* Premices, *published in* 1594.—*See our* 1st Vol., pp. 211. 236. 325. 357. 418.

C. M. I. *We propose to insert some articles on Shakspeare in our next or following Number.*

M.A. *and* J. L. S. *are referred to our* No. 172., p. 157.

PHOTOGRAPHY. *Dr. Diamond's* Photographic Notes *are preparing for immediate publication in a separate form. We may take this opportunity of explaining that* DR. D. *is* only an amateur, *and has nothing to do with Photography as a profession. We are the more anxious to make this known, since, in consequence of holding an important public office, Dr. Diamond has but little leisure for pursuing his researches.*

J. B. S. *will find what he requires at* p. 277. *of our last volume.*

C. B. (Birmingham). *If the hyposulphite of soda is not thoroughly removed from a Photograph, it will soon become covered with reddish spots, and in a short time the whole picture may disappear. If cyanide of potassium has been used, it is requisite that the greatest care should be used to effect its removal entirely.*

W. L. (Liverpool). *A meniscus lens of the diameter of four inches should have a focal length of twenty inches, and will produce perfect landscape pictures fourteen inches square. It is said they will cover fifteen inches; but fourteen they do with great definition. We strongly advise* W. L. *to purchase a good article. It is a bad economy not to go to a* first-rate *maker at once.*

J. M. S. (Manchester). *You will find, for a screen to use in the open air, that the white cotton you refer to will be far too light. "Linsey woolsey" forms an admirable screen, and by being left loose upon a stretcher it may be looped up so as to form drapery, &c. If you cannot depend upon the collodion you purchase in your city, pray use your ingenuity, and make some according to the formulary given in* Vol. vi., p. 277., *and you will be rewarded for your trouble.*

C. E. F. *The various applications to your bath which you have used have destroyed it in all probability past use. All solutions containing silver will precipitate it in the form of a white powder, upon the addition of common salt; and from this chloride the pure metal is again readily obtained. The collodion of some makers always acts in the manner you describe; and we have known it remedied by the addition of about one drachm of spirits of wine to the ounce of collodion. Spirits of wine also added to the nitrate bath — two drachms of spirits of wine to six ounces of the aqueous solution — is sometimes very beneficial. When collodion is inert, and the colour remains a pale milk and water blue after the immersion, a few drops of saturated solution of iodide of silver may be added, as it indicates a deficiency of the iodide. Should the collodion then be turbid, a small lump of iodide of potassium may be dropped into the bottle, which by agitation will soon effect a clearance; when this is done, the fluid may be poured off from the excess of iodide which remains undissolved.*

ALEX. RAE (Banff). *You shall have a private reply at our earliest leisure. The questions you ask would almost comprise a Treatise on Photography.*

H. N. (March 30th). *1st. You will find the opacity you complain of completely removed by the use of the amber varnish, as recommended by* DR. DIAMOND, *unless it proceeds from light having acted generally upon your sensitive collodion in the bath, or during the time of its exposure in the camera; in which case there is no cure for it.—2ndly. A greater intensity in negatives will be produced without the nitric acid, but with an addition of more acetic acid the picture is more brown and never so agreeable as a positive. 3rd. The protonitrate of iron used pure produces a picture as delicate, and having all the brilliancy of a Daguerreotype, without its unpleasant metallic reflexion — the fine metal being deposited of a dead white; and combined with the pyrogallic acid solution in the proportion of one part to six or ten, produces pictures of a most agreeable ivory-like colour.—4th. The protonitrate of iron, when mixed with the pyrogallic acid solution, becomes of a fine violet blue; but after some minutes it darkens. It should only be mixed immediately before using. The colour of the protonitrate of iron will vary, even using the same chemicals. The cheap nitrate of baryles of commerce answers exceedingly well in most cases; but a finer silver surface is obtained by the use of the purified.—5th. We have generally succeeded in obtaining portraits in an ordinary room, the sitter being placed opposite and near the window: of course, a glass-house is much better, the roof of which should be of violet glass, ground on the inner side. This glass can be bought, made especially for the purpose, at* 11d. *the square foot. It obstructs no chemical rays of light, and is most pleasant to the eyes, causing no fatigue from the great body of light admitted.*

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Notes.

"THE SHEPHERD OF BANBURY'S WEATHER-RULES."

The Shepherd of Banbury's Rules to judge of the Changes of the Weather, first printed in 1670, was long a favourite book with the country gentleman, the farmer, and the peasant. They were accustomed to regard it with the consideration and confidence which were due to the authority of so experienced a master of the art of prognostication, and dismissing every sceptical thought, received his maxims with the same implicit faith as led them to believe that if their cat chanced to wash her face, rainy weather would be the certain and inevitable result. Moreover, this valuable little manual instructed them how to keep their horses, sheep, and oxen sound, and prescribed cures for them when distempered. No wonder, then, if it has passed through many editions. Yet it has been invariably stated that *The Banbury Shepherd* in fact had no existence; was purely an imaginary creation; and that the work which passes under his name, "John Claridge," was written by Dr. John Campbell, the Scottish historian, who died in 1775. The statements made in connexion with this book are curious enough; and it is with a view of placing the matter in a clear and correct light that I now trouble you with a Note, which will, I hope, tend to restore to this poor weather-wise old shepherd his long-lost rank and station among the rural authors of England.

I believe that the source of the error is to be traced to the second edition of the *Biographia Britannica*, in a memoir of Dr. Campbell by Kippis, in which, when enumerating the works of the learned Doctor, Kippis says, "He was also the author of *The Shepherd of Banbury's Rules*,—a favourite pamphlet with the common people." We next find the book down to Campbell as the "author" in Watt's *Bibliotheca Britannica*, which is copied both by Chalmers and Lowndes. And so the error has been perpetuated, even up to the time of the publication of a meritorious *History of Banbury*, by the late Mr. Alfred Beesley, in 1841. This writer thus speaks of the work:

"The far-famed shepherd of Banbury is only an apocryphal personage. In 1744 there was published

The Shepherd of Banbury's Rules to judge of the Changes of the Weather, grounded on forty Years' Experience. To which is added, a rational Account of the Causes of such Alterations, the Nature of Wind, Rain, Snow, &c., on the Principles of the Newtonian Philosophy. By John Claridge. London: printed for W. Bickerton, in the Temple Exchange, Fleet Street. Price 1*s.* The work attracted a large share of public attention, and deserved it. A second edition appeared in 1748. . . . It is stated in Kippis's *Biographia Britannica* that the real author was Dr. John Campbell, a Scotchman."

In 1770 there appeared *An Essay on the Weather, with Remarks on "The Shepherd of Banbury's Rules, &c.:"* by John Mills, Esq., F.R.S. Mr. Mills observes:

"Who the shepherd of Banbury was, we know not; nor indeed have we any proof that the rules called his were penned by a real shepherd. Both these points are, however, immaterial; their truth is their best voucher. . . . . Mr. Claridge published them in the year 1744, since which time they are become very scarce, having long been out of print."

Now all these blundering attempts at annihilating the poor shepherd may, I think, be accounted for by neither of the above-mentioned writers having a knowledge of the original edition, published in 1670, of the real shepherd's book (the title of which I will presently give), which any one may see in the British Museum library. It has on the title-page a slight disfigurement of name, viz. John *Clearidge*; but it is *Claridge* in the Preface. The truth is, that Dr. John Campbell *re-published* the book in 1744, but without affixing his own name, or giving any information of its author or of previous editions. The part, however, which he bore in this edition is explained by the latter portion of the title already given; and still more clearly in the Preface. We find authorities added, to give weight to the shepherd's remarks; and likewise additional rules in relation to the weather, derived from the common sayings and proverbs of the country people, and from old English books of husbandry. It may, in short, be called a clever scientific commentary on the shepherd's observations. After what has been stated, your readers will not be surprised to learn that one edition of the work appears in Watt's very inaccurate book under CLARIDGE, another under CLEARIDGE, and a third under CAMPBELL. I will now speak of the original work: it is a small octavo volume of thirty-two pages, rudely printed, with an amusing Preface "To the Reader," in which the shepherd dwells with much satisfaction on his peculiar vaticinating talents. As this Preface has been omitted in all subsequent editions, and as the book itself is extremely scarce, I conceive that a reprint of it in your pages may be acceptable to your Folk-lore readers. The "Rules" are interlarded with scraps of poetry, somewhat after the manner of old Tusser, and bear the unmistakeable impress of a "plain, unlettered Muse." The author concludes his work with a poetical address "to the antiquity and honour of shepheards." The title is rather a droll one, and is as follows:

"The Shepheard's Legacy: or John Clearidge his forty Years' Experience of the Weather: being an excellent Treatise, wherein is shewed the Knowledge of the Weather. First, by the Rising and Setting of the Sun. 2. How the Weather is known by the Moon. 3. By the Stars. 4. By the Clouds. 5. By the Mists. 6. By the Rainbow. 7. And especially by the Winds. Whereby the Weather may be exactly known from Time to Time: which Observation was never heretofore published by any Author. 8. Also, how to keep your Sheep sound when they be sound. 9. And how to cure them if they be rotten. 10. Is shewed the Antiquity and Honour of Shepheards. With some certain and assured Cures for thy Horse, Cow, and Sheep.

An Almanack is out at twelve months day,
My Legacy it doth endure for aye.
But take you notice, though 'tis but a hint,
It far excels some books of greater print.

London: printed and are to be sold by John Hancock, Junior, at the Three Bibles in Popes-head Ally, next Cornhill, 1670."

In the Preface he tells us that —

"Having been importun'd by sundry friends (some of them being worthy persons) to make publique for their further benefit what they have found by experience to be useful for themselves and others, I could not deny their requests; but was willing to satisfie them, as also my own self, to do others good as well as myself; lest I should hide my talent in a napkin, and my skill be rak'd up with me in the dust. Therefore I have left it to posterity, that they may have the fruit when the old tree is dead and rotten. And because I would not be tedious, I shall descend to some few particular instances of my skill and foreknowledge of the weather, and I shall have done.

"First, in the year 1665, at the 1st of January, I told several credible persons that the then frost would hold till March, that men could not plow, and so it came to pass directly.

"2. I also told them that present March, that it would be a very dry summer, which likewise came to pass.

"3. The same year, in November, I told them it would be a very open winter, which also came to pass, although at that time it was a great snow: but it lasted not a week.

"4. In the year 1666, I told them that year in March, that it would be a very dry spring; which also came to pass.

"5, In the year 1667, certaine shepheards ask'd my councel whether they might venture their sheep any more in the Low-fields? I told them they might safely venture them till August next; and they sped very well, without any loss.

"6. I told them, in the beginning of September the same year, that it would be a south-west wind for two

or three months together, and also great store of rain, so that wheat sowing would be very difficult in the Low-fields, by reason of wet; which we have found by sad experience. And further, I told them that they should have not above three or four perfect fair days together till the shortest day.

"7. In the year 1668, in March, although it was a very dry season then, I told my neighbours that it would be an extraordinary fruitful summer for hay and grass, and I knew it by reason there was so much rain in the latter end of February and beginning of March: for by that I ever judge of the summers, and I look that the winter will be dry and frosty for the most part, by reason that this November was mild: for by that I do ever judge of the winters.

"Now, I refer you unto the book itself, which will sufficiently inform you of sundry other of my observations. For in the ensuing discourse I have set you down the same rules which I go by myself. And if any one shall question the truth of what is here set down, let them come to me, and I will give them further satisfaction. John Claridge, Sen.

"Hanwell, near Banbury."

It appears, from inquiries made in the neighbourhood, that the name of Claridge is still common at Hanwell, a small village near Banbury — that "land o' cakes," — and that last century there was a John Claridge, a small farmer, resident there, who died in 1758, and who might have been a grandson of the "far-famed," but unjustly defamed, "shepherd of Banbury."

Apropos of the "cakes" for which this flourishing town has long been celebrated, I beg to inform your correspondents Erica (Vol. vii., p. 106.) and J. R. M., M.A. (p. 310.) that there is a receipt "how to make a very good Banbury cake," printed as early as 1615, in Gervase Markham's *English Hus-wife*. W. B. Rye.

NOTES ON SEVERAL MISUNDERSTOOD WORDS.

(*Continued from* p. 353.)

To miss, to dispense with. This usage of the verb being of such ordinary occurrence, I should have deemed it superfluous to illustrate, were it not that the editors of Shakspeare, according to custom, are at a loss for examples:

"We cannot *miss* him."

The Tempest, Act I. Sc. 2. (where see Mr. Collier's note, and also Mr. Halliwell's, Tallis's edition).

"All which things being much admirable, yet this is most, that they are so profitable; bringing vnto man both honey and wax, each so wholesome that we all desire it, both so necessary that we cannot *misse* them." — *Euphues and his England.*

"I will have honest valiant souls about me;
I cannot *miss* thee."

Beaumont and Fletcher, *The Mad Lover*, Act II. Sc. 1.

"The blackness of this season cannot *miss* me."

The second *Maiden's Tragedy*, Act V. Sc. 1.

"All three are to be had, we cannot *miss* any of them."—Bishop Andrewes, "A Sermon prepared to be preached on Whit Sunday, A.D. 1622," *Library of Ang.-Cath. Theology*, vol. iii. p. 383.

"For these, for every day's dangers we cannot *miss* the hand."—"A Sermon preached before the King's Majesty at Burleigh, near Oldham, A.D. 1614," *Id.*, vol. iv. p. 86.

"We cannot *miss* one of them; they be necessary all."— *Id.*, vol. i. p. 73.

It is hardly necessary to occupy further room with more instances of so familiar a phrase, though perhaps it may not be out of the way to remark, that *miss* is used by Andrewes as a substantive in the same sense as the verb, namely, in vol. v. p. 176.: the more usual form being *misture*, or, earlier, *mister*. Mr. Halliwell, in his *Dictionary*, most unaccountably treats these two forms as distinct words; and yet, more unaccountably, collecting the import of *misture* for the context, gives it the signification of misfortune!! He quotes Nash's *Pierce Pennilesse;* the reader will find the passage at p. 47. of the Shakspeare Society's reprint. I subjoin another instance from vol. viii. p. 288. of Cattley's edition of Foxe's *Acts and Monuments:*

"Therefore all men evidently declared at that time, both how sore they took his death to heart; and also how hardly they could away with the *misture* of such a man."

In Latin, *desidero* and *desiderium* best convey the import of this word.

To buckle, bend or bow. Here again, to their great discredit be it spoken, the editors of Shakspeare (Second Part of *Hen. IV.*, Act I. Sc. 1.) are at fault for an example. Mr. Halliwell gives one in his *Dictionary* of the passive participle, which see. In Shakspeare it occurs as a neuter verb:

". . . . . And teach this body,
To bend, and these my aged knees to *buckle*,
In adoration and just worship to you."

Ben Jonson, *Staple of News*, Act II. Sc. 1.

"For, certainly, like as great stature in a natural body is some advantage in youth, but is but burden in age: so it is with great territory, which, when a state beginneth to decline, doth make it stoop and *buckle* so much the faster."— Lord Bacon, "Of the True Greatness of Great Britain," vol. i. p. 504. (Bohn's edition of the *Works*).

And again, as a transitive verb:

"Sear trees, standing or felled, belong to the lessee, and you have a special replication in the book of 44 E. III., that the wind did but rend them and *buckle* them."—*Case of Impeachment of Waste*, vol. i. p. 620.

On the hip, at advantage. A term of wrestling. So said Dr. Johnson at first; but, on second

thoughts, referred it to *venery*, with which Mr. Dyce consents: both erroneously. Several instances are adduced by the latter, in his *Critique of Knight and Collier's Shakspeare;* any one of which, besides the passage in *The Merchant of Venice*, should have confuted that origin of the phrase. The hip of a chase is no term of woodman's craft: the haunch is. Moreover, what a marvellous expression, to say, A hound has a chase *on* the hip, instead of *by*. Still more prodigious to say, that a hound *gets* a chase *on* the hip. One would be loth to impute to the only judicious dramatic commentator of the day, a love of contradiction as the motive for quarrelling with Mr. Collier's note on this idiom. To the examples alleged by Mr. Dyce, the three following may be added; whereof the last, after the opinion of Sir John Harington, rightly refers the origin of the metaphor to wrestling:

"The Divell hath them *on the hip*, he may easily bring them to anything."—*Michael and the Dragon*, by D. Dike, p. 328. (*Workes*, London, 1635).

"If he have us at the advantage, *on the hip* as we say, it is no great matter then to get service at our hands."—Andrewes, "A Sermon preached before the King's Majesty at Whitehall, 1617," *Library of Ang.-Cath. Theology*, vol. iv. p. 365.

"Full oft the valiant knight his hold doth shift,
And with much prettie sleight, the same doth slippe;
In fine he doth applie one speciall drift,
Which was to get the Pagan on the *hippe:*
And hauing caught him right, he doth him lift,
By nimble sleight, and in such wise doth trippe:
That downe he threw him, and his fall was such,
His head-piece was the first that ground did tuch."
Sir John Harington's Translation of *Orlando Furioso*, Booke xlvi. Stanza 117.

In some editions, the fourth line is printed "*namely* to get," &c., with other variations in the spelling of the rest of the stanza. W. R. ARROWSMITH.

(*To be continued.*)

LORD COKE.

Turning over some old books recently, my attention was strongly drawn to the following:

"The Lord Coke, his Speech and Charge, with a Discouerie of the Abuses and Corruptions of Officers. 8vo. Lond. N. Butter, 1607."

This curious piece appears to have been published by one R. P.*, who describes himself, in his dedication to the Earl of Exeter, as a "poore, dispised, pouertie-stricken, hated, scorned, and vnrespected souldier," of which there were, doubtless, many in the reign of James the Pacific. Lord Coke, in his address to the jury at the Norwich Assizes, gives an account of the various plottings of the Papists, from the Reformation to the Gunpowder Treason, to bring the land again under subjection to Rome, and characterises the schemes and the actors therein as he goes along in the good round terms of an out-and-out Protestant. He has also a fling at the Puritans, and all such as would disturb the church and hierarchy as by law established. But the most remarkable part of the book is that which comes under the head of "A Discouerie of the Abuses and Corruption of Officers;" and believing an abstract might interest your readers, and furnish the antiquary with a reference, I herewith present you with a list of the officials and others whom my Lord Coke recommends the *Jurie* to present, assuring them, at the same time, that "by God's grace they, the offenders, shall not goe unpunished for their abuses; for we have," says he, "a COFFE, which signifies a *scull*, whereby, in the execution of justice, wee are defended against all oppositions, bee they never so violent."

1. The first gentleman introduced by Lord Coke to the Norwich jury is the *Escheator*, who had power to demand upon what tenure a poor yeoman held his lands, and is an officer in great disfavour with the judge. He gives some curious instances of his imposition, and concludes by remarking that, for his rogueries, he were better described by striking away the first syllable of his name, the rest truly representing him a *cheator*.

2. *The Clarke of the Market* comes in for his share of Lord Coke's denouncements. "It was once," he says, "my hap to take a clarke of the market in his trickes; but I aduanst him higher than his father's sonne, by so much as from the ground to the toppe of the pillorie" for his bribery.

3. "A certaine ruffling officer" called a *Purveyor*, who is occasionally found *purveying money* out of your purses, and is therefore, says Lord Coke, "on the highway to the gallowes."

4. As the next officer is unknown in the present day, I give his character *in extenso:*

"There is also a Salt-peter-man, whose commission is not to break vp any man's house or ground without leaue. And not to deale with any house, but such as is vnused for any necessarie imployment by the owner. And not to digge in any place without leauing it smooth and leuell: in such case as he found it. This Salt-peter-man vnder shew of his authoritie, though being no more than is specified, will make plaine and simple people beleeue, that hee will without their leaue breake vp the floore of their dwelling house, vnlesse they will compound with him to the contrary. Any such fellow, if you can meete with all, let his misdemenor be presented, that he may be taught better to vnderstand his office: For by their abuse the country is oftentimes troubled."

5. There is another troublesome fellow called a *Concealor*, who could easily be proved no better

* No doubt the author of an ultra-Protestant poem, entitled *Times Anatomie, made by Robert Prickett, a Souldier.* Imprinted, 1606.

than a *cosioner*, and whose pretensions are to be resisted.

6. A *Promoter*, generally both a beggar and a knave. This is the modern informer, "a necessarie office," says Lord Coke, "but rarely filled by an honest man."

7. The *Monopolitane* or *Monopolist;* with these the country was overrun in James' reign. "To annoy and hinder the public weale, these for their own benefit have sold their lands, and then come to beggarie by a *starch*, *vinegar*, or *aqua vitæ* monopoly, and justly too," adds his lordship.

8. Lord Coke has no objection to those *golden fooles*, the *Alcumists*, so long as they keep to their *metaphisicall* and *Paracelsian* studies; but *science is felony committed by any comixture to multiply either gold or silver;* the alchymist is therefore a suspected character, and to be looked after by the jury.

9. Vagrants to be resolutely put down, the statute against whom had worked well.

10. The stage-players find no favour with this stern judge, who tells the jury that as they, the players, cannot perform without leave, it is easy to be rid of them, remarking, *that the country is much troubled by them.*

11. Taverns, Inns, Ale-houses, Bowling Allies, and such like thriftless places of resort for tradesmen and artificers, to be under strict surveillance.

12. Gallants, or riotous young gents, to be sharply looked after, and their proceedings controlled.

13. Gentlemen with greyhounds and birding-pieces, who would elude the *statutes against gunnes*, to be called to account "for the shallow-brain'd idlenesse of their ridiculous foolery."

14. The statute against *ryotous expence in apparel* to be put in force against *unthriftie infractors.*

There is room here for a few Queries, but I content myself with asking for a further reference to No. 4., "The Salt-peter-man." J. O.

SHAKSPEARE CORRESPONDENCE.

Dogberry's Losses or Leases. — Much Ado about Nothing, Act IV. Sc. 4.:

"*Dogberry.* A rich fellow enough, go to: and a fellow that hath had losses; and one that hath two gowns, and everything handsome about him."

I can quite sympathise with the indignation of some of my cotemporaries at the alteration by Mr. Payne Collier's mysterious corrector, of "losses" into "leases." I am sorry to see a reading which we had cherished without any misgiving as a bit of Shaksperian quaintness, and consecrated by the humour of Gray and Charles Lamb, turned into a clumsy misprint. But we must look at real probabilities, not at fancies and predilections. I am afraid "leases" is the likelier word. It has also a special fitness, which has not been hitherto remarked. Many of the wealthy people of Elizabeth's reign, particularly in the middle class, were "fellows that had had leases." It will be recollected that extravagant leases or fines were among the methods by which the possessions of the church were so grievously dilapidated in the age of the Reformation. Those who had a little money to invest, could not do so on more advantageous terms than by obtaining such leases as the necessity or avarice of clerical and other corporations induced them to grant; and the coincident fall in the value of money increased the gain of the lessees, and loss of the corporations, to an extraordinary amount. Throughout Elizabeth's reign parliament was at work in restraining this abuse, by the well-known "disabling acts," restricting the power of bishops and corporations to lease their property. The last was passed, I think, only in 1601. And therefore a "rich fellow" of Dogberry's class was described, to the thorough comprehension and enjoyment of an audience of that day, as one who "had *had* leases." Scrutator.

May I be allowed a little space in the pages of "N. & Q." to draw Mr. Collier's attention to some passages in which the old corrector appears to me to have corrupted, rather than improved, the text? Possibly on second thoughts Mr. Collier may be induced to withdraw these readings from the text of his forthcoming edition of our great poet. I give the pages of Mr. Collier's recent volume, and quote according to the old corrector.

Two Gentlemen of Verona, Act II. Sc. 2., p. 21.:

"That I, unworthy body, as I *can*,
Should censure thus *a loving* gentleman."

Can for *am* spoils the sense; it was introduced unnecessarily to make a perfect rhyme, but such rhymes as *am* and *man* were common in Shakspeare's time. *Loving* for *lovely* is another modernism; *lovely* is equivalent to the French *aimable*. "Saul and Jonathan were *lovely* and pleasant in their lives," &c. The whole passage, which is indeed faulty in the old copies, should, I think, be read thus:

"'Tis a passing shame
That I, unworthy body that I am,
Should censure *on a* lovely *gentleman.*
Jul. Why not on Proteus as *on* all the rest?
Luc. Then thus, — of many good I think him best."

Thus crept in after *censure* from the next line but one. In Julia's speech, grammar requires *on* for *of*.

Measure for Measure, Act IV. Sc. 5., p. 52.:

"For my authority bears *such* a credent bulk," &c.

Fols. "*of* a credent bulk," read "*so* credent bulk."

Much Ado about Nothing, Act IV. Sc. 1., p. 72.:

> "Myself would on the *hazard* of reproaches
> Strike at thy life."

When fathers kill their children, they run the risk not merely of being reproached, but of being hanged; but this reading is a mere sophistication by some one who did not understand the true reading, *rearward*. Leonato threatens to take his daughter's life *after having* reproached her.

Taming of the Shrew, p. 145.:

> "O, yes, I saw sweet beauty in her face,
> Such as the daughter of *Agenor's race*," &c.

"The daughter of Agenor's race" for "the daughter of Agenor" is awkward, but there is a far more decisive objection to this alteration. To compare the beauty of Bianca with the beauty of Europa is a legitimate comparison; but to compare the beauty of Bianca with Europa herself, is of course inadmissible. Here is another corruption introduced in order to produce a rhyming couplet; restore the old reading, "the daughter of Agenor *had*."

The Winter's Tale, Act IV. Sc. 2., p. 191.:

> "If, &c., let me be *enrolled*, and my name put in the book of virtue."

We have here an abortive attempt to correct the nonsensical reading of the old copies, *unrolled;* but if *enrolled* itself makes sense, it does so only by introducing tautology. Besides, it leads us away from what I believe to be the true reading, *unrogued*.

King John, Act V. Sc. 7., p. 212.:

> "Death, having prey'd upon the outward parts,
> Leaves them *unvisited;* and his siege is now
> Against the mind."

How could death prey upon the king's outward parts without visiting them? Perhaps, however, we have here only a corruption of a genuine text. Query, "*ill*-visited."

Troilus and Cressida, Act I. Sc. 3., p. 331.:

> "And, with an accent tun'd in self-same key,
> Replies to chiding fortune."

This, which is also Hanmer's reading, certainly makes sense. Pope read *returns*. The old copies have *retires*. I believe Shakspeare wrote "*Rechides* to chiding fortune." This puzzled the compositor, who gave the nearest common word without regard to the sense.

Troilus and Cressida, Act V. Sc. 1., p. 342. — The disgusting speeches of Thersites are scarcely worth correcting, much less dwelling upon; but there can be little doubt that we should read "male *harlot*" for "male *varlet;*" and "preposterous *discoverers*" (not discolourers) for "preposterous discoveries."

Coriolanus, Act V. Sc. 5., p. 364.:

> "I . . . holp to reap the fame
> Which he did *ear* all his."

To *ear* is to *plough*. Aufidius complains that he had a share in the harvest, while Coriolanus took all the ploughing to himself. We have only, however, to transpose *reap* and *ear*, and this nonsense is at once converted into excellent sense. The old corrector blindly copied the blunder of a corrupt, but not sophisticated, manuscript. This has occurred elsewhere in this collection.

Antony and Cleopatra, Act I. Sc. 5., p. 467.:

> "And soberly did mount an *arm-girt* steed."

This reading was also conjectured by Hanmer. The folios read *arme-gaunt*. This appears to me a mere misprint for *rampaunt*, but whether *rampaunt* was Shakspeare's word, or a transcriber's sophistication for *ramping*, is more than I can undertake to determine. I believe, however, that one of them is the true reading. At one period to *ramp* and to *prance* seem to have been synonymous. Spenser makes the horses of night "fiercely *ramp*," and Surrey exhibits a *prancing* lion.

This communication is, I am afraid, already too long for "N. & Q.;" I will therefore only add my opinion, that, though the old corrector has reported many bad readings, they are far outnumbered by the good ones in the collection.

W. N. L.

Mr. Collier's "Notes and Emendations:" Passage in "The Winter's Tale." — At p. 192. of Mr. Payne Collier's new volume, he cites a passage in *The Winter's Tale*, ending —

> ". . . . . I should blush
> To see you so attir'd, sworn, I think
> To show myself a glass."

The MS. emendator, he says, reads *so worn* for *sworn;* and adds:

> "The meaning therefore is, that Florizel's plain attire was 'so worn,' to show Perdita, as in a glass, how simply she ought to have been dressed."

Now Mr. Collier, in this instance, has not, according to his usual practice, alluded to any commentator who has suggested the same emendation. The inference would be, that this emendation is a novelty. This it is not. It has been before the world for thirty-four years, and its merits have failed to give it currency. At p. 142. of Z. Jackson's miscalled *Restorations*, 1819, we find this emendation, with the following note:

> "*So worn*, i. e. *so reduced*, in your external appearance, that I should think you intended to remind me of my own condition; for, by looking at you thus attired, I behold myself, as it were, reflected in a glass, habited in robes becoming my obscure birth, and equally obscure fortune."

Jackson's emendations are invariably bad; but whatever may be thought of the sense of Florizel being *so worn* (instead of his dress), it is but fair to give a certain person his due. The passage has long seemed to me to have this meaning:

"But that we are acquiescing in a custom, I should blush to see you, who are a prince, attired like a swain; and still more should I blush to look at myself in the glass, and see a peasant girl pranked up like a princess."

& more, in MS., might very easily have been mistaken for *sworn* by the compositor. Accordingly, I would read the complete passage thus:

". . . . . But that our feasts
In every mess have folly, and the feeders
Digest it with a custom, I should blush
To see you so attir'd, and more, I think,
To show myself a glass."

C. Mansfield Ingleby.

Birmingham.

Minor Notes.

Alleged Cure for Hydrophobia.—From time to time articles have appeared in "N. & Q." as to the cure of hydrophobia, a specific for which seems still to be a desideratum.

In the *Miscellanea Curiosa* (vol. iii. p. 346.) is a paper on Virginia, from the Rev. John Clayton, rector of Crofton in Wakefield, in which he states the particulars of several cures which he had effected of persons bitten by mad dogs. His principal remedy seems to have been the "volatile salt of amber" every four hours, and in the intervals, "Spec. Pleres Archonticon and Rue powdered ana gr. 15." I am not learned enough to understand what these drugs are called in the modern nomenclature of druggists. C. T. W.

Epitaph at Mickleton.—The following inscription is copied from a monument on the north wall of the chancel of Mickleton Church, co. Gloucester:

"*The Ephitath of John Bonner.*

Heare lyeth in tomed John Bonner by name,
Sonne of Bonner of Pebworth, from thence he came.
The : 17 : of October he ended his daies,
Pray God that wee leveing may follow his wayes.
1618 by the yeare.
Scarce are such Men to be found in this shere.
Made and set up by his loveing frend
Evens his kindesman and [so I] doe end.
John Bonner, Senior. Thomas Evens, Junior.
1618."

The words in brackets are conjectural, the stone at that point being much corroded.

Balliolensis.

Charade attributed to Sheridan.—You have given a place to enigmas in "N. & Q.," and therefore the following, which has been attributed to R. B. Sheridan, may be acceptable. Was he the author?

"There is a spot, say, Traveller, where it lies,
And mark the clime, the limits, and the size,
Where grows no grass, nor springs the yellow grain,
Nor hill nor dale diversify the plain;
Perpetual green, without the farmer's toil,
Through all the seasons clothes the favor'd soil,
Fair pools, in which the finny race abound,
By human art prepar'd, enrich the ground.
Not India's lands produce a richer store,
Pearl, ivory, gold and silver ore.
Yet, Britons, envy not these boasted climes,
Incessant war distracts, and endless crimes
Pollute the soil:—Pale Avarice triumphs there,
Hate, Envy, Rage, and heart-corroding Care,
With Fraud and Fear, and comfortless Despair.
There government not long remains the same,
Nor they, like us, revere a monarch's name.
Britons, beware! Let avarice tempt no more;
Spite of the wealth, avoid the tempting shore;
The daily bread which Providence has given,
Eat with content, and leave the rest to heaven."

Balliolensis.

Suggested Reprint of Hearne.—It has often occurred to me to inquire whether an association might not be formed for the republication of the works edited by Tom Hearne? An attempt was made some years ago by a bookseller; and, as only Robert of Gloucester and Peter Langtoft appeared, "Printed for Samuel Bagster, in the Strand, 1810," we must infer that the spirited publisher was too far in advance of the age, and that the attempt did not pay. Probably it never would *as a bookseller's speculation*. But might not a society like the Camden be formed for the purpose with some probability, in these altered times and by such an improved method of proceeding, of placing these curious and valuable volumes once more within reach of men of ordinary means? At present the works edited by Hearne are rarely to be met with in catalogues, and when they do occur, the prices are almost fabulous, quite on the scale of those affixed to ancient MSS. Balliolensis.

Suggestions of Books worthy of being reprinted.—Fabricius, *Bibliotheca Latina Mediæ et Infimæ Ætatis*, 6 vols. 8vo. (Recommended in *The Guardian* newspaper.) J. M.

Epigram all the way from Belgium.—Should you think the following epigram, written in the travellers' book at Hans-sur-Lesse, in Belgium, worth preserving, it is at your service:

"Old Euclid may go to the wall,
For we've solved what he never could guess,
How the fish in the river are *small*,
But the river they live in is *Lesse*."

H. A B.

Derivation of "Canada."—I send you a cutting from an old newspaper, on the derivation of this word:

"The name of Canada, according to Sir John Barrow, originated in the following circumstances. When the Portuguese, under Gasper Cortcreal, in the year 1500, first ascended the great river St. Lawrence, they believed it was the strait of which they were in search, and through which a passage might be discovered into the Indian Sea. But on arriving at the point whence they could clearly ascertain it was not a strait but a river, they, with all the emphasis of disappointed hopes, exclaimed repeatedly 'Canada!'—Here nothing; words which were remembered and repeated by the natives on seeing Europeans arrive in 1534, who naturally conjectured that the word they heard employed so often must denote the name of the country."

HENRY H. BREEN.

St. Lucia.

Railway Signals.—An effective communication from the guard to the engineman, for the prevention of railway accidents, seems to be an important desideratum, which has hitherto baffled the ingenuity of philosophers. The only proposed plan likely to be adopted, is that of a cord passing below the foot-boards, and placing the valve of the steam whistle under the control of the guard. The trouble attending this scheme, and the liability to neglect and disarrangement, render its success doubtful. What I humbly suggest is, that the guard should be provided with an independent instrument which would produce a sound sufficiently loud to catch the ear of the engineman. Suppose, for instance, that the mouth-piece of a clarionet, or the windpipe of a duck, or a metallic imitation, were affixed to the muzzle of an air-gun, and the condensed air discharged through the confined aperture; a shrill sound would be emitted. Surely, then, a small instrument might be contrived upon this principle, powerful enough to arrest the attention of the engineer, if not equal to the familiar shriek of the present whistle.

It is hoped that this hint will be followed up; that your publication will sustain its character by thus providing a medium of intercommunication for these worthies, who can respectively lay claim to the titles of men of science and men of *letters*, and that some experimenter "when found will make a *note*"—a stunning one. T. C.

A Centenarian Trading Vessel.—There is a small smack now trading in the Bristol Channel, in excellent condition and repair, and likely to last for many years, called the "Fanny," which was built in 1753. This vessel belongs to Porlock, in the port of Bridgewater, and was originally built at Aberthaw in South Wales. Can any of your readers refer to any other *trading* vessel so old as this? ANON.

Queries.

BISHOP KEN.

At what place, and by what bishop, was he ordained, in 1661? His ordination probably took place in the diocese of Oxford, London, Winchester, or Worcester. The discovery of it has hitherto baffled much research.

Jon Ken, an elder brother of the Bishop, was Treasurer of the East India Company in 1683. Where can anything be learned of him? Is there any mention of him in the books of the East India Company? Was he the Ken mentioned in Roger North's *Lives of the Norths*, as one of the court-rakes? When did he die, and where was he buried? This Jon Ken married Rose, the daughter of Sir Thomas Vernon, of Coleman Street, and by her is said (by Hawkins) to have had a daughter, married to the Honorable Christopher Frederick Kreienberg, Hanoverian Resident in London. Did M. Kreienberg die in this country, or can anything be ascertained of him or his wife?

The Bishop wrote to James II. a letter of intercession on behalf of the rebels in 1685. Can this letter be found in the State-Paper Office, or elsewhere?

In answer to a sermon preached by Bishop Ken, on 5th May, 1687, one F. I. R., designating himself "a most loyal Irish subject of the *Company of Jesuits*," wrote some "Animadversions." Could this be the "fath. Jo. Reed," a *Benedictine*, mentioned in the Life of A. Wood, under date of July 21, 1671? Father Reed was author of *Votiva Tabula*. Can any one throw any light on this? J. J. J.

Minor Queries.

Canute's Reproof to his Courtiers.—Opposite the Southampton Docks, in the Canute Road, is the Canute Hotel, with this inscription in front: "Near this spot, A.D. 1028, Canute reproved his courtiers." The building is of very recent date.

Query, Is there any and what authority for the statement? SALOPIAN.

The Sign of the Cross in the Greek Church.—The members of the Greek Church sign themselves with the sign of the cross in a different manner from those of the Western Church. What is the difference? J. C. B.

Reverend Richard Midgley, Vicar of Rochdale, temp. Eliz.—Dr. T. D. Whitaker mentions, in a note in his *Life of Sir George Radcliffe, Knt.*, p. 4., 4to. 1810, that at an obscure inn in North Wales he once met with a very interesting account of Midgley in a collection of lives of pious persons,

made about the time of Charles I.; but adds, that he had forgotten the title, and had never since been able to obtain the book. Can any reader of "N. & Q." identify this "collection," or furnish any particulars of Midgley not recorded by Brook, Calamy, or Hunter? F. R. R.

Huet's Navigations of Solomon.—Can you or any of your readers inform me if the treatise referred to in the accompanying extract was ever published? and, if so, what was the result as to the assertions there made?

The History of the Commerce and Navigation of the Ancients. Written in French by Monsieur Huet, Bishop of Avranches. Made English from the Paris Edition. London: Printed for B. Lintot, between the Temple Gates, in Fleet Street, and Mears, at the Lamb, without Temple Bar. 1717.

"2dly. It is here we must lay down the most important remark, in point of commerce; and I shall undeniably establish the truth of it in a treatise which I have begun concerning the navigations of Solomon, that the Cape of Good Hope was known, often frequented, and doubled in Solomon's time, and so it was likewise for many years after; and that the Portuguese, to whom the glory of this discovery has been attributed, were not the first that found out this place, but mere secondary discoverers."—P. 20.

EDINA.

Edinburgh.

Sheriff of Worcestershire in 1781.—Will any one of your correspondents inform me who was sheriff of Worcestershire in the year 1781*, and give his arms, stating the source of his knowledge on these points, to much oblige Y.

Tree of the Thousand Images.—Father Huc, in his journey to Thibet, gives an account of a singular tree, bearing this title, and of which the peculiarity is that its leaves and bark are covered with well-defined characters of the Thibetian alphabet. The tree seen by MM. Huc and Gabet appeared to them to be of great age, and is said by the inhabitants to be the only one of its kind known in the country. According to the account given by these travellers, the letters would appear to be formed by the veins of the leaves; the resemblance to Thibetian characters was such as to strike them with astonishment, and they were inclined at first to suspect fraud, but, after repeated observations, arrived at the conclusion that none existed. Do botanists know or conjecture anything about this tree? C. W. G.

De Burgh Family.—I shall feel much obliged for references to the early seals of the English branch of the family of De Burgh, descended from Harlowen De Burgh, and Arlotta, mother of William the Conqueror, especially of that English branch whose armorial bearings were—Or a cross gules: also for information whether the practice, in reference to the spelling of names, was such as to render *Barow*, of the latter part of the fifteenth century, Aborough some fifty years afterwards.

E. D. B.

Witchcraft Sermons at Huntingdon.—In an article on Witchcraft in the *Retrospective Review* (vol. v. p. 121.), it is stated that, in 1593—

"An old man, his wife and daughter, were accused of bewitching the five children of a Mr. Throgmorton, several servants, the lady of Sir Samuel Cromwell, and other persons. . . . . They were executed, and their goods, which were of the value of forty pounds, being escheated to Sir S. Cromwell, as lord of the manor, he gave the amount to the mayor and aldermen of Huntingdon, for a rent-charge of forty shillings yearly, to be paid out of their town lands, for an annual lecture upon the subject of witchcraft, to be preached at their town every Lady-Day, by a doctor or bachelor of divinity, of Queen's College, Cambridge."

Is this sum yet paid, and the sermon still preached, or has it fallen into disuse now that it is unpopular to believe in witchcraft and diabolic possession? Have any of the sermons been published? EDWARD PEACOCK, Junior.

Bottesford, Kirton in Lindsey.

Consort.—A former correspondent applied for a notice of Mons. Consort, said to have been a mystical impostor similar to the famous Cagliostro. I beg to renew the same inquiry. A. N.

Creole.—This word is variously represented in my Lexicons. Bailey says, "The descendant of an European, born in America," and with him agree the rest, with the exception of the *Metropolitana*; that Encyclopædia gives the meaning, "The descendant of an European and an American Indian." A friend advocating the first meaning derives the word from the Spanish. Another friend, in favour of the second meaning, derives it originally from κερανυμι, *to mix*; which word is fetched, perhaps far-fetched, from κερας, the horn in which liquors are *mixed*. Light on this word would be acceptable. GILBERT N. SMITH.

Shearman Family.—Is there a family named *Shearman* or *Sherman* in Yorkshire, or in the city of York? What are their arms? Is there any record of any of that family settling in Ireland, in the county or city of Kilkenny, about the middle of the seventeenth century, or at an earlier period in Cork? Are there any genealogical records of them? Was Robert Shearman, warden of the hospital of St. Cross in Winchester, of that family? Was Roger Shearman, who signed the Declaration

[* John Darke of Breedon, Esq. See Nash's *Worcestershire*, Supplement, p. 102.—ED.]

of American Independence, a member of same? Is there any record of three brothers, Robert, Oliver, and Francis Shearman, coming to England in the army of William the Conqueror?

JOHN F. SHEARMAN.

Kilkenny.

Traitors' Ford. — There is a place called Traitors' Ford on the borders of Warwickshire and Oxfordshire, near the source of the little river Stour, about two miles from the village of Whichford, in the former county. What is the origin of the name? There is no notice of it in Dugdale's *Warwickshire*, nor is it mentioned in the older maps of the county of Warwick. The vicinity to the field of Edge-Hill would lead one to suppose it may be connected with some event of the period of the Civil Wars. SPES.

"*Your most obedient humble Servant.*" — In Beloe's *Anecdotes of Literature*, vol. ii. p. 93., mention is made of a poem entitled *The Historie of Edward the Second, surnamed Carnarvon.* The author, Sir Francis Hubert, in 1629, when closing the dedication of this poem to his brother, Mr. Richard Hubert, thus remarks:

"And so, humbly desiring the Almighty to blesse you both in soule, body, and estate, I rest not your *servant*, according to the *new*, and fine, but false phrase of the time, but in honest old English, your loving brother and true friend for ever."

Query, At what time, and with whom did this very common and most unmeaning term in English correspondence have its origin? W. W.

Malta.

Version of a Proverb.—What, and where to be found, is the true version of "Qui facit per alium, facit per se?" P. J. F. GANTILLON, B.A.

Ellis Walker.—Can any reader of "N. & Q." give any information as to Ellis Walker, who made a *Poetical Paraphrase of the Enchiridion of Epictetus?* He dedicates it to "his honoured uncle, Mr. Samuel Walker of York," and speaks of having taken Epictetus for his companion when he fled from the "present troubles in Ireland." My edition is printed in London, 1716, but of what edition is not mentioned; but I presume the work to have been of earlier date, probably in 1690–1, as indeed I find it to have been, by inserted addresses to the author, of date in the latter year. Any information as to the translator will oblige. A. B. R.

Belmont.

"*The Northerne Castle.*"—Pepys, in his *Diary*, 14th September, 1667, says, "To the King's playhouse, to see *The Northerne Castle*, which I think I never did see before." Is anything known of this play and its authorship? or was it *The Northern Lass*, by Richard Brome, first published in 1632? Perhaps Pepys has quoted the second title of some play. J. Y.

Prayer-Book in French. — Can any of your readers give some satisfactory information respecting the earliest translations of the English Prayer-Book into French? By whom, when, for whom, were they first made? Does any copy still exist of one (which I have seen somewhere alluded to) published before Dean Durel's editions? By what authority have they been put forth? Is there any information to be found collected by any writer on this subject? O. W. J.

"*Navita Erythræum,*" *&c.*—Running the risk of being smiled at for my ignorance, I wish to have a reference to the following lines:

"Navita Erythræum pavidus qui navigat æquor,
In proræ et puppis summo resonantia pendet
Tintinnabula; eo sonitu prægrandia Cete,
Balenas, et monstra marina a navibus arcet."

H. T. ELLACOMBE.

Edmund Burke.— Can any of your correspondents tell me when and where he was married? B. E. B.

Plan of London. — Is there any good plan of London, showing its present extent? The answer is, None. What is more, there never was a decent plan of this vast metropolis. There is published occasionally, on a small sheet of paper, a wretched and disgraceful pretence to one, bedaubed with paint. Can you explain the cause of this? Every other capital in Europe has handsome plans, easy to be obtained: nay more, almost every provincial town, whether in this country or on the Continent, possesses better engraved and more accurate plans than this great capital can pretend to. Try and use your influence to get this defect supplied. L. S. W.

Minchin. — Could any of your Irish correspondents give me any information with regard to the sons of Col. Thomas Walcot (c. 1683), or the families of Minchin and Fitzgerald, co. Tipperary, he would much oblige Ω.

Minor Queries with Answers.

Leapor's "Unhappy Father." — Can you tell me where the scene of this play, a tragedy by Mary Leapor, is laid, and the names of the *dramatis personæ?* It is to be found in the second volume of *Poems*, by Mary Leapor, 8vo. 1751. This authoress was the daughter of a gardener in Northamptonshire, and the only education she received consisted in being taught reading and writing. She was born in 1722, and died in 1746, at the early age of twenty-four. Her poetical

merit is commemorated in the Rev. John Duncombe's poem of the *Feminead*. A. Z.

[The scene, a gentleman's country house. The *dramatis personæ*: Dycarbas, the unhappy father; Lysander and Polonius, sons of Dycarbas, in love with Terentia; Eustathius, nephew of Dycarbas, and husband of Emilia; Leonardo, cousin of Eustathius; Paulus, servant of Dycarbas; Plynus, servant to Eustathius; Timnus, servant to Polonius; Emilia, daughter of Dycarbas; Terentia, a young lady under the guardianship of Dycarbas; Claudia, servant to Terentia.]

Meaning of "The Litten" or "Litton."—This name is given to a small piece of land, now pasture, inclosed within the moat of the ancient manor of Marwell, formerly Merewelle, in Hants, once the property of the see of Winchester. It does not appear to have been ever covered by buildings. What is the meaning or derivation of the term? Does the name exist in any other place, as applied to a piece of land situated as the above-described piece? I have spelt it as pronounced by the bailiff of the farm. W. H. G.

Winchester.

[Junius and Ray derive it from the Anglo-Saxon hlæwn, *cæmiterium*, a burying-place. Our correspondent, however, will find its etymology discussed in the *Gentleman's Magazine*, vol. lxxviii. pp. 216. 303. and 319.]

St. James' Market House.—In a biography of Richard Baxter, the Nonconformist divine, about 1671:

"Mr. Baxter came up to London, and was one of the Tuesday lecturers at Pinner's Hall, and a Friday lecturer at Fetter Lane; but on Sundays he for some time preached only occasionally, and afterwards more statedly in St. James's Market House."

Where was the Market House situate? P. T.

[Cunningham, in his *Handbook of London*, under the head of St. James' Market, Jermyn Street, St. James', tells us that "here, in a room over the Market House, preached Richard Baxter, the celebrated Nonconformist. On the occasion of his first Sermon, the main beam of the building cracked beneath the weight of the congregation." We recollect the old market and Market House, which must have stood on the ground now occupied by Waterloo Place.]

Replies.

GRUB STREET JOURNAL.

(Vol. vii., pp. 108. 268.)

Reginensis has been referred by F. R. A. to Drake's *Essays* for an account of this journal. Drake's account is, however, very incorrect. The *Grub Street Journal* did not terminate, as he states, on the 24th August, 1732, but was continued in the original folio size to the 29th Dec., 1737; the last No. being 418., instead of 138., as he incorrectly gives it. He appears to have supposed that the 12mo. abridgment in two volumes contained all the essays in the paper; whereas it did not comprise more than a third of them. He mentions as the principal writers Dr. Richard Russel and Dr. John Martyn. Budgell, however, in *The Bee* (February, 1733) says, "The person thought to be at the head of the paper is Mr. R—l (Russel), a nonjuring clergyman, Mr. P—e (Pope), and some other gentlemen." Whether Pope wrote in it or not, it seems to have been used as a vehicle by his friends for their attacks upon his foes, and the war against the Dunces is carried on with great wit and spirit in its pages. It is by far the most entertaining of the old newspapers, and throws no small light upon the literary history of the time. I have a complete series of the journal in folio, as well as of the continuation, in a large 4to. form, under the title of *The Literary Courier of Grub Street*, which commenced January 5, 1738, and appears to have terminated at the 30th No., on the 27th July, 1738. I never saw another complete copy. *The Grub Street Journal* would afford materials for many curious and amusing extracts. One very entertaining part of it is the "Domestic News," under which head it gives the various and often contradictory accounts of the daily newspapers, with a most humorous running commentary. James Crossley.

STONE PILLAR WORSHIP.

(Vol. v., p. 122.)

Sir James Emerson Tennent, in his learned and curious Note on stone worship in Ireland, desires information as to the present existence of worship of stone pillars in Orkney. When he says it continued till a late period, I suppose he must allude to the standing stone at Stenness, perforated by a hole, with the sanctity attached to promises confirmed by the junction of hands through the hole, called the promise of Odin. Dr. Daniel Wilson enters into this fully in *Prehistoric Annals of Scotland*, pp. 99, 100, 101. It has been told myself that if a lad and lass promised marriage with joined hands through the hole, the promise was held to be binding. Whence the sanctity attached to such a promise I could not ascertain to be known, and I did not hear of any other superstition connected with this stone, which was destroyed in 1814. In the remote island of North Ronaldshay is another standing stone, perforated by a hole, but there is no superstition of this nature attached to it. At the Yule time the inhabitants danced about it, and when there were yule dancings in neighbouring houses, they began the dancing at the stone, and danced from the stone all the road to what was called to

me the dancing-house. The sword dance, with a great deal of intricate crossing, and its peculiar simple tune, still exists in Orkney, but is not danced with swords, though I heard of clubs or sticks having been substituted. There are found in these islands the two circles of stones at Stenness, and single standing stones. One of these, at Swannay in Birsay, is said by tradition to have been raised to mark the spot where the procession rested when carrying the body of St. Magnus after his murder in Egilshay in 1110, from that island to Christ's Kirk in Birsay, where it was first interred. Here is a date and a purpose. The single standing stones, in accordance with Sir James's opinion, and to use nearly his expressions, are said to mark the burial-places of distinguished men, to commemorate battles and great events, and to denote boundaries; and these, and still more the circles, are objects of respect as belonging to ages gone by, but principally with the educated classes, and there is no superstition remaining with any. Such a thing as the swathing stone of South Inchkea is not known to have existed. The stones in the two circles, and the single standing stones, are all plain; but there was found lately a stone of the sculptured symbolical class, inserted to form the base of a window in St. Peter's Kirk, South Ronaldshay, and another of the same class in the island of Bressay, in Zetland. The first is now in the Museum of Scottish Antiquaries in Edinburgh; and the Zetland stone, understood to be very curious, is either there or in Newcastle, and both are forming the subject of antiquarian inquiry. W. H. F.

AUTOGRAPHS IN BOOKS.

(*Continued from* Vol. vii., p. 255.)

The following are probably trifling, but may be considered worth recording. Facing the title-page to *The Works of Mr. Alexander Pope*, London, W. Bowyer, for Bernard Lintot, &c., 1717, 8vo., no date at end of preface, is in (no doubt) his own hand:

"To the Right Honorable the Lord Viscount Bolingbroke, from his ever-oblig'd, most faithfull, and affectionate servant, Alex. Pope."

Cranmer's *Bible*, title gone, but at end, Maye 1541:

"This Bible was given to me by my ffather Coke when I went to keepe Christmas with him at Holckam, anno Domini 1658. Will. Cobbe."

Sir William Cobbe of Beverley, York, knight, married Winifred, sixth daughter of John (fourth son of the chief justice), who was born 9th May, 1589.

This copy has, before Joshua and Psalms, a page of engravings, being the "seconde" and "thyrde parte;" also before the New Testament, the well-known one of Henry VIII. giving the Bible, but the space for Cromwell's arms is left blank or white. Cromwell was executed July 1540; but do his arms appear in the 1540 impressions?

Cranmer's quarterings are, 1 and 4, Cranmer; 2, six lions r.; 3, fusils of Aslacton. In the *Gent. Mag.*, vol. lxii. pp. 976. 991., is an engraving of a stone of Cranmer's father, with the fusils on his right, and Cranmer on his left. The note at p. 991. calls the birds cranes, but states that Glover's Yorkshire and other pedigrees have pelicans; and Southey (*Book of the Church*, ii. p. 97.) states that Henry VIII. altered the cranes to pelicans, telling him that he, like them, should be ready to shed his blood. The engraving, however, clearly represents drops of blood falling, and those in the Bible appear to be pelicans also.

This Bible has the days of the month in MS. against the proper psalms, and where a leaf has been repaired, "A.D. 1608, per me Davidem Winsdon curate." A. C.

GRINDLE.

(Vol. vii., pp. 107. 307.)

I think I can supply I. E. with another example of the application of this name to a place. A few miles east or south-east of Exeter, on the borders of a waste tract of down extending from Woodbury towards the sea, there is a village which is spelt on the ordnance map, and is commonly called, *Greendale*. In strictness there are, I believe, two Greendales, an upper and a lower Greendale. A small stream, tributary to the Clyst river, flows past them.

Now this place formerly belonged to the family of Aumerle, or Alba Marla, as part of the manor of Woodbury. From that family it passed to William Briwere, the founder of Tor Abbey, and was by him made part of the endowment of that monastery in the reign of Richard I. In the two cartularies of that house, of which abstracts will be found in Oliver's *Monasticon*, there are many instruments relating to this place, which is there called Grendel, Grindel, and Gryndell. In none of them does the name of Greendale occur, which appears to be a very recent form. Even Lysons, in his *Devonshire*, does not seem to be aware of this mode of spelling it, but always adopts one of the old ways of writing the word.

I have not seen the spot very lately, but, according to the best of my recollection, it has not now any feature in keeping with the mythological character of the fiend of the moor and fen. The neighbouring district of down and common land would not be an inappropriate habitat for such a personage. It has few trees of any pretension to

age, and is still covered in great part with a dark and scanty vegetation, which is sufficiently dreary except at those seasons when the brilliant colours of the blooming heath and dwarf furze give it an aspect of remarkable beauty.

Whether the present name of Greendale be a mere corruption of the earliest name, or be not, in fact, a restoration of it to its original meaning, is a matter which I am not prepared to discuss. As a general rule, a sound etymologist will not hastily desert an obvious and trite explanation to go in search of a more recondite import. He will not have recourse to the devil for the solution of a *nodus*, till he has exhausted more legitimate sources of assistance.

The "N. & Q." have readers nearer to the spot in question than I am, who may, perhaps, be able to throw some light on the subject, and inform us whether Greendale still possesses the trace of any of those natural features which would justify the demoniacal derivation proposed by I. E. It must not, however, be forgotten that three centuries and a half of laborious culture bestowed upon the property by the monks of Tor, must have gone far to exorcise and reclaim it. E. S.

Some years ago I was asked the meaning of *Grindle* or *Grundle*, as applied to a deep, narrow watercourse at Wattisfield in Suffolk. The Grundle lies between the high road and the "Croft," adjoining a mansion which once belonged to the Abbots of Bury. The clear and rapid water was almost hidden by brambles and underwood; and the roots of a row of fine trees standing in the Croft were washed bare by its winter fury. The bank on that side was high and broken; the bed of the Grundle I observed to lie above the surface of the road, on the opposite side of which the ground rises rapidly to the table land of clay. My fancy instantly suggested a river flowing through this hollow, and the idea was strengthened by the appearance of the landscape. The village stands on irregular ground, descending by steep slopes into narrow valleys and contracted meadows. I can well imagine that water was an enemy or "fiend" to the first settlers, and I was told that in winter the Grundle is still a roaring brook.

I find I have a Note that "in Charters, places bearing the name Grendel are always connected with water." F. C. B.

Diss.

ROGER OUTLAWE.

(Vol. vii., p. 332.)

Mr. Ellacombe will find some account of this personage, who was Prior of Kilmainham, and for several years served the office of Lord Justice of Ireland, in Holinshed's *Chronicles of Ireland*, sub anno 1325, *et seq.*: also in "The Annals of Ireland," in the second volume of Gibson's *Camden*, 3rd edition, sub eod. anno. He was nearly related to the Lady Alice Kettle, and her son William Utlawe, al. Outlaw; against whom that singular charge of sorcery was brought by Richard Lederede, Bishop of Ossory. The account of this charge is so curious that, for the benefit of those readers of "N. & Q." who may not have the means of referring to the books above cited, I am tempted to extract it from Holinshed:

"In these daies lived, in the Diocese of Ossorie, the Ladie Alice Kettle, whome the Bishop ascited to purge hir selfe of the fame of inchantment and witchcraft imposed unto hir, and to one Petronill and Basill, hir complices. She was charged to have nightlie conference with a spirit called Robin Artisson, to whome she sacrificed in the high waie nine red cocks, and nine peacocks' eies. Also, that she swept the streets of Kilkennie betweene compleine and twilight, raking all the filth towards the doores of hir sonne William Outlaw, murmuring and muttering secretlie with hir selfe these words:

"'To the house of William my sonne
Hie all the wealth of Kilkennie towne.'

"At the first conviction, they abjured and did penance; but shortlie after, they were found in relapse, and then was Petronill burnt at Kilkennie: the other twaine might not be heard of. She, at the hour of hir death, accused the said William as privie to their sorceries, whome the bishop held in durance nine weeks; forbidding his keepers to eat or to drinke with him, or to speake to him more than once in the daie. But at length, thorough the sute and instance of Arnold le Powre, then seneschall of Kilkennie, he was delivered, and after corrupted with bribes the seneschall to persecute the bishop: so that he thrust him into prison for three moneths. In rifling the closet of the ladie, they found a wafer of sacramentall bread, having the divel's name stamped thereon insteed of Jesus Christ's; and a pipe of ointment, wherewith she greased a staffe, upon which she ambled and gallopped thorough thicke and thin when and in what maner she listed. This businesse about these witches troubled all the state of Ireland the more; for that the ladie was supported by certeine of the nobilitie, and lastlie conveied over into England; since which time it could never be understood what became of hir."

Roger Outlawe, the Prior of Kilmainham, was made Lord Justice for the first time in 1327. The Bishop of Ossory was then seeking his revenge on Arnold le Powre, for he had given information against him as being —

"Convented and convicted in his consistorie of certeine hereticall opinions; but because the beginning of Powres accusation concerned the justice's kinsman, and the bishop was mistrusted to prosecute his owne wrong, and the person of the man, rather than the fault, a daie was limited for the justifieing of the bill, the partie being apprehended and respited thereunto. This dealing the bishop (who durst not stirre out of

Kilkennie to prosecute his accusation) was reputed parciall: and when by meanes hereof the matter hanged in suspense, he infamed the said prior as an abettor and favourer of Arnold's beresie. The Prior submitted himselfe to the trial."

Proclamation was made, "That it should be lawful for anie man . . to accuse, &c. the Lord Justice; but none came." In the end, six inquisitors were appointed to examine the bishops and other persons, and they —

"All with universal consent deposed for the Prior, affirming that (to their judgements) he was a zelous and a faithfull child of the Catholike Church. In the meane time, Arnold le Powre, the prisoner, deceased in the castell; and because he stood unpurged, long he laie unburied."

In 1332, William Outlawe is said to have been Prior of Kilmainham, and lieutenant of John Lord Darcie, Lord Justice.

This Bishop of Ossorie, Richard Lederede, was a minorite of London: he had a troubled episcopate, and was long in banishment in England. I have met with his name in the Register of Adam de Orlton, Bishop of Winchester, where he is recorded as assisting that prelate in some of his duties, A.D. 1336. He died however peaceably in his see, and was a benefactor to his cathedral. (See Ware's *History of Ireland.*) W. H. G.

Winchester.

[It may be added, that much information respecting both Roger Outlawe and the trial of Alice Kyteler would be found in the interesting volume published by the Camden Society in 1842, under the editorship of Mr. Wright, entitled *Proceedings against Dame Alice Kyteler, prosecuted for Sorcery in* 1324.]

Your correspondent H. T. Ellacombe asks who this Roger Outlawe was, and expresses his surprise that a prior of a religious house should "sit as *locum tenens* of a judge in a law court."

But the words "tenens locum Johannis Darcy le cosyn justiciarii Hiberniæ" do not imply that Outlawe sat as *locum tenens* of a judge in a law court. For this Sir John Darcy was Lord Justice, or Lord Lieutenant (as we would now say), of Ireland, and Roger Outlawe was his *locum tenens*.

Nothing, however, was more common at that period than for ecclesiastics to be judges in law courts; and it happens that this very Roger was Lord Chancellor of Ireland in 1321 to 1325, and again, 1326—1330: again, 1333: again (a fourth time), 1335: and a fifth time in 1339: for even then, as now, we were cursed in Ireland by perpetual changes of administration and of law officers, so that we have scarcely had any uniform practice, and our respect for law has been proportionally small.

Sir John Darcy was Lord Justice, or Lord Lieutenant, in 1322, in 1324, in 1328 (in which year Roger Outlawe was his *locum tenens* during his absence), in 1322, and on to 1340.

Roger Outlawe was Lord Justice, either in his own right or as *locum tenens* for others, in 1328, 1330, and 1340, in which last year he died in office. His death is thus recorded in Clyn's *Annals* (edited by Dean Butler for the Irish Archæological Society), p. 29.:

"Item die Martis, in crastino beatæ Agathæ virginis, obiit frater Rogerus Outlawe, prior hospitalis in Hibernia, apud Any, tunc locum justiciarii tenens: et etiam Cancellarius Domini Regis, trium simul functus officio. Vir prudens et graciosus, qui multas possessiones, ecclesias, et redditus ordini suo adquisivit sua industria, et regis Angliæ gratia speciali et licentia."

To this day, in the absence of the Lord Lieutenant of Ireland, *Lords Justices* are appointed.

J. H. Todd.

Trin. Coll., Dublin.

PROSPECTUS TO CIBBER'S "LIVES OF THE POETS."

(Vol. v., pp. 25. 65.; Vol. vii., p. 341.)

I am obliged to Dr. Rimbault for noticing, what had escaped me, that this Prospectus has been reprinted in the *Censura Literaria*, vol. vi. p. 352. With respect to my ground for attributing it to Johnson, it will, I think, be obvious enough to any one who reads my remarks, that it was on the internal evidence alone, on which, as every one is aware, many additions have been made to his acknowledged compositions. Your correspondent C., with whom I always regret to differ, is so far at variance with me as to state it as his opinion that "nothing can be less like Johnson's peculiar style," and refers me to a note, with which I was perfectly familiar, to show — but which I must say I cannot see that it does in the slightest degree — "that it is impossible that Johnson could have written this Prospectus." Another correspondent, whose communication I am unable immediately to refer to, likewise recorded his dissent from my conclusion. Next follows Dr. Rimbault, whom I understand to differ from me also, and who says (but where is the authority for the statement?) "Haslewood believed it to have been the production of Messrs. Cibber and Shields." I have every respect for Haslewood as a diligent antiquary, but I confess I do not attach much weight to his opinion on a question of critical taste or nice discrimination of style. I had, as I have observed, assigned the Prospectus to Dr. Johnson on the internal evidence alone; but since it appeared in "N. & Q." I have become aware of an important corroboration of my opinion in a copy of Cibber's *Lives* which formerly belonged to Isaac Reed, and which I have recently purchased. At the beginning of the first volume he has pasted in the Prospectus, and under it is the following note in his

handwriting: "The above advertisement was written or revised by Dr. Johnson. — J. R." Reed's general correctness and capacity of judging in literary matters are too well known to render it necessary for me to enlarge upon them; and with this support I am quite content to leave the point in issue between your correspondents and myself to the decision of that part of your readers who take an interest in similar literary questions.

It will be observed that I have confined myself in my remarks to the Prospectus exclusively. The authorship of the *Lives* themselves is another question, and a very curious one, and not, by any means, as your correspondent C. appears to think, "settled." Perhaps I may, on a future occasion, trouble you with some remarks upon the *Lives* in detail, endeavouring to assign the respective portions to the several contributors.

James Crossley.

PIC-NIC.

(Vol. vii., p. 23.)

As I consider that the true origin of *pic-nic* remains yet to be discovered, permit me to try and trace the word through France into Italy, and to endeavour to show that the land with the "fatal gift of beauty" was its birthplace; and that when the Medici married into France, the august ladies probably imported, together with fans, gloves, and poisons, a pastime which, under the name of *pique-nique*, became, as Leroux says in his *Dictionnaire Comique*, "un divertissement fort à la mode à Paris."

I will not occupy space by quoting the article "at length" from Leroux, but the substance is this: — Persons of quality, of both sexes, who wished to enjoy themselves, and feast together, either in the open air or in the house of one of the number, imposed upon each one the task of bringing some particular article, or doing some particular duty in connexion with the feast. And to show how stringent was the expression *pique-nique* in imposing a specific task, Leroux quotes "considérant que chacun avait besoin de ses pièces, prononça un *arrêt* de pique-nique." (*Rec. de Pièc. Com.*)

Thus, I think Leroux and also Cotgrave show that the word *pique-nique* involves the idea of a task, or particular office, undertaken by each individual for the general benefit.

Let us now go to Italian, and look at the word *nicchia*. Both from Alberti and from Baretti we find it to bear the meaning of "a charge, a duty, or an employment;" and if before this word we place the adjective *piccola*, we have *piccola nicchia*, "a small task, or trifling service to be performed." Now I think no one can fail to see the identity of the *meanings* of the expressions *piccola nicchia* and *pique-nique*; but it remains to show how the words themselves may be identical. Those who have been in the habit of reading much of the older Italian authors (subsequent to Boccacio) will bear me out in my statement of the frequency of contraction of words in familiar use: the plays, particularly, show it, from the dialogues in Machiavelli or Goldoni to the libretto of a modern opera; so much as to render it very probable that *piccola nicchia* might stand as *picc' nicc*,' just as we ourselves have been in the habit of degrading *scandalum magnatum* into *scan. mag.* It only remains now to carry this *picc' nicc'* into France, and, according to what is usual in Gallicising Italian words, to change the *c* or *ch* into *que*, to have what I started with, viz. the *divertissement* concerning which Leroux enlarges, and in which, I am afraid, it may be said I have followed his example.

However, I consider the *Decameron* of Boccacio as a probable period where the temporary queen of the day would impose the *arrêt* of *pique-nique* upon her subjects; and when I look over the engravings of the manners and customs of the Italians of the Middle Ages, all indicating the frequency of the *al fresco* banquets, and find that subsequently Watteau and Lancret revel in similar amusements in France, where the personages of the *fête* manifestly wear Italian-fashioned garments; and when we are taught that such parties of pleasure were called *pique-niques*, I think it is fair to infer that the expression is a Gallicised one from an Italian phrase of the same signification.

I do not know if it will be conceded that I have proved my case *positively*, but I might go so far *negatively* as to show that in no other European language can I find any word or words which, having a similar sound, will bear an analysis of adaptation; and though there is every probability that the custom of *pic-nic*ing obtained in preference in the sunny south, there are few, I think, that would rush for an explanation into the Eastern languages, on the plea that the Crusaders, being in the habit of *al fresco* banquetting, might have brought home the expression *pic-nic*.

John Anthony, M.D.

Washwood, Birmingham.

This word would seem to be derived from the French. Wailly, in his *Nouveau Vocabulaire*, describes it as "repas où chacun paye son écot," a feast towards which each guest contributes a portion of the expense. Its etymology is thus explained by Girault-Duvivier, in his *Grammaire des Grammaires*:

"*Pique-nique*, plur. des *pique-nique*: des repas où ceux qui *piquent*, qui *mangent*, font signe de la tête qu'ils paieront.

"Les Allemands, dit M. Lemare, ont aussi leur *picknick*, qui a le même sens que le nôtre. *Picken* signifie *piquer*, *becqueter*, et *nicken* signifie *faire signe de la*

tête. Pique-nique est donc, comme *passe-passe*, un composé de deux verbes; Il est dans l'analogie de cette phrase, 'Qui touche, mouille.'"

HENRY H. BREEN.

PETER STERRY AND JEREMIAH WHITE.

(Vol. iii., p. 38.)

Your correspondent's inquiry with respect to the missing MSS. of Peter Sterry, which were intended to form a second volume of his posthumous works, published without printer's name in 1710, 4to., and of which MSS. a list is given in vol. i., does not seem to have led to any result. As I feel equal interest with himself in every production of Sterry, I am tempted again to repeat the Query, in the hope of some discovery being made of these valuable remains. I have no doubt the editor of the "Appearance of God to Man," and the other discourses printed in the first volume, was R. Roach, who edited Jeremiah White's *Persuasion to Moderation*, Lond., 1708, 8vo.; and afterwards published *The Great Crisis*, and *The Imperial Standard of Messiah Triumphant*, 1727, 8vo.; and probably Sterry's MSS. may be found if Roach's papers can be traced. It is curious that a similar loss of MSS. seems to have occurred with regard to several of the works of Jeremiah White, who, like Sterry, was a chaplain of Cromwell (how well that great man knew how to select them!), and, like Sterry, was of that admirable Cambridge theological school which Whichcot, John Smith, and Cudworth have made so renowned. Neither of these distinguished men have yet, that I am aware of, found their way into any biographical dictionary. White is slightly noticed by Calamy (vol. ii. p. 57.; vol. iv. p. 85.). Sterry, it appears, died on Nov. 19, 1672. White survived him many years, and died in the seventy-eighth year of his age, 1707. Of the latter, there is an engraved portrait; of the former, none that I know of; nor am I aware of the burial-place of either. The works which I have met with of Sterry are his seven sermons preached before Parliament, &c., and published in different years; his *Rise, Race, and Royalty of the Kingdom of God in the Soul of Man*, 1683, 4to.; his *Discourse of the Freedom of the Will* (a title which does not by any means convey the character of the book), Lond., 1675, fol.; and the 4to. before mentioned, being vol. i. of his *Remains*, published in 1710. Of White I only knew a Funeral Sermon on Mr. Francis Fuller; his *Persuasion to Moderation*, above noticed, which is an enlargement of part of his preface to Sterry's *Rise, &c.*; and his *Treatise on the Restoration of all Things*, 1712, 8vo., which has recently been republished by Dr. Thom. To his *Persuasion* is appended an advertisement:

"There being a design of publishing the rest of Mr. White's works, any that have either Letters or other Manuscripts of his by them are desired to communicate them to Mr. John Tarrey, distiller, at the Golden Fleece, near Shadwick Dock."

This design, with the exception of the publication of *The Restoration*, seems to have proved abortive. White entertained many opinions in common with Sterry, which he advocates with great power. He does not however, like his fellow chaplain, soar into the pure empyrean of theology with unfailing pinions. Sterry has frequently sentences which Milton might not have been ashamed to own. His *Discourse of the Freedom of the Will* is a noble performance, and the preface will well bear a comparison with Cudworth's famous sermon on the same subject.

JAS. CROSSLEY.

PHOTOGRAPHIC NOTES AND QUERIES.

Colouring Collodion Portraits. — I shall be obliged if any brother photographer will kindly inform me, through the medium of "N. & Q.," the best method of colouring collodion portraits and views in a style similar to the hyalotypes shown at the Great Exhibition.

We country photographers are much indebted to DR. DIAMOND for the valuable information we have obtained through his excellent papers in "N. & Q.," and perceiving he is shortly about to give us the benefit of his experience in a compact form, under the modest title of *Photographic Notes*, I suggest that, if one of his Notes should contain the best method of colouring collodion proofs, so as to render them applicable for dissolving views, &c., he will be conferring a benefit on many of your subscribers; and, as one of your oldest, allow me to subscribe myself PHOTO.

On some Points in the Collodion Process. — In your impression of this day's date (Vol. vii., p. 363.), the Rev. J. L. SISSON desires the opinion of other photographers relative to lifting the plate with the film of collodion up and down several times in the bath of nit. silv. solution; and as my experience on this point is diametrically opposed to his own, I venture to state it with the view of eliciting a discussion.

The *evenness* of the film is not at all dependent upon this practice; but its sensibility to light appears to be considerably increased.

The plate, after being plunged in, should be allowed to repose quietly from twenty to thirty minutes, *and then rapidly* slid in and out several times, until the liquid flows off in one continuous and even *sheet* of liquid; and this also has a beneficial effect in washing off any little particles of collodion, dust, oxide, or any foreign matter which, if adherent, would form centres of chemical action, and cause spottiness in the negative.

I find that the plate is more sensitive also, if not exposed before all the exciting fluid that can be *drained off* is got rid of; that is, while still quite moist, but without any *flowing* liquid.

As to redipping the plate before development, it is, I believe, *in general* useless; but when the plate has got *very* dry it may be dipped again, but should be then *well drained* before the developing solution is applied.

Mr. F. Maxwell Lyte (p. 364.) quotes the price of the purest iodide of potassium at 1*s.* 3*d.* per oz. I should be glad to know where it can be obtained, as I find the price constantly varies, and upon the last occasion I paid 4*s.* per oz., and I think never less than 1*s.* 8*d.*

Mr. L. Merritt will probably succeed in applying the cement for a glass bath thus:—Place the pieces of glass upon wood of any kind in an oven with the door open until he can only just handle them; then, with a roll of the cement, melting the end in the flame of a spirit-lamp, apply it as if for sealing a letter. This should be done as quickly as possible. The glasses may then be passed over the flame of the lamp (in contact with it), so as to raise the temperature, until the cement is quite soft and nearly boiling (this can be done without heating the parts near the fingers); and while hot the two separate pieces should be applied by putting one down on a piece of wood covered with flannel, and pressing the other with any wooden instrument: metal in contact would cause an instantaneous fracture.

Mr. Merritt's difficulty with the developing solutions depends most probably in the case of the pyrogallic acid mixture not having enough acetic acid. The protonitrate of iron, if made according to Dr. Diamond's formula, does *not* require any acetic acid, and flows quite readily; but the protosulphate solution requires a bath, and the same solution may be used over and over again.

Geo. Shadbolt.

London, April 9, 1853.

Economical Iodizing Process.—Mr. Maxwell Lyte is probably as good a judge as myself, as to where any weak point or difficulty is found in iodizing paper with the carbonate of potass: if any chemical is likely to be the cause of unusual activity, it is the carbonic acid, and not the cyanide of potash. I still continue to use that formula, and have not iodized paper with any other: though I have made some variations which may perhaps be of use. I found that the nitrate of potash is almost the same in its effects as the carbonate. I would as soon use the one as the other; but the state I conceive to be the most effective, is the diluted liquor potassæ: that would be with iodine about the same state as the iodide of potash, but hitherto I have not tried it, though I mean to do so.

I am not quite certain as to whether, theoretically, this position is right; but I find in iodide of potash, and in the above formula, that the iodine is absorbed in greater quantities by the silver, than the alkaline potash by the nitric acid. Thus, by using a solution for some time, it will at last contain but very little iodine at all, and not enough for the purpose of the photographer; hence it requires renewing. And I have lately observed that paper is much more effective, in every way, if it is floated on free iodine twice before it is used in the camera, viz. once when it is made, and again when it is dry: the last time containing a little bromine water and glacial acetic acid. It appears to me that the paper will absorb its proper dose of iodine better when dry, and the glacial acetic acid will set free any small amount of alkaline potash there may be on the surface; so that it will not embrown on applying gallic acid. By using the ammonio-nitrate of silver in iodizing, and proceeding as above, I find it all I can wish as far as regards the power of my camera. With this paper I can use an aperture of half an inch diameter, and take anything in the shade and open air in five or six minutes, in the sun in less time. The yellow colour also comes off better in the hypo. sulph.

I think Mr. Maxwell Lyte has made a mistake as to the price he quotes: about here I cannot get any iodide of potash under 2*s.* per ounce, and the five grains to the ounce added to the common dose of nitrate of silver is hardly worth speaking of; it would amount, in fact, to about fifteen grains in a quire of Whatman's paper,—no great hardship, because many use much higher doses of silver for iodizing; forty grains to the ounce is not uncommonly used, but I believe twenty-five grains quite enough.

I presume, in Sir Wm. Newton's mode of treating positives, the acid of the alum decomposes the alkali of the hypo. sulph. And it would be, I suppose, better for the picture, if its state were entirely neutral when put away or framed; but if alum is added, acid must remain, since Sir Wm. says it combines with the size. What I should imagine is, that the idea is good; but experience can only decide if the picture is better put away in an acid condition. I should think there are more available acids for the purpose, for alum has an injurious effect upon colour; and a positive is nothing but colour, the organic matter of the paper stained as it were by the silver: for, after all its washings and application of re-agents, no silver can possibly remain in the paper. The safest state therefore of putting away ought to be ascertained and decided upon; as it is no use doing them if they fade, or even lose their tones.

Weld Taylor.

N. B.—The iodized ammonio-nitrate paper will not bear exposure to the sun; it will keep any

length of time, but should be kept in a paper, and away from any considerable degree of light.

Replies to Minor Queries.

Bishop Juxon's Account of Vendible Books in England (Vol. vi., pp. 515. 592.). — The following note in Wilson's *History of the Merchant Taylors' School*, p. 783., solves the Query respecting the authorship of this bibliographical work.

"*The Catalogue of Books in England alphabetically digested*, printed at London, 1658, 4to., is ascribed to Bishop Juxon in Osborne's *Catalogue* for 1755, p. 40. But, as Mr. Watts, the judicious librarian of Sion College, has observed to me, this is no authority, the Epistle Dedicatory bearing internal evidence against it. The author's name was *William London*, whence arose the mistake!"

J. YEOWELL.

Hoxton.

Dutensiana (Vol. vi., p. 376.; Vol. vii., p. 26.).— The following statement, extracted from Quérard's *France Littéraire*, sub voce Dutens, will account for the discrepancies mentioned by your correspondents with reference to the works of Louis Dutens.

Dutens published three volumes of *Memoirs*, which he afterwards committed to the flames, out of consideration for certain living characters. He then published, in three volumes, his *Mémoires d'un Voyageur qui se repose*, the two first containing the author's life, and the third being the *Dutensiana*.

Your correspondent W. (Vol. vi., p. 376.) says that Dutens published at Geneva, in six volumes 4to., with prefaces, the entire works of Leibnitz. This statement is thus qualified by the *Biographie Universelle*:

"L. Dutens est l'Editeur de *Leibnitii opera omnia*, mais c'est à tort que quelques bibliographes lui attribuent les *Institutions Leibnitiennes*. Cet ouvrage est de l'Abbé Sigorgne."

The same correspondent inquires whether Dutens was not also the author of *Correspondence interceptée*: and SIR W. C. TREVELYAN (Vol. vii., p. 26.) says he had seen a presentation copy of it, although it is not included in the list of Dutens' *Works* given by Lowndes.

This is explained by the fact that the work, originally published under the title of *Correspondence interceptée*, was afterwards embodied in the *Mémoires d'un Voyageur*. Lowndes seems to have had no knowledge of it as a separate publication. HENRY H. BREEN.

St. Lucia.

Vicars-Apostolic (Vol. vii., pp. 309, 310.).— Allow me to correct an error or two in my list of the vicars-apostolic, which appeared in your 178th Number, p. 309. The three archpriests were *appointed* to their office, not *consecrated*.

P. 309.—*Northern District*. Bishop Witham was consecrated 1703, not 1716. He was *translated* from the Midland to the Northern District in 1716.

P. 310.—In the list of the present Roman Catholic prelates in England and Wales, the bishops —from Archbishop Wiseman to Bishop Hendren inclusive—were *translated* in 1850, not *consecrated*.

J. R. W.

Bristol.

Tombstone in Churchyard (Vol. vii., p. 331.).— In Ecclesfield churchyard is the following inscription, cut in bold capitals, and as legible as when the slab was first laid down:

"Here lieth the bodie of Richard Lord, late Vicar of Ecclesfield, 1600."

If, however, A. C.'s Query be not limited to slabs in the open air, he will probably be interested by the following, copied by me from the floors of the respective churches, which are all in this neighbourhood. The first is from the unused church of St. John at Laughton-le-Morthing, near Roche Abbey, and is, according to Mr. Hunter, one of the earliest specimens of a monumental inscription in the vernacular:

"Here lyeth Robt. Dinningto' and Alis his wyfe. Robert dyed ī y^e^ fest of San James M^mo^ ccc iiij^xx^ xiij^mo^. Alis dyed o' Tisday ī Pas. Woke, a^o^ Dn̄i M^o^ cccc^mo^ xxx^o^; whose saules God assoyl for is m'cy. Ame'."

The next three are partly pewed over; but the uncovered parts are perfectly legible. The first two are from Tankersley, the third from Wentworth:

"Hic jacet dn̄s Thomas Toykyl . . . . die mensis Aprilis anno dn̄i M. cccc. lxxxx. sc̄do. . . . ."

". . . . Mensis Octob. anō dni Millim̄o cccc. xxx. quinto."

". . . . Anō dn̄i Millesimo cccc. xxxx. vi. cuius aiē deus propitietur."

Also in Ecclesfield Church is a slab bearing the dates 1571, and J. W. 1593; and the remains of two others, with dates "M^o^ ccccc^o^ xix^o^," and "M^o^ ccccc^o^ xxx^o^ vi^o^." J. EASTWOOD.

Ecclesfield Hall, Sheffield.

"*Her face is like*," *&c.* (Vol. vii., p. 305.).—

"Her face is like the milky way i' the sky,—
A meeting of gentle lights without a name."

These lines are from Act III. of Sir John Suckling's tragedy of *Brennoralt*, and are uttered by a lover contemplating his *sleeping* mistress; a circumstance which it is important to mention, as the truth and beauty of the comparison depend on it.

B. R. I.

Annuellarius (Vol. vii., p. 358.).—*Annuellarius*, sometimes written *Annivellarius*, is a chantry priest, so called from his receiving the *annualia*, or yearly stipend, for keeping the anniversary, or saying continued masses for one year for the soul of a deceased person. J. G.

Exon.

Ship's Painter (Vol. vii., p. 178.).—Your correspondent J. C. G. may find a rational derivation of the word *painter*, the rope by which a boat is attached to a ship, in the Saxon word *punt*, a boat. The corruption from *punter*, or boat-rope, to *painter*, seems obvious. J. S. C.

True Blue (Vol. iii., *passim*).—The occurrence of this expression in the following passage in Dryden, and its application to the Order of the Garter, seem to have escaped the notice of the several correspondents who have addressed you on the subject. I quote from *The Flower and the Leaf*, Dryden's version of one of Chaucer's tales:

"Who bear the bows were knights in Arthur's reign,
Twelve they, and twelve the peers of Charlemain;
For bows the strength of brawny arms imply,
Emblems of valour and of victory.
Behold an order yet of newer date,
Doubling their number, equal in their state;
Our England's ornament, the Crown's defence,
In battle brave, protectors of their prince;
Unchang'd by fortune, to their sovereign *true*,
For which their manly legs are bound with *blue*.
These of the Garter call'd, of faith unstain'd,
In fighting fields the laurel have obtain'd,
And well repaid the honors which they gain'd."

Henry H. Breen.

St. Lucia.

"*Quod fuit esse*" (Vol. vii., pp. 235. 342.).—In one of Dr. Byrom's Common-place Books now in the possession of his respected descendant, Miss Atherton, of Kersal Cell, is the following arrangement and translation of this enigmatical inscription, probably made by the Doctor himself:

"Quod fuit esse quod est quod non fuit esse quod esse
Esse quod est non esse quod est non est erit esse.

Quod fuit esse quod,
Est quod non fuit esse quod,
Esse esse quod est,
Non esse quod est non est
Erit esse.

What was John Wiles is what John Wiles was not,
The mortal Being has immortal got.
The Wiles that was but a non Ens is gone,
And now remains the true eternal John."

I take this opportunity of mentioning that my friend, the Rev. Dr. Parkinson, Canon of Manchester, and Principal of St. Bees, is at present engaged in editing, for the Chetham Society, the Diary and unpublished remains of Dr. Byrom; and he will, I am sure, feel greatly indebted to any of your correspondents who will favour him with an addition to his present materials. O. G. ("N. & Q.," Vol. vii., p. 179. art. Townshend) seems to have some memoranda relating to Byrom, and would perhaps be good enough to communicate them to Dr. Parkinson. James Crossley.

I have seen the above thus paraphrased:

"What we have been, and what we are,
The present and the time that's past,
We cannot properly compare
With what we are to be at last.

"Tho' we ourselves have fancied Forms,
And Beings that have never been;
We into something shall be turn'd,
Which we have not conceived or seen."

C. H. (a Subscriber.)

Subterranean Bells (Vol. vii., pp. 128. 200. 328.).—In a most interesting paper by the Rev. W. Thornber, A.B., Blackpool, published in the *Proceedings of the Historic Society of Lancashire and Cheshire*, 1851–2, there is mention of a similar tradition to that quoted by your correspondent J. J. S.

Speaking of the cemetery of Kilgrimol, two miles on the south shore from Blackpool, the learned gentleman says:

"The ditch and cross have disappeared, either obliterated by the sand, or overwhelmed by the inroads of the sea; but, with tradition, the locality is a favourite still. The *superstitio loci* marks the site: 'The church,' it says, 'was swallowed up by an earthquake, together with the Jean la Cairne of Stonyhill; but on Christmas eve every one, since that time, on bending his ear to the ground, may distinguish clearly its bells pealing most merrily.'"

Broctuna.

Bury, Lancashire.

Spontaneous Combustion (Vol. vii., p. 286.).—I presume H. A. B.'s question refers to the human body only, because the possibility of spontaneous combustion in several other substances is, I believe, not disputed. On that of the human body Taylor says:

"The hypothesis of those who advocate *spontaneous* combustion, is, it appears to me, perfectly untenable. So far as I have been able to examine this subject, there is not a single well-authenticated instance of such an event occurring: in the cases reported which are worthy of any credit, a candle or some other ignited body has been at hand, and the accidental ignition of the clothes was highly probable, if not absolutely certain."

He admits that, under certain circumstances, the human body, though in general "highly difficult of combustion," may acquire increased combustible properties. But this is another question

from that of the possibility of its purely spontaneous combustion. (See Taylor's *Medical Jurisprudence*, pages 424–7. edit. 1846.) W. W. T.

Muffs worn by Gentlemen (Vol. vi., *passim*; Vol. vii., p. 320.).—The writer of a series of papers in the *New Monthly Magazine*, entitled "Parr in his later Years," thus (vol. xvi. p. 482.) describes the appearance of that learned Theban:

"He had on his dressing-gown, which I think was flannel, or cotton, and the skirts dangled round his ankles. Over this he had drawn his great-coat, buttoned close; and his hands, for he had been attacked with erysipelas not long before, were kept warm in a *silk muff*, not much larger than the poll of a common hat."

In an anonymous poetical pamphlet (*Thoughts in Verse concerning Feasting and Dancing*, 12mo. London, 1800), is a little poem, entitled "The Muff," in the course of which the following lines occur:

"A time there was (that time is now no more,
At least in England 'tis not now observ'd!)
When muffs were worn by *beaux* as well as belles.
Scarce has a century of time elaps'd,
Since such an article was much in vogue:
Which, when it was not on the arm sustain'd,
Hung, pendant by a silken ribbon loop
From button of the coat of well-dress'd beau.
'Tis well for manhood that the use has ceased!
For what to *woman* might be well allow'd,
As suited to the softness of her sex,
Would seem effeminate and wrong in *man*."

WILLIAM BATES.

Birmingham.

Crescent (Vol. vii., p. 235.).—In Judges, ch. viii. ver. 21., Gideon is recorded to have taken away from Zeba and Zalmunna, kings of Midian, "the ornaments that were on their camels' necks." The marginal translation has "ornaments like the moon;" and in verse 24. it is stated that the Midianites were *Ishmaelites*. If, therefore, it be borne in mind that Mohammed was an Arabian, and that the Arabians were Ishmaelites, we may perhaps be allowed to infer that the origin of the use of the crescent was not as a symbol of Mohammed's religion, but that it was adopted by his countrymen and followers from their ancestors, and may be referred to at least as far back as 1249 B.C., when Zeba and Zalmunna were slain, and when it seems to have been the customary ornament of the Ishmaelites. W. W. T.

The Author of "The Family Journal" (Vol. vii., p. 313.).—The author of the very clever series of papers in the *New Monthly Magazine*, to which MR. BEDE refers, is Mr. Leigh Hunt. The particular one in which Swift's Latin-English is quoted, has been republished in a charming little volume, full of original thinking, expressed with the felicity of genius, called *Table Talk*, and published in 1851 by Messrs. Smith and Elder, of Cornhill.

G. J. DE WILDE.

Parochial Libraries (Vol. vi., p. 432. &c.).—I fear that there is little doubt that these collections of books have very often been unfairly dispersed. It is by no means uncommon, in looking over the stock of an old divinity bookseller, to meet with works with the names of parochial libraries written in them. I have met with many such: they appear chiefly to have consisted of the works of the Fathers, and of our seventeenth century divines. As a case in point, I recollect, about ten years since, being at a sale at the rectory of Reepham, Norfolk, consequent upon the death of the rector, and noticing several works with the inscription "Reepham Church Library" written inside: these were sold indiscriminately with the rector's books. At this distance of time I cannot recollect the titles of many of the works; but I perfectly remember a copy of Sir H. Savile's edition of *Chrysostom*, 8 vols. folio; *Constantini Lexicon*, folio; and some pieces of Bishop Andrewes. These were probably intended for the use of the rector, as in the case reported by your correspondent CHEVERELLS (Vol. vii., p. 369.).

I may also mention having seen a small parochial library of old divinity kept in the room over the porch in the church of Sutton Courtenay, near Abingdon, Berks. With the history and purpose of this collection I am unacquainted.

NORRIS DECK.

Great Malvern.

Sidney as a Christian Name (Vol. vii., pp. 39. 318.).—Lady Morgan the authoress was, before her marriage, Miss *Sidney* Owenson. See Chambers' *Encyclop. of Eng. Lit.*, ii. 580.

P. J. F. GANTILLON, B.A.

"*Rather*" (Vol. vii., p. 282.).—The root of the word *rather* is Celtic, in which language *raith* means "inclination," "on account of," "for the sake of," &c. Thus, in the line quoted from Chaucer,

"What aileth you so *rathè* for to arise,"

it clearly signifies "what aileth you that you *so incline* to arise," and so on, in the various uses to which the comparative of the word is put: as, I had rather do so and so, *i.e.* "I feel *more inclined*;" I am rather tired, *i.e.* "I am fatigued *on account of* the walk," &c.; I am glad that you are come, the rather that I have work for you to do, *i.e.* "*more on account of* the work which I have for you to do, or *for the sake* of the work," &c. Any obscurity that is attached to the use of the word, has arisen from the abuse of it, or rather from its right signification being not properly understood.

FRAS. CROSSLEY.

Lady High Sheriff (Vol. vii., pp. 236. 340.). — Another instance may be seen in Foss's *Judges of England*, vol. ii. p. 51. — In speaking of Reginald de Cornhill, who held the Sheriffalty of Kent from 5 Richard I. to 5 Henry III., he says:

"His seat at Minster, in the Isle of Thanet, acquired the name of 'Sheriff's Court,' which it still retains; and he himself, discontinuing his own name, was styled Reginald le Viscount, even his widow being designated Vicecomitessa Cantii."

D. S.

Nugget (Vol. vi., p. 171.; Vol. vii., pp. 143. 272.). — Nugget *may* be derived from the Persian, but it is also used in Scotland, and means a lump, — a nugget of sugar, for instance. And as Scotchmen are to be found everywhere, its importation into Australia and California is easily accounted for. R. S. N.

Epigrams (Vol. vii., p. 180.). — I beg to confirm the statement of SCRAPIANA as to the reading John instead of Thomas in the line

"'Twixt Footman John and Dr. Toe."

It may not be generally known that this epigram came from the pen of Reginald Heber, late Bishop of Calcutta, who was then a commoner of Brazenoze College, and who wrote that extremely clever satire called *The Whippiad*, of which the same Dr. Toe (the Rev. Henry Halliwell, Dean and Tutor) was the hero. *The Whippiad* was printed for the first time a few years ago, in *Blackwood's Magazine*.

I fancy the other facetious epigram given by SCRAPIANA has no connexion with this, but was merely inserted on the same page as being "similis materiæ." B. N. C.

Editions of the Prayer-Book (Vol. vii., p. 91.). — The following small addition is offered to MR. SPARROW SIMPSON's list:

1592. fol. Deputies of Chr. Barker. Trinity College, Dublin.
1607. 4to. Robert Barker. Trin. Coll., Dublin.
1611. folio. Robert Barker. Marsh's Library, Dubl.
1632. 8vo. R. Barker and the assignes of John Bill. Trin. Coll., Dublin.
1634. 4to. Same Printers. Trin. Coll., Dublin.
1634. 12mo. Same Printers. Marsh's Library.
1638. 4to. Same Printers. Trin. Coll., Dublin.
1639. 4to. Same Printers. Trin. Coll., Dublin.
1616. There is a Latin version, in Dr. Mockett's *Doctrina et Politeia Ecclesiæ Anglicanæ*. 4to. Londoni. Marsh's Library, Dublin.

H. COTTON.

Thurles.

Portrait of Pope (Vol. vii., p. 294.). — Dr. Falconer's portrait of Pope could not have been painted by *Joseph* Wright of Derby, as that celebrated artist was only fourteen when Pope died; consequently, the anecdote told of the painter, and of his meeting the poet at dinner, must apply to the artist named by Dr. Falconer, and of course correctly, *Edward* Wright S. D. D.

Passage in Coleridge (Vol. vii., p. 330.). — The paper referred to by Coleridge will be found in the *Transactions of the Manchester Literary and Philosophical Society*, vol. iii. p. 463. It is the "Description of a Glory," witnessed by Dr. Haygarth on Feb. 13th, 1780, when "returning to Chester, and ascending the mountain which forms the eastern boundary of the Vale of Clwyd." As your correspondent asks for a copy of the description, the volume being scarce, I will give the following extract:

"I was struck with the peculiar appearance of a very white shining cloud, that lay remarkably close to the ground. The sun was nearly setting, but shone extremely bright. I walked up to the cloud, and my shadow was projected into it; when a very unexpected and beautiful scene was presented to my view. The head of my shadow was surrounded, at some distance, by a circle of various colours; whose centre appeared to be near the situation of the eye, and whose circumference extended to the shoulders. The circle was complete, except what the shadow of my body intercepted. It resembled, very exactly, what in pictures is termed a *glory*, around the head of our Saviour and of saints: not, indeed, that luminous radiance which is painted close to the head, but an arch of concentric colours. As I walked forward, this *glory* approached or retired, just as the inequality of the ground shortened or lengthened my shadow."

A plate "by the writer's friend, Mr. Falconer," accompanies the paper.

In my copy of the *Transactions*, the following MS. note is attached to this paper:

"See Juan's and De Ulloa's *Voyage to South America*, book vi. ch. ix., where phænomena, nearly similar, are described."

I. H. M.

Lowbell (Vol. vii., pp. 181. 272.). — This is also surely a Scotch word, *low* meaning a light, a flame.

"A smith's hause is aye lowin." — *Scots. Prov.*

R. S. N.

Burn at Croydon (Vol. vii., p. 238.). — This seems to be of the same nature as the "nailburns" mentioned by Halliwell (*Arch. Dict.*). In Lambarde's *Perambulation of Kent*, p. 221., 2nd edit., mention is made of a stream running under ground. But it seems very difficult to account for these phenomena, and any geologist who would give a satisfactory explanation of these *burns*, *nailburns*, subterraneous streams, and those which in Lincolnshire are termed "blow wells," would confer a favour on several of your readers. E. G. R.

Miscellaneous.

NOTES ON BOOKS, ETC.

Our learned, grave, and potent cotemporary, *The Quarterly Review*, has, in the number just issued, a very pleasant gossiping article on *The Old Countess of Desmond*. The writer, who pays "N. & Q." a passing compliment for which we are obliged, although he very clearly establishes the fact of the existence of a Countess of Desmond, who was well known and remarkable for her *extreme* longevity, certainly does not prove that the old Countess actually lived to the great age of 140 years.

The publisher of *Men of the Time, or Sketches of Living Notables*, has just put forth a new edition of what will eventually become a valuable and interesting little volume. There are so many difficulties in the way of making such a book accurate and complete, that it is no wonder if this second edition, although it contains upwards of sixty additional articles, has yet many omissions. Its present aspect is too political. Men of the pen are too lightly passed over, unless they are professed journalists; many of the greatest scholars of the present day being entirely omitted. This must and doubtless will be amended.

It is with great regret that we have to announce the death of one whose facile pen and well-stored memory furnished many a pleasant note to our readers,—J. R. of Cork, under which signature that able scholar, and kindly-hearted gentleman, Mr. James Roche, happily designated by Father Prout the "Roscoe of Cork," was pleased to contribute to our columns. *The Athenæum* well observes that "his death will leave a blank in the intellectual society of the South of Ireland, and the readers of 'N. & Q.' will miss his genial and instructive gossip on books and men."

The Photographic Society is rapidly increasing. The meeting on the 7th for the exhibition and explanation of cameras was a decided failure, from the want of due preparation; but that failure will be fully compensated by the promised exhibition of them in the rooms of the *Society of Arts*. While on the subject of Photography, we may call the attention of our readers to a curious paper on Photographic Engraving, in *The Athenæum* of Saturday last, by a gentleman to whom the art is already under so much obligation, Mr. Fox Talbot.

Books Received. — *Wellington, his Character, his Actions, and his Writings*, by Jules Maurel, is well described by its editor, Lord Ellesmere, as "among the most accurate, discriminating, and felicitous tributes which have emanated from any country in any language to the memory of the great Duke." — *Temple Bar, the City Golgotha, a Narrative of the Historical Occurrences of a Criminal Character associated with the present Bar*, by a Member of the Inner Temple. A chatty and anecdotical history of this last remaining gate of the city, under certainly its most revolting aspect. The sketch will doubtless be acceptable, particularly to London antiquaries.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Archæologia. Vols. III., IV., V., VI., VII., VIII., X., XXVII., XXVIII. Unbound.
——— Vols. III., IV., V., VIII. In Boards.
Bayle's Dictionary. English Version, by De Maizeaux. London, 1738. Vols. I. and II.
Gmelin's Handbook of Chemistry. Inorganic Part.
Lubbock, Elementary Treatise on the Tides.
Sanders (Rev. H.), the History of Shenstone. 4to. Lond. 1794.
Swift's (Dean) Works. Dublin: G. Faulkner. 19 volumes. 1768. Vol. I.
Todd's Cyclopædia of Anatomy and Physiology.
Transactions of the Microscopical Society of London. Vols. I. and II.
Archæologia. Vols. III., IV., V., VIII. Boards.
Martyn's Plantæ Cantabrigienses. 12mo. London, 1763.
Abbotsford Edition of the Waverley Novels. Odd Vols.
The Truth Teller. A Periodical.
Sarah Coleridge's Phantasmion.
J. L. Petit's Church Architecture. 2 Vols.
R. Mant's Church Architecture considered in Relation to the Mind of the Church. 8vo. Belfast, 1840.
Cambridge Camden Society's Transactions. Vol. III. — Ellicott on Vaulting.
Quarterly Review, 1845.
Gardeners' Chronicle, 1838 to 1852, all but Oct. to Dec. 1851.
Collier's further Vindication of his short View of the Stage. 1708.
Congreve's Amendment of Collier's false and imperfect Citations. 1698.
Filmer's Defence of Plays, or the Stage vindicated. 1707.
The Stage condemned. 1698.
Bedford's Serious Reflections on the Abuses of the Stage. 8vo. 1705.
Dissertation on Isaiah, Chapter XVIII., in a Letter to Edward King, &c., by Samuel Horsley, Lord Bishop of Rochester. 1799. First Edition, in 4to.
Bishop Fell's Edition of Cyprian, containing Bishop Pearson's Annales Cypriania.

*** *Correspondents sending Lists of Books Wanted are requested to send their names.*

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

Cantab. *The line*

"Music has charms to soothe a savage breast,"

is from Congreve's Mourning Bride, *Act I. Sc. I.*

J. L. S. *We will endeavour to ascertain the value of the copy of* Naunton, *and tell our Correspondent when we write to him.*

C. Gonville. *We hope this Correspondent has received the letter forwarded to him on Saturday or Monday last. His letter has been sent on.*

E. P., Jun. *The best account of Nuremburg Tokens is Snelling's* View of the Origin, Nature, and Use of Jettons or Counters. *London, 1769, folio.*

Nemo. *Thanks to its excellent Index, we are enabled, by Cunningham's* Handbook of London, *to inform him that Vanburgh was buried in the family vault of the Vanburghs in St. Stephen's, Walbrook.*

C. M. J. *will find the reference to "Language given to man," &c., in* Vol. vi., p. 575., *in an article on South and Talleyrand.*

Protosulph, *who asks whether, when using the developing solution, it is necessary to blow upon the glass, is informed that it is not necessary; but that, when there is a hesitation in the flowing of the fluid, blowing gently on the glass promotes it, and the warmth of the breath sometimes causes a more speedy development.*

X. A. *We cannot enter into any discussion respecting lenses. We have more than once fully recognised the merits of those manufactured by Mr. Ross: but never having used one of them, we could not speak of them from our own experience. We do not hold ourselves responsible for the opinions of our Correspondents.*

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Notes.

POETICAL EPITHETS OF THE NIGHTINGALE.

Having lately been making some research among our British poets, as to the character of the nightingale's song, I was much struck with the great quantity and diversity of epithets that I found applied to the bird. The difference of opinion that has existed with regard to the quality of its song, has of course led the poetical adherents of either side to couple the nightingale's name with that very great variety of adjectives which I shall presently set down in a tabular form, with the names of the poetical sponsors attached thereto. And, in making this the subject of a Note, I am only opening up an old Query; for the character of the nightingale's song has often been a matter for discussion, not only for poets and scribblers, but even for great statesmen like Fox, who, amid all the anxieties of a political life, could yet find time to defend the nightingale from being a "most musical, most melancholy" bird.

Coleridge's onslaught upon this line, in his poem of "The Nightingale," must be well known to all lovers of poetry; and his re-christening of the bird by that epithet which Chaucer had before given it:

> "'Tis the *merry* nightingale,
> That crowds, and hurries, and precipitates,
> With fast thick warble, his delicious notes,
> As he were fearful that an April night
> Would be too short for him to utter forth
> His love-chant, and disburthen his full soul
> Of all its music!"

The fable of the nightingale's origin would, of course, in classical times, give the character of melancholy to its song; and it is rather remarkable that Æschylus makes Cassandra speak of the *happy* chirp of the nightingale, and the Chorus to remark upon this as a further proof of her insanity. (Shakspeare makes Edgar say, "The *foul fiend* haunted poor Tom in the voice of a nightingale."—*King Lear*, Act III. Sc. 6.)

Tennyson seems to be almost the only poet who has thoroughly recognised the great variety of epithets that may be applied to the nightingale's song, through the very opposite feelings which it

seems to possess the power to awaken. In his *Recollections of the Arabian Nights*, he says,—

"The living airs of middle night
Died round the Bulbul as he sung;
Not he; but something which possess'd
The darkness of the world, *delight*,
Life, anguish, death, immortal love,
Ceasing not, mingled, unrepress'd,
Apart from place, withholding time."

Again, in the *In Memoriam*:

"Wild bird! whose warble, liquid, sweet,
Rings Eden through the budded quicks,
Oh, tell me where the senses mix,
Oh, tell me where the passions meet,

"Whence radiate? *Fierce extremes* employ
Thy spirit in the dusking leaf,
And *in the midmost heart of grief*
Thy passion clasps a secret joy."

With which compare these lines in *The Gardener's Daughter*:

"Yet might I tell of meetings, of farewells,—
Of that which came between, more sweet than each,
In whispers, like the whispers of the leaves
That tremble round a nightingale—*in sighs*
Which perfect Joy, perplexed for utterance,
Stole from her sister Sorrow."

But the most singular proof that, I think, I have met with, concerning the diversity of opinion touching the song of the nightingale, is to be found in the following example. When Shelley (*Prometheus Unbound*) is describing the luxurious pleasures of the Grove of Daphne, he mentions (in some of the finest lines he has ever written) "the *voluptuous* nightingales, sick with sweet love," to be among the great attractions of the place: while Dean Milman (*Martyrs of Antioch*), in describing the very same "dim, licentious Daphne," is particular in mentioning that everything there

"Ministers
Voluptuous to man's transgressions"

(even including the "winds, and flowers, and waters"); everything, in short,

"*Save thou*, sweet *nightingale!*"

The question is indeed a case of "fierce extremes," as we may see by the following table of epithets, which are taken from the British poets only:

Amorous. Milton.
Artless. Drummond of Hawthornden.
Attick ("Attica aedon"). Gray.
Beautiful. Mackay.
Charmer. Michael Drayton, Philip Ayres.
Charming. Sir Roger L'Estrange.
Cheerful. Philip Ayres.
Complaining. Shakspeare.
Conqueror. Ford.
Dainty. Crashaw, Giles Fletcher.
Darkling. Milton.
Dear. Ben Jonson, Drummond of Hawthornden.
Deep. Mrs. Hemans.
Delicious. Crashaw, Coleridge.
Doleful. Shakspeare.
Dusk. Barry Cornwall.
Enchanting. Mrs. T. Welsh.
Enthusiast. Crashaw.
Evening. Chaucer.
Ever-varying. Wordsworth.
Fervent. Mrs. Hemans.
Fond. Moore.
Forlorn. Shakspeare, Darwin, Hood.
Full-hearted. Author of *The Naiad* (1816).
Full-throated. Keats.
Gentle. The Spanish Tragedy, Dunbar (Laureate to James IV. Scot.), Mrs. Charlotte Smith.
Good. Chaucer, Ben Jonson.
Gushing. Campbell.
Hapless. Milton.
Happy. Keats, Mackay.
Harmless. Crashaw, Browne.
Harmonious. Browne.
*Heavenly.** Chaucer, Dryden, Wordsworth.
Holy. Campbell.
Hopeful. Crashaw.
Immortal. Keats.
Joyful. Moore.
Joyous. Keble.
Lamenting. Shakspeare, Michael Drayton, Drummond of Hawthornden.
Light-foot. Crashaw.
Light-winged. Keats.
Liquid. Milton, Bishop Heber, Tennyson.
Listening. Crashaw, Thomson.
Little. James I. Scot., Philip Ayres, Crashaw.
Lone. Beattie, Mrs. Hemans, Miss Landon, Mrs. Fanny Kemble, Milman.
Lonely. Countess of Winchilsea (1715), Barry Cornwall.
Loud. Shelley.
Loved. Mason.
Lovely. Bloomfield.
Love-lorn. Milton, Scott, Collins.
Lowly. Mrs. Thompson.

* The epithets "heavenly," "holy," "solemn," &c., represent the nightingale's song, as spoken of by Keats, as the bird's "plaintive *anthem*;" by Mackay, as its

"*Hymn* of gratitude and love;"

and by Moore also, in his account of the Vale of Cashmere, as

"The nightingale's *hymn* from the Isle of Chenars."

In *A Proper New Boke of the Armony of Byrdes* (quoted by Dibdin, *Top. Antiq.*, iv. 381.), of unknown date, though probably before 1580, the nightingale is represented as singing its Te Deum:

"Tibi Cherubin
Et Seraphin
Full goodly she dyd chaunt,
With notes mercly
Incessabile
Voce præclamant."

Lusty. Chaucer.
Melancholy. Milton, Milman.
Melodious. Chris. Smart, Ld. Lyttelton, Southey.
Merry. *Red Book of Ossory*, fourteenth century (quoted in "N. & Q.," Vol. ii., No. 54.), Chaucer, Dunbar, Coleridge.
Minstrel. Mrs. Charlotte Smith.
Modest. Keble.
Mournful. Shakspeare, Theo. Lee, Pope, Lord Thurlow, Byron.
Musical. Milton.
Music-panting. Shelley.
*New-abashed.** Chaucer.
Night-warbling. Milton, Milman.
Pale. Author of *Raffaelle and Fornarina* (1826).
Panting. Crashaw.
Passionate. Lady E. S. Wortley.
Pensive. Mrs. Charlotte Smith.
Piteous. Ambrose Philips.
Pity-pleading (used ironically). Coleridge.
Plaintive. Lord Lyttelton, Thomson, Keats, Hood.
Pleasant. An old but unknown author, quoted in Todd's *Illustrations to Gower and Chaucer*, p. 291., ed. 1810.
Poor. Shakspeare, Ford.
Rapt. Hon. Julian Fane (1852).
Ravished. Lilly.
Responsive. Darwin.
Restless. T. Lovell Beddoes (in *The Bride's Tragedy*, 1822).
Richly-toned. Southey.
Sad. Milton, Giles Fletcher, Drummond of Hawthornden, Graves, Darwin, Collins, Beattie, Byron, Mrs. Hemans, Mrs. Fanny Kemble, Hood, T. L. Beddoes.
Shrill. Chaucer, Crashaw.
Silver-sounding. Richard Barnfield.
Single.† Southey.
Skilled. Ford.
Sleepless.‡ Atherstone.
Sober-suited. Thomson.
Soft. Milton, James I. Scot., Crashaw, Mrs. Charlotte Smith, Byron.
Solemn. Milton, Otway, Graingle.
Sole-sitting. Thomson.
Sorrowing. Shakspeare.
Soul-entrancing. Bishop Heber.
Supple. Crashaw.
Sweet. Chaucer, James I. Scot., Milton, Spenser, Crashaw, Drummond, Richard Barnfield, Ambrose Philips, Shelley, Cowper, Thomson, Young, Darwin, Lord Lyttelton, Mrs. Charlotte Smith, Moore, Coleridge, Wordsworth, L. E. L., Milman, Hood, Tennyson, P. J. Bailey, Kenny, Hon. J. Fane.
Sweetest. Milton, Browne, Thomson, Turnbull, Beattie.
Sweet-voiced. Wither.
Syren. Crashaw.
Tawny. Cary.
Tender. Crashaw, Turnbull.
Thrilling. Hon. Mrs. Wrottesley (1847).
Tuneful. Dyer, Grainger.
Unseen. Byron.
Vaunting. Bloomfield.
Voluptuous. Shelley.
Wakeful. Milton, Coleridge.
Wailing. Miss Landon.
Wandering. Mrs. Charlotte Smith, Hon. Mrs. Wrottesley.
Wanton. Coleridge.
Warbling. Milton, Ford, Chris. Smart, Pope, Smollett, Lord Lyttelton, Jos. Warton, Gray, Cowper.
Welcome. Wordsworth.
Wild. Moore, Tennyson, J. Westwood (1840).
Wise. Waller.
Wondrous. Mrs. Fanny Kemble.

In addition to these 109 epithets, others might be added of a fuller character; such as "Queen of all the quire" (Chaucer), "Night-music's king" (Richard Barnfield, 1549), "Angel of the spring" (Ben Jonson), "*Music's best seed-plot*" (Crashaw), "Best poet of the grove" (Thomson), "Sweet poet of the woods" (Mrs. Charlotte Smith), "Dryad of the trees" (Keats), "Sappho of the dell" (Hood); but the foregoing list of simple adjectives (which doubtless could be greatly increased by a more extended poetical reading) sufficiently demonstrates the popularity of the nightingale as a poetical embellishment, and would, perhaps, tend to prove that a greater diversity of epithets have been bestowed upon the nightingale than have been given to any other song-bird.

Cuthbert Bede, B.A.

* Chaucer (*Troilus and Creseide*) imagines the nightingale to "stint" at the beginning of its song, and to be frightened at the least noise.

† This, and the epithets of "sole-sitting" and "unseen," refer to the nightingale's love of solitary secluision.

‡ "He slep no more than doth the nightingale."
Chaucer, *Cant. Fil.*

ON A PASSAGE IN OROSIUS.

In King Alfred's version of Orosius, book ii. chap. iv. p. 68., Barrington, we have an account of an unsuccessful attempt made by one of Cyrus the Great's officers to swim across a river "mid twam tyncenum," with two *tynkens*. What was a *tyncen?* That was the question nearly a hundred years ago, when Barrington was working out his translation; and the only answer to be found then was contained in the great dictionary published by Lye and Manning, but is not found now in Dr. Bosworth's second edition of his Dictionary: "Tynce, *a tench*."

How the Persian nobleman was to be supported by two little fishes, which were more likely to land their passenger at the bottom of the river than on the opposite bank, we are left to guess. But, before we proceed with the experiment, let us see that we have got the fishes. That tench was in the Gyndis we have no authority for denying; but, if its Anglian or Saxon name was such as the dictionary exhibits, we have no trace of it

in the text of Alfred; for under no form of declension, acknowledged in grammar, will *tynce* ever give *tyncenum*. We have no need, then, to spend time in calculating the chance of success, when we have not the means of making the experiment.

As either *tync* or *tynce* would give *tyncum*, not *tyncenum*, the latter must come out of *tyncen* (query, *tynkin* or *tunkin*, a little tun, a barrel, or a cask?). Such was the form in which the question presented itself to my mind, upon my first examination of the passage three or four years ago, but which was given up without sufficient investigation, owing to an impression that if such had been the meaning, it was so simple and obvious that nobody could have missed it.

An emergency, which I need not explain here, has within these few days recalled my attention to the subject; and I have no reason to be ashamed, or to make a secret, of the result.

Tyncen, the diminutive of *tunne*, is not only a genuine Anglo-Saxon word, but the type of a class, of whose existence in that language no Saxonist, I may say no Teutonist, not even the perspicacious and indefatigable Jacob Grimm himself, seems to be aware. The word is exactly analogous to Ger. *tönnchen*, from *tonne*, and proves three things: — 1. That our ancestors formed diminutives in *cen*, as well as their neighbours in *ken*, *kin*, *chen*; 2. That the radical vowel was modified: for *y* is the *umlaut* of *u*; 3. That these properties of the dialect were known to Alfred the Great when he added this curious statement to the narrative of Orosius. E. Thomson.

NOTES ON SEVERAL MISUNDERSTOOD WORDS.

(*Continued from* p. 376.)

Imperseverant, undiscerning. This word I have never met with but twice, — in Shakspeare's *Cymbeline*, with the sense above given; and in Bishop Andrewes' Sermon preached before Queen Elizabeth at Hampton Court, A.D. 1594, in the sense of unenduring:

"For the Sodomites are an example of impenitent wilful sinners; and Lot's wife of *imperseverant* and relapsing righteous persons." — *Library of Ang.-Cath. Theology*, vol. ii. p. 62.

Perseverant, discerning, and *persevers*, discerns, occur respectively at pp. 43. and 92. of Hawes's *Pastime of Pleasure* (Percy Society's edition). The noun substantive *perseverance* = discernment is as common a word as any of the like length in the English language. To omit the examples that might be cited out of Hawes's *Pastime of Pleasure*, I will adduce a dozen other instances; and if those should not *be enough* to justify my assertion, I will undertake to heap together two dozen more. Mr. Dyce, in his *Critique of Knight and Collier's Shakspeare*, rightly explains the meaning of the word in *Cymbeline*; and quotes an example of *perseverance* from *The Widow*, to which the reader is referred. Mr. Dyce had, however, previously corrupted a passage in his edition of Rob. Greene's *Dramatic Works*, by substituting "perceivance" for *perseverance*, the word in the original quarto of the *Pinner of Wakefield*, vol. ii. p. 184.:

"Why this is wondrous, being blind of sight,
His deep *perseuerance* should be such to know us."

I subjoin the promised dozen:

"For his dyet he was verie temperate, and a great enemie of excesse and surfetting; and so carelesse of delicates, as though he had had no *perseuerance* in the tast of meates," &c. — "The Life of Ariosto," Sir John Harington's Translation of *Orlando Furioso*, p. 418.

"In regarde whereof they are tyed vnto these duties: First by a prudent, diligent, and faithfull care to obserue by what things the state may be most benefited; and to haue *perseuerance* where such marchandize that the state most vseth and desireth may be had with greatest ease," &c. — *The Trauailer*, by Thomas Palmer: London, 1606.

"There are certain kinds of frogs in Egypt, about the floud of Nilus, that have this *percewerance*, that when by chance they happen to come where a fish called Varus is, which is great a murtherer and spoiler of frogs, they use to bear in their mouths overthwart a long reed, which groweth about the banks of Nile; and as this fish doth gape, thinking to feed upon the frog, the reed is so long that by no means he can swallow the frog; and so they save their lives."—"The Pilgrimage of Kings and Princes," chap. xliii. p. 294. of Lloyd's *Marrow of History*, corrected and revised by R. C., Master of Arts: London, 1653.

"This fashion of countinge the monthe endured to the cccl yere of the citie, and was kepte secrete among the byshops of theyr religion tyl the time that C. Flauius, P. Sulpitius Auarrio, and P. Sempronius Sophuilongus, then beinge Consuls, against the mynde of the Senatours disclosed all their solemne feates, published thē in a table that euery man might haue *perseueraūce* of them." — *An Abridgemente of the Notable Worke of Polidore Vergile, &c.*, by Thomas Langley, fol. xlii.

"And some there be that thinke men toke occasion of God to make ymages, whiche wylling to shewe to the grosse wyttes of men some *perceiueraunce* of hymselfe, toke on him the shape of man, as Abraham sawe him and Jacob also." — *Id.*, fol. lxi.

In this passage, as in others presently to be alleged, "notification" seems to be the drift of the word.

"Of this vnreuerent religiō, Mahomete, a noble mañe, borne in Arabie, or, as some report, in Persie, was authour: and his father was an heathen idolater, and his mother an Ismaelite; wherfore she had more *perceuerance* of the Hebrues law." — *Id.*, fol. cxlii.

"Where all feelyng and *perseuerāce* of euill is awaie, nothyng there is euill or found a misse. As if a manne

be fallen into a sound slepe, he feleth not the hardenesse or other incommoditie of his cabon or couche." — "The Saiynges of Publius, No. 58.," *The Precepts of Cato, &c., with Erasmus Annotations:* London, 1550.

"Wherfore both Philip and Alexander (if y^e^ dead haue anie *perceuerance*) woulde not that the rootes (rooters) out of them and theyre issue, but rather that the punnishers of those traitors, should enioye the kingdom of Macedone."—"The XVI Booke of Justine," fol. 86., Golding's Translation of the *Abridgement of the Historyes of Trojus Pompeius:* London, 1578.

"And morouer bycause his setting of vs here in this world is to aduaunce vs aloft, that is, to witte to the heauenly life, whereof he giueth vs some *perceyuerance* and feeling afore hande."—Io. Calvin. "Sermon XLI., on the Tenth Chap. of Job," p. 209., Golding's Translation: London, 1574.

"And so farre are wee off from being able to atteine to such knowledge through our owne power, that we flee it as much as is possible, and blindfold our own eyes, to the intent we might put away all *perceyuerance* and feeling of God's judgement from vs." — *Id.*, "Sermon XLII.," p. 218.

"For (as I haue touched already) God of his goodnesse doth not vtterly barre vs from hauing any *perceyuerance* at all of his wisdome: but it behoueth vs to keepe measure." — *Id.*, "Sermon XLIII.," p. 219.

I shall not cite any more from Golding, but simply observe that the word occurs again and again in his translations. The remaining three examples exhibit the noun in a somewhat different sense, viz. "notification," or "means of discerning:"

"The time most apt in all the yeare, and affoording greatest *perseuerance* for the finding out of the heads of wells and fountaines, are the moneths of August or September."— *The First Booke of the Countrie Farme*, p. 8., by Stevens and Liebault, translated by Svrflet, and edited by G. Markham: London, 1616.

"He may also gather some *perceiuerance* by the other markes before specified; that is to say, by the prints of his foote vpon the grasse, by the carriages of his head, his dung, gate," &c. — *Id.*, booke vii. p. 685.

"And this lyfe to men is an high *perseveraunce*,
Or a lyght of faythe wherby they shall be saved."
"God's Promises," by John Bale; Dodsley's *Old Plays* (Collier's edition), vol. i. Part II. Act I.

By-the-bye, as a specimen of the value of this edition, take the following passage of this very play:

"O perfyght keye of David, and hygh scepture of the kyndred of Jacob; whych openest and no man *spereth*, that speakest and no man openeth."—Act VII. p. 40.

On the word *spereth* the commentator treats his reader to a note; in which he informs him that *spereth* means "asketh," and in proof of this cites one passage from Chaucer, and two from Douglas's *Virgil*. It might almost appear to be upbraiding the reader with stupidity to mention that *spereth* signifieth "bolteth, shutteth;" and that "speaketh" is a misprint for *spereth*. This verb was a favourite with Bale. One word more closes my budget for the present.

More, a root. Still in use in Gloucestershire, once of frequent occurrence. To the examples alleged by Richardson, in his *Dictionary*, add the following:

"I se it by ensaunple
In somer tyme on trowes;
Ther some bowes ben leved,
And some bereth none,
There is a meschief in the *more*
Of swiche manere bowes."
The Vision of Piers Ploughman, edited by Thomas Wright, vol. ii. p. 300.

At p. 302. you find the sentiment in Latin:

"Sicut cum videris arborem pallidam et marcidam, intelligis quod *vitium habet in radice*"—"a meschief in the *more*."

The Glossary of the editor is silent.

"It is a ful trie tree, quod he,
Trewely to telle;
Mercy is the *more* therof,
The myddul stok is ruthe;
The leves ben lele wordes,
The lawe of holy chirche;
The blosmes beth buxom speche,
And benigne lokynge;
Pacience hatte the pure tree," &c.
Id., vol. ii. p. 330.

"It groweth in a gardyn, quod he,
That God made hymselve,
Amyddes mannes body,
The *more* is of that stokke,
Herte highte the herber,
That it inne groweth."
Id., vol. ii. p. 331.

There should not be any comma, or other stop, at body, because the sense is—"The root of that stock is amid man's body."

Mr. Wright's Glossary refers to these last two instances as follows:

"*More* (A.-S.) 330, 331., the main or larger part, body (?)"

At p. 334. we meet with the word again:

"On o *more* thei growed."

And again, at p. 416.:

"And bite a-two the *mores*."

May I, in passing, venture to inquire of the editor on what authority he explains *waselede* (p. 476.) to be "the pret. of *waselen* (A.-S.) to become dirty, dirty oneself?"

"This Troilus withouten rede or lore,
As man that hath his joies eke forlore,
Was waiting on his lady evermore,
As she that was sothfast croppe and *more*,
Of all his lust or joyes here tofore."
Chaucer's *Troilus and Creseide*, b. v.

Afterwards, in the same book, a few stanzas further on, he joins "crop" and "root" together.

"Last of all, if these thinges auayle not the cure, I do commend and allow above all the rest, that you take the iuyce of Celendine rootes, making them cleane from the earth that doth vse to hang to the *moores*."—*The Booke of Falconrie*, by George Turbervile, 1611, p. 236.

"Chiefely, if the *moare* of vertue be not cropped, but dayly rooted deepelyer."—*The Fyrste Booke of the Nobles or of Nobilitye*, translated from Laurence Humfrey.

The next and last example from the "Second Booke" of this interesting little volume I will quote more at large:

"Aristotle mencioneth in his Politikes an horrible othe vsed in certaine states, consistinge of the regimente of fewe nobles, in maner thus: I will hate the people, and to my power persecute them. Which is the *croppe* and *more* of al sedition. Yet too much practised in oure liues. But what cause is there why a noble man should eyther despise the people? or hate them? or wrong them? What? know they not, no tiranny maye bee trusty? Nor how yll gardē of cōtinuance, feare is? Further, no more may nobilitie misse the people, then in man's body, the heade, the hande. For of trueth, the common people are the handes of the nobles, sith them selues bee handlesse. They labour and sweate for them, with tillinge, saylinge, running, toylinge: by sea, by lād, with hāds, w^t feete, serue them. So as w'oute theyr seruice, they nor eate, nor drink, nor are clothed, no nor liue. We reade in y^e taleteller Esope, a doue was saued by the helpe of an ant. A lyon escaped by the benefit of a mowse. We rede agayne, that euen ants haue theyr choler. And not altogether quite, the egle angered the bytle bee."

The reader will notice in this citation another instance of the verb *miss*, to dispense with. I have now done for the present; but should the collation of sundry passages, to illustrate the meaning of a word, appear as agreeable to the laws of a sound philology, as conducive to the integrity of our ancient writers, and as instructive to the public as brainspun emendations, whether of a remote or modern date, which now-a-days are pouring in like a flood—to corrupt long recognised readings in our idolised poet Shakspeare, in order to make his phraseology square with the language of the times and his readers' capacities—I will not decline to continue endeavours such as the present essay exhibits with a view to stem and roll back the tide. W. R. Arrowsmith.

Broad Heath, Presteign, Herefordshire.

A WORK ON THE MACROCOSM.

I intended to have contributed a series of papers to "N. & Q." on the brute creation, on plants and flowers, &c.; and in a Note on the latter subject I promised to follow it up. However, as circumstances have changed my intentions, I think it may be well to mention that I have in hand a work on Macrocosm, or World of Nature around us, which shall be published in three separate parts or volumes. The first shall be devoted to the Brute Creation; the second shall be an Herbal, with a Calendar of dedicated Flowers prefixed; the third shall contain Chapters on the Mineral Kingdom: in the last I shall treat of the symbolism of stones, and the superstitions respecting them. I purpose in each case, as far as possible, to go to the fountain-head, and shall give copious extracts from such writers as St. Ildefonso of Toledo, St. Isidore of Seville, Vincent of Beauvais, St. Basil, Origen, Epiphanius, and the Christian Fathers.

As the work I have sketched out for myself will require time to mature, I shall publish very shortly a small volume, containing a breviary of the former, which will give some idea of the manner in which I shall treat the proposed subject.

Many correspondents of "N. & Q." have evinced great interest in the line I intend to enter upon. (See Vol. i., pp. 173. 457.; Vol. iv., p. 175.; Vol. vi., pp. 101. 272. 462. 518.) Their Queries have produced no satisfactory result. I myself made a Query in my "Chapter on Flowers," some months ago, respecting Catholic floral directories, and two works in particular, about which I was most anxious, and which were quoted in *The Catholic Florist*, London, 1851, and I have received no answer. Mr. Oakley, indeed, wrote to me to say that he "only edited it, and wrote a preface," and that he forwarded my Query "to the compiler:" the latter personage, however, has not favoured me with a reply.

In spite of all these discouragements, I have taken the step of bringing my contemplated work before the readers of "N. & Q.," and I shall gratefully acknowledge any communications relative to legends, folk-lore, superstitions, symbolism, &c. bearing on the subjects proposed. As I intend inserting a bibliographical list of the chief works which come under the scope of each volume, I might receive much valuable assistance on this point, especially as regards Oriental and other foreign books, which might escape my researches. As regards the brute creation, I have gotten, with the kind assistance of the editor of "N. & Q.," Hildrop's famous reply to Father Bougeant; and I have sent to Germany for Dr. Kraus's recent work on the subject.

Eirionnach.

DR. SOUTH'S LATIN TRACT AGAINST SHERLOCK.

None of South's compositions are more striking or characteristic than his two English tracts against Sherlock, his *Animadversions on Sherlock's*

Vindication of the Trinity, 1693–94, 4to., and his *Tritheism charged on Sherlock's new Notion of the Trinity*, 1694, 4to. For caustic wit and tremendous power of vituperation, I scarcely know any controversial works which surpass, or even equal them. South looked upon Sherlock with profound scorn as a Sciolist, and hated him most cordially as a heretic and a political renegade. He accordingly gives him no quarter, and seems determined to draw blood at every stroke. Mrs. Sherlock is of course not forgotten, and one of the happiest passages in the *Tritheism charged* is the well-known humorous illustration of Socrates and Xantippe, p. 129. It is somewhat curious that, notwithstanding these two works of South have attracted so much notice, it seems to be quite unknown that he also published a Latin tract against Sherlock, in further continuation of the controversy, in which the attack is carried on with equal severity. The title of the tract in question is, *Decreti Oxoniensis Vindicatio in Tribus ad Modestum ejusdem examinatorem modestioribus Epistolis a Theologo Transmarino*. Excusa Anno Domini 1696, 4to., pp. 92. The tract, of which I have a copy, is anonymous, but it is ascribed to South in the following passages in *The Agreement of the Unitarians with the Catholic Church*, part i. 1697, 4to., which is included in vol. v. of the 4to. *Unitarian Tracts*, and evidently written by one who had full information on the subject. His expressions (p. 62.) are—"Dr. South, in his Latin Letters, under the name of a Transmarine Divine;" and a little further on, "Dr. South, in two (English) books by him written, and in three Latin letters, excepts against this (Sherlock's) explication of the Trinity." In confirmation of this ascription, I may observe that the Latin tract is contained in an extensive collection of the tracts in the Trinitarian Controversy formed by Dr. John Wallis, which I possess, and in which he has written the names of the authors of the various anonymous pieces. He took, as is well known, a leading part in the controversy, and published himself an anonymous pamphlet (not noticed by his biographers), also in defence of Oxford decrees. On the title-page of the Latin tract he has written "By Dr. South." I have likewise another copy in a volume which belonged to Stephen Nye, one of the ablest writers in the controversy, and who ascribes it in the list of contents in the fly-leaf, in his handwriting, to Dr. South. These grounds would appear to be sufficient to authorise our including this tract in the list of South's works, though, from the internal evidence of the tract itself alone, I should scarcely have felt justified in ascribing it to him.

Jas. Crossley.

SHAKSPEARE CORRESPONDENCE.

Parallel Passages.—

"You leaden messengers,
That ride upon the violent wings of fire,
Fly with false aim; *move* the *still-piecing* air,
That sings with piercing,—do not touch my lord!"
All's Well that Ends Well, Act III. Sc. 2.

"the elements,
Of whom your swords are tempered, may as well
Wound the loud winds, or with bemock'd at stabs
Kill the *still-closing* waters, as diminish
One dowle that's in my plume."
The Tempest, Act III. Sc. 3.

There can be little doubt that the clever corrector of Mr. Collier's folio had the last of these passages in view when he altered the word *move* of the first, into *wound* of the second: but in this instance he overshot the mark, in not perceiving the nice and subtle distinction which exists between them. The first implies possibility: the second impossibility.

In the second, the mention of, to "wound the loud wind, or kill the still-closing water," is to set forth the absurdness of the attempt; but in the first passage there is a direct injunction to a possible act: "Fly with false aim, move the still-piecing air." To say "*wound* the still-piecing air" would be to direct to be done, in one passage, that which the other passage declares to be absurd to expect!

If it were necessary to disturb *move* at all, the word *cleave* would be, all to nothing, a better substitution than *wound*.

Whether the annotating of Mr. Collier's folio be a real or a pseudo-antique, it is impossible to deny that its executor must have been a clever, as he was certainly *a slashing* hitter. It cannot, therefore, be wondered that he should sometimes reach the mark: but that these corrections should be received with that blind and superstitious faith, so strangely exacted for them, can scarcely be expected. Indeed, it is to be regretted that they have been introduced to the public with such an uncompromising claim to authority; as the natural repugnance against *enforced* opinion may endanger the success of the few suggestive emendations, to be found amongst them, which are really new and valuable.

A. E. B.

Leeds.

P.S.—With reference to the above Note, which, although not before printed, has been for some time in the Editor's hands, I have observed in a Dublin paper of Saturday, April 9th, a very singular coincidence; viz. the recurrence of the self-same misprint corrected by Malone, but retained by Messrs. Collier and Knight in their respective editions of Shakspeare. Had the parallel expressions *still-closing*, *still-piecing*, which I have compared in the above paper, been noticed by these

editors, they would no more have hesitated in accepting Malone's correction than they would object to the same correction in the misprint I am about to point out; viz.:

"Two planks were pointed out by the witnesses, viz. one with a knot in it, and another which was piered with strips of wood," &c.—*Saunders's Newsletter*, April 9th, 3rd page, 1st col.

The Passage in "King Henry VIII.," Act III. Sc. 2. (Vol. vii., pp. 5. 111. 183.).—Is an old Shakspearian to talk rashly in "N. & Q." without being called to account? "If 'we can,'" says Mr. Singer, "'by no means part with *have*,' we must interpolate *been* after it, to make it any way intelligible, to the marring of the verse." Now, besides the passage in the same scene—

—— "my loyalty,
Which ever has, and ever shall be growing,"

pointed out by your Leeds correspondent, there is another equally in point in *All's Well that Ends Well*, Act II. Sc. 5., which, being in prose, settles the question as to whether the omission of the past participle after the auxiliary was customary in Shakspeare's time. It is Lafeu's farewell to Parolles:

"Farewell, Monsieur: I have spoken better of you, than you have or will deserve at my hand; but we must do good against evil."

Either this is "unintelligible," and "we must interpolate" *deserved*, or (the only possible alternative) all three passages are free from Mr. Singer's objection. C. Mansfield Ingleby.

Birmingham.

On a Passage in "Macbeth."—Macbeth (Act I. Sc. 7.) says:

"I have no spur
To prick the sides of my intent, but only
Vaulting ambition, which o'erleaps itself,
And falls on the other."

Should not the third line be—

"Vaulting ambition, which o'erleaps *its sell!*"

Sell is saddle (Latin, *sella;* French, *selle*), and is used by Spenser in this sense.

"O'erleaping *itself*" is manifest nonsense; whereas the whole passage has evident reference to horsemanship; and to "vault" is "to carry one's body cleverly over anything of a considerable height, resting one hand upon the thing itself,"—exactly the manner in which some persons mount a horse, resting one hand on the pommel of the saddle.

It would then be perfectly intelligible, thus—

"Vaulting ambition, which o'erleaps its saddle (sell),
And falls on the other (side of the horse)."

Does Mr. Collier's "New Text," or any other old copy, prove this? S. Singleton.

Greenwich.

Minor Notes.

Robert Weston.—I copy the following from a letter of R. L. Kingston to Dr. Ducarel in Nichols's *Literary History*, vol. iii. p. 629.:

"Robert Weston was Lord of the Manor of Kilmington in Devon, and divided his estate among four daughters, reserving to the eldest son the royalties of his courts. In his will or deed of settlement is this clause:—'That the Abbot of Newnhams, near Axminster, had nothing to do in the highway any further than to his land of Studhays, and that he should stand without the court gate of his land of Studhays, and take his right ear in his left hand, and put his right arm next to his body under his left across, and so cast his reap-hook from him; and so far he shall come."

Balliolensis.

Sonnet on the Rev. Joseph Blanco White.—Some years ago, I copied the following sonnet from a newspaper. Can you say where it first made its appearance? After the annexed testimony of Coleridge, it is needless to say anything in its praise.

"Sonnet on the Rev. Joseph Blanco White.

Mysterious Night! When our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus, with the host of heaven, came,
And lo! Creation widen'd in man's view.

Who could have thought such darkness lay conceal'd
Within thy beams, O Sun! Or who could find,
Whilst fly, and leaf, and insect, stood reveal'd,
That to such countless orbs thou mad'st us blind?
Why do we then shun death with anxious strife?
If light can thus deceive—wherefore not life?"

Coleridge is said to have pronounced this "The finest and most grandly conceived in our language; at least, it is only in Milton's and in Wordsworth's sonnets that I recollect any rival." Balliolensis.

English and American Booksellers.—It is rather curious to note, that whilst English booksellers are emulously vying with one another to publish editions of *Uncle Toms*, *Queechys*, *Wide Wide Worlds*, &c., they neglect to issue English works which the superior shrewdness of Uncle Sam deems worthy of reprinting. Southey's *Chronicle of the Cid*, which was published by Longman in 1808, and not since printed in England, was brought out in a very handsome octavo form at Lowell, U. S., in 1846. And this, the "first American edition," as it is called on the title-page, can be readily procured from the booksellers in London; whereas the English original is not to be met with. In like manner, Macaulay's *Essays* were collected and published first in America; and so with Praed's *Poems*, and many others.

Uncle Sam has lately announced collections of Dr. Maginn's and De Quincey's scattered Essays, for which we owe him our most grateful acknowledgments. J. M. B.

Tunbridge Wells.

Odd Mistake.—

"One of the houses on Mount Ephraim formerly belonged to *Judge Jeffries*, a man who has rendered his name infamous in the annals of history *by the cruelty and injustice he manifested in presiding at the trial of King Charles I.*"—*Descriptive Sketches of Tunbridge Wells*, by John Britton, F.S.A., p. 59.

Voilà comment on fait l'histoire!

J. M. B.

Tunbridge Wells.

Thomas Shakspeare.—In the year 1597 there resided in Lutterworth in Leicestershire, only distant from Stratford-upon-Avon, the birth-town of Shakspeare, a very few miles, one *Thomas Shakspeare*, who appears to have been employed by William Glover, of Hillendon in Northamptonshire, gentleman, as his agent to receive for him and give an acquittance for a considerable sum of money.

Having regard to the age in which this Thomas Shakspeare lived, coupled with his place of residence, is it not probable he was a relative of the great Bard? Charlecote.

Early Winters.—I heard it mentioned, when in St. Petersburg very lately, that they have never had so early a commencement of winter as this last year since the French were at Moscow.

I find in accounts of the war, that the winter *commenced* then (1812) on November 7, N. S., with deep snow. Last year (1852) it commenced at St. Petersburg on October 16, N. S., as noted in my diary, with snow, which has remained on the ground ever since, accompanied at times with *very* severe frost.

Query: Can November 7, N. S., be the correct date? If it is, this last winter's commencement must be unprecedented; as I have always heard it remarked, that the winter began unusually early the year the French were at Moscow.

I may mention as a note, that by the last accounts from Russia, they say the ice in the Gulf of Finland was four and a half feet thick. J. S. A.

Old Broad Street.

Queries.

SATIRICAL PLAYING CARDS.

I have lately been much interested in a pack of cards, complete (fifty-two) in their number and suits, engraved in the time of the Commonwealth at the Hague, and representing the chief personages and the principal events of that period. I have been able, by reference to historical authorities, and, in particular, to the Ballads and Broadsides in the British Museum, forming the collection presented to the nation by George III., to explain the whole pack, with the exception of two. These are "Parry, Father and Sonne," and "Simonias slandering the High Priest, to get his Place." The former simply represents two figures, without any thing to offer a clue to any event; the latter gives the representation of six Puritans, forming an assembly, who are being addressed by one of the body. I cannot find any notice of Simonias, or to whom such a name has been applied, in any of the Commonwealth tracts with which I am acquainted. Probably some of your readers can help me in this matter. Of these cards I can find no notice: they are not mentioned by Singer, and appear to have escaped the indefatigable research of Mr. Chatto. They were purchased at the Hague, more than thirty years since, for thirty-three guineas, and are exceedingly curious: indeed they form a bundle of Commonwealth tracts. All the principal persons of the time figure in some characteristic representation, and the private scandal is also recognised in them. Thus, Oliver is to be found under a strong conflict with Lady Lambert; Sir Harry Mildmay solicits a citizen's wife, for which his own corrects him; and he is also being beaten by a footboy,—which event is alluded to in Butler's *Posthumous Works*. General Lambert, of whom your pages have given some interesting information, is represented as "The Knight of the Golden Tulip," evidently in reference to his withdrawal with a pension to Holland, where he is known to have ardently cultivated flowers, and to have drawn them in a very superior manner. I hope this communication may enable me to complete my account of these cards, the explanation of which may probably throw light upon some of the stirring events of that extraordinary period of our history. T. J. Pettigrew.

Saville Row.

MOVABLE METAL TYPES ANNO 1435.

A vellum MS. has lately come into my possession, containing the Service for the Dead, Prayers, &c., with the tones for chanting, &c., in Latin, written for a German Order, apparently about the year 1430.

This tome, which is in small 4to., is very remarkable and valuable on account of the binding. This is red leather, stamped with double lines forming lozenges, and powdered with additional stamps, Or, a lion, a fleur-de-lys, an eagle, and a star. The whole is on the plain leather, without any gilding.

But in addition hereto, a full inscription runs along each back, at top and bottom and each side, stamped with *movable metal types* applied by hand,

without gold, as is done by the bookbinder to this day in blind stamping.

The legend on the first back is as follows:

At top.—"DIEZ . PUCHLEĪ
Continued to the right.—IST . S. . MARGRETEN .
At the bottom.—SCHUEST . ABT . ZU .
Continued to the left.—S. . KATHEREĪ . ZU . MUR."

That is,—

"Diez puchlein ist schwester Margreten, schuest abtisse zu Sankt Katherein zu Mur."

The legend on the last back is,—

At top.—"NACH . CRIST .
Continued to the right.—GEPURT . MCCCCXXXV .
At bottom.—UVART . GEPUN
Continued to the left.—DĒ . DIEZ . PUCH . . . . K."

That is,—

"Nach Crist gepurt MCCCCXXXV uvart gepunden diez puch . . . k."

The whole inscription will therefore be, in English,—

THIS BOOKLET
IS SISTER MARGARET'S,
SISTER-ABBESS AT
SAINT CATHERINE'S AT MUR.

AFTER CHRIST'S
BIRTH, 1435,
WAS BOUN-
DEN THIS BOOK . . . . K.

A letter or two is illegible, from the injury made by the clasp, before the last K. Both the clasps are torn away, perhaps from their having been of some precious metal. Has this K anything to do with Köster?

Can any particulars be given of the abbess, monastery, and town mentioned?

Is any other specimen of movable *metal* types known of so early a date? GEORGE STEPHENS.

Copenhagen.

PORTRAITS AT BRICKWALL HOUSE.

Among the pictures at Brickwall House, Northiam, Sussex, are the following portraits by artists whose names are not mentioned either in Bryan, or Pilkington, or Horace Walpole's notices of painters. I shall be thankful for any information respecting them.

1. A full-length portrait in oils (small size) on canvas (29 inches by 24) of a gentleman seated, dressed in a handsome loose gown, red slippers, and on his head a handsome, but very peculiar velvet cap; on the ground, near him, a squirrel; and on a table by his side, a ground plan of some fortification. "John Sommer *pinxit*, 1700."

N. B.—The late Capt. Marryatt, and subsequently another gentleman, guessed it to be a portrait of Wortley Montague from the peculiar dress; but the fortification would seem to indicate a military personage. The picture is well painted.

2. A half-length portrait in oils (small size) on canvas (20½ inches by 17), of an old lady seated; a landscape in the background. A highly finished and excellent picture; the lace in her cap is most elaborate. "T. Vander Wilt, 1701."

N. B.—I conclude this is the artist's name, though possibly it may be the subject's.

3. A pair of portraits (Kit Kat size), of John Knight of Slapton, Northamptonshire, aged seventy-two; and Catherine his wife, aged thirty-seven. "Lucas Whittonus *pinxit*, 1736."

N. B.—Inferior portraits by some provincial artist. I conclude Lucas is the surname, and Whittonus indicates his locality; if so, what place?

Whilst on this subject, I would add another Query respecting a picture in this house: a very highly finished portrait (small size) by Terburgh, of a gentleman standing, in black gown, long brown wig, and a book on a table by him. "Andries de Græff. Obiit lxxiii., MDCLXXIIII."

Can you tell me anything about this old gentleman? T. F.

Minor Queries.

Christian Names.—Can any of your correspondents inform me when it became a common practice to have more than one Christian name? Lord Coke says (*Co. Litt.* 3 *a*):

"And regularly it is requisite that the purchaser be named by the name of baptism and his surname, and that special heed be taken to the name of baptism; *for that a man cannot have two names of baptism as he may have divers surnames.*"

And further on he says:

"If a man be baptized by the name of Thomas, and after, at his confirmation by the bishop, he is named John, he may purchase by the name of his confirmation. . . . . And this doth agree with our ancient books, where it is holden that a man may have divers names at divers times, *but not divers Christian names.*"

It appears, then, that during the first half of the seventeenth century a man could not have two Christian names.

Also, at what period did the custom arise of using as Christian names words which are properly surnames? ERICAS.

Lake of Geneva.—The chronicler Marius (in the second volume of *Dom Bouquet*) mentions that, in the reign of the sons of Clotaire, an earthquake or landslip, in the valley of the Upper Rhone, enlarged the Lemannus, or Genevese Lake, by thirty miles of length and twenty of breadth, destroying towns and villages. Montfaucon, in his *Monumens de la*

Monarchie, i. p. 63., states that the Lake of Geneva was formed on this occasion: absurdly, unless he means that upon this occasion its limits were extended to Geneva, having previously terminated further east. What vestiges of this catastrophe are now perceptible? A. N.

Clerical Portrait. — May I request the assistance of "N. & Q." in discovering the name of a reverend person whose portrait I have recently met with in my parish? The individual from whom I procured it could give me no other history of it, but that he had bought it at the sale of the effects of a respectable pawnbroker in the village many years ago.

Afterwards I learned from another resident in the parish that he well remembered visiting the shop of the same broker, in company with another gentleman still living, when this identical portrait was the subject of conversation, and the broker went into his private room and brought out a book, conceived to be a magazine, from which he read a description of the person of whom this was the portrait, to the following effect, viz., "That he was born of obscure parentage in the parish of Glemham, Suffolk; that he was sent to school, and afterwards became a great man and a dignitary of the church, if not a bishop; and became so wealthy that he gave a large sum for the repairs of Norwich Cathedral."

These are the only particulars which I have yet ascertained as to the portrait, for neither of the gentlemen who were present at this transaction with the broker, though they agree in the circumstances which I have above narrated, can remember *the name* of my great unknown.

I look, however, with confidence to the wide range of your correspondents, and hope to receive some clue which may guide me to the wished-for discovery.

The portrait is an oil painting, a fine full florid face, with a long wig of black curly hair resting on the shoulders, gown and band, date probably from Queen Anne to George II. J. T. A.

Arms: Batile-axe. — With some quarterings of Welsh arms in Bisham (Marlow) of Hobey, is one of three battle-axes. The same appear near Denbigh, supposed taken in with a L. R. from Vaughan. Query, What family or families bore three battle-axes? A. C.

Bullinger's Sermons. — Will some of your correspondents kindly give me some information regarding a volume of sermons by Henry Bullinger, which I have reason to believe is of rather rare occurrence? It is *Festorum dierum Domini et Servatoris nostri Jesu Christi Sermones Ecclesiastici: Heinrycho Bullingero, Authore.* There is a vignette, short preface (on title-page), with a Scripture motto, Matt. xvii. Date is, "Tiguri apud Christoph. Froschoverum a. MDLVIII." I believe there is a copy in the University Library, Cambridge. Enivri.

Monkstown, Dublin.

Gibbon's Library. — Matthews, in his *Diary of an Invalid*, says, when visiting Gibbon's house at Lausanne, "His library still remains; but it is buried and lost to the world. It is the property of Mr. Beckford, and lies locked up in an uninhabited house at Lausanne" (1st edit. 1820, p. 319.). This was written about 1817. Was the library ever transferred to Fonthill or to Bath, or does it still remain at Lausanne? J. H. M.

Dr. Timothy Bright. — Can any of your correspondents inform me whether this gentleman, author of a *Treatise on Melancholy*, an edition of Fox's *Martyrs*, &c., was an ancestor of the Rev. Henry Bright, prebend of Worcester Cathedral, and instructor of Samuel Butler, author of *Hudibras?* H. A. B.

Townley MSS. — I request to know, where are the Townley MSS.?* They are quoted by Nicolas in the Scrope and Grosvenor Rolls? Also, where are the MSS. often referred to in the *History of the House of Yvery* as then penes the Earl of Egmont; and also a folio of Pedigrees by Camden Russet? H. T. Ellacombe.

Order of St. John of Jerusalem. — 1. Who were the members of the British Language of St. John of Jerusalem, when Elizabeth took away their property?

2. What members of the British Language were present when, in 1546, the English commander Upton attacked and defeated the famous Corsair Dragut at Tarschien in Malta? Also, what members of it were present when the Chevalier Repton, Grand Prior of England in 1551, was killed, after signally defeating the Turks in another attack which they made on the island?

3. What became of the records of the Language?

N.B. — Some of them, belonging to the Irish branch of it, were lately bought of a Jew by a private gentleman in the Grand Duchy of Baden. They are supposed to have been deposited for security at Heidersheim near Fribourg, which was the chief seat of the German Language of the Order. R. L. P.

Wartensee, Lake of Constance.

Consecrated Roses, Swords, &c. — Where will any account be found of the origin of the custom, which has long prevailed at Rome, of the Pope's blessing, on the eve of certain festivals, roses and

[* For a notice of the Townley MSS., see "N. & Q.," Vol. iv., p. 103.]

other articles, and which were afterwards frequently presented to sovereigns and potentates as tokens of friendship and amity? G.

West, Kipling, and Millbourne.—In 1752 there was a firm of West and Kipling in Holborn: the Christian name of West was Thomas; and there is reason to believe that he had two sons, Francis and Thomas. A George Millbourne, Esq., of Spring Gardens, married a cousin of Thomas West, the partner of Kipling: these facts are referred to in the will of a lady proved A.D. 1764. Can any reader of "N. & Q." furnish me with materials or references from which I may gather information of these families of West and Millbourne? The smallest contribution will be thankfully received by F. S.

Font Inscriptions.—I would request the favour of any such of ancient date. A collection of them would be interesting. I can give three.

At Lullington, Somerset, on a Norman font, in characters of that date:

"In hoc Fontu sacro pereunt delicta lavacro."

At Bourn, Lincoln:

"Sup̄ ome nom̄ Ī Ꝑ Ꝯ est nom̄ qde."

At Melton Mowbray:

"Sancta Trinitas misere nobis."

H. T. Ellacombe.

Welsh Genealogical Queries.—Can John ap William ap John (Vol. vii., p. 292.), or some other reader, enlighten me as to who the following personages were, or where a pedigree of them is to be found:

1. Gwladys, da. of Ithel ap Rhys ap Morgan, of Ewias ap Morgan Hîr ap Testyn ap Gwrgant, of 4th royal tribe, who ma. Madog ap Griffith.—Burke's *Landed Gentry*, "Hughes of Gwerclas."

2. Beatrix, da. of Eignion ap David ap Myles ap Griffith ap Owen, lord of Bromfield; and Honet ap Jago ap Ydwall, prince of Wales, who ma. William Belward, baron of Malpas.

3. Gwernwy, cousin of Bleddyn ap Cynfyn, called prince of the 14th royal tribe, whose grandda. Hunydd ma. Meredith ap Bleddyn.—*V. Burke*, as above.

4. Gwentlian, wife of the above Gwernwy, da. of Rhys ap Morgan.

5. Griffin, son of Wenovewyn, whose da. ma. Fulke Fitzwarine, a baron, 1295—1314.—*V.* Burke's *Extinct Peerage.*

6. Gladys, da. of Rygwallon, prince of Wales, said by Sir Wm. Segar to be wife of Walter Fitz-Other, ancestor of Lords Windsor; and what authority is there for this match?—*V. Collins*, &c.

As these Queries are not of general interest, I inclose a stamped envelope for the answers.

E. H. Y.

The Butler and his Man William.—These mythological personages, the grotesque creation of Mr. Grosvenor Bedford's fertile imagination, are frequently referred to and dilated on in the letters addressed to him by Southey (*Life of Southey*, by his Son, vol. ii. p. 335., &c.), when urging Mr. Bedford to write a Pantagruelian romance on their lives and adventures, which however was never accomplished. What therefore is the meaning of the following paragraph, which appears at the conclusion of the review of volume ii. of Southey's *Life*, contained in the *Gent.'s Mag.* for April, 1850, p. 359.?

"We will only add, that with respect to the *Butler* mentioned at p. 335., the editor seems but imperfectly informed. His portrait, and that of his *man William*, are now hanging on the walls of our study. His Life is on our table. He himself has long since returned to the 'august abode' from which he came."

J. M. B.

Tunbridge Wells.

Longhi's Portraits of Guidiccioni.—The Count Alessandro Cappi of Ravenna is about to publish an elaborate life of his fellow-townsman *Luca Longhi*, with very copious illustrations from that painter's works.

He has ransacked Italy in vain for a portrait of Monsignor Giovanni Guidiccioni, President of Romagna, painted by Luca Longhi in 1540. This portrait possesses more than ordinary interest, since (to use the words of Armenini, author of *Veri Precetti della Pittura*) "fu predicato per maraviglioso in Roma da Michelangelo Buonarrotti." Count Cappi, supposing that the picture may have found its way to England, hopes by the publication of this notice to discover its whereabouts. Any correspondent who shall be kind enough to furnish him, through this journal, with the desired information, may be assured of his "più vera riconoscenza." W. G. C.

Sir George Carr.—Wanted, pedigree and arms, wife's name and family, of Sir George Carr, who was joint clerk of the council of Munster from 1620 to 1663, or thereabouts. Sir George had two sons at least, William and Thomas; William was alive in 1673. Whom did he marry, and what family had he? Y. S. M.

Dublin.

Dean Pratt.—Dr. Hessey will feel obliged to any reader of "N. & Q." who can answer the following questions.

At what College of what University did Dr. Samuel Pratt, Dean of Rochester, receive his education, and by whom was he ordained?

He was born in 1658, left Merchant Taylors' school (where he passed his early years) in 1677, and was created D.D. by royal mandate, at Cambridge, in 1697, but no college is attached to his

name in the list of Cambridge graduates. Still, if he was of neither university, it seems difficult to account for his having had the successive preferments of Chaplain to the Princess of Denmark, Almoner to the Duke of Gloucester, Clerk of the Closet to the Queen, and in 1706 Dean of Rochester. He died in 1728, aged seventy-one.

Merchant Taylors'.

Portrait of Franklin. — I have heard of a story to the effect that when Franklin left England, he presented a portrait of himself, by West, to Thurlow. I am exceedingly anxious to know if there is any foundation for this, as during the last week I saw in a shop near the chapel here, a portrait of the philosopher which I rather suspect to be the one alluded to. H. G. D.

Knightsbridge.

"*Enquiry into the State of the Union.*"—A book of much importance has fallen into my hands, entitled —

"An Enquiry into the State of the Union of Great Britain. The past and present State of the public Revenues. By the *Wednesday's* Club in *Friday Street.* London: printed for A. and W. Bell, at the Cross Keys, Cornhill; J. Watts, in Bow Street, Covent Garden: and sold by B. Barker and C. King, in Westminster Hall; W. Mears and J. Brown, without Temple Bar; and W. Taylor, in Paternoster Row. 1717."

Can any of your correspondents throw a light upon this *Wednesday's* Club, in Friday Street? Was it a real club or fictitious?

By so doing you would greatly oblige me, and afford important information to this office.

James A. Davies.

National Debt Office.

Minor Queries with Answers.

Bishop of Oxford in 1164. — Among the names of the bishops who signed the Constitutions of Clarendon I see "Bartholomeus Oxoniensis Episcopus." How is this signature accounted for? There are no other signatures of suffragan or inferior bishops attached. W. Fraser.

Tor-Mohun.

[Clearly a misprint for Bartholomeus *Exoniensis* Episcopus, the celebrated Bartholomew Iscanus, the opponent of Thomas à Becket. Our correspondent should have given the title of the work where he found the signatures, as they are not appended to the "Constitutions" in Matthew Paris, Spelman, or Wilkins.]

Roman Inscription found at Battle Bridge.—I shall be very much obliged if any one of your numerous readers or correspondents will be so kind as to furnish me with an authentic copy of the inscription on the Roman stone which in July 1842 was found at Battle Bridge, St. Pancras, and also state where the original stone is to be seen. The account of the discovery of the stone is mentioned in a paragraph which appeared in *The Times* newspaper of the 30th July, 1842, in the following manner:

"Antiquities discovered. — A Roman inscription has within these few days past been discovered at Battle Bridge, otherwise, by an absurd change of denomination, known as King's Cross, New Road, St. Pancras. This discovery appears fully to justify the conjectures of Stukeley and other antiquaries, that the great battle between the Britons under Boadicea and the Romans under Suetonius Paulinus took place at this spot. Faithful tradition, in the absence of all decisive evidence, still pointed to the place by the appellation of Battle Bridge. The inscription, which in parts is much obliterated, bears distinctly the letters 'leg. xx.' The writer of this notice has not yet had an opportunity personally to examine it, but speaks from the information of an antiquarian friend. The twentieth legion, it is well known, was one of the four which came into Britain in the reign of Claudius, and contributed to its subjugation: the vexillation of this legion was in the army of Suetonius Paulinus when he made that victorious stand in a fortified pass, with a forest in his rear, against the insurgent Britons. The position is sketched by Tacitus, and antiquaries well know that on the high ground above Battle Bridge there are vestiges of Roman works, and that the tract of land to the north was formerly a forest. The veracity of the following passage of Tacitus is therefore fully confirmed: — 'Deligitque locum artis faucibus, et a tergo sylva clausum; satis cognito, nihil hostium, nisi in fronte, et apertam planitiem esse, sine metu insidiarum.' He further tells us that the force of Suetonius was composed of 'Quartadecima legio cum *vexillariis vicessimariis* et e proximis auxiliares.'"

S. R.

[A sketch of this fragment of stone, discovered by Mr. E. B. Price, is given in the *Gentleman's Magazine* for August, 1842, p. 144.]

Blow-shoppes.—

"Wild bores, bulls, and falcons bredde there in times paste; now, for lakke of woodde, blow-shoppes decay there."—Leland's *Itin.*, Hearne's edit., vol. vii. p. 42.

What is the meaning of *blow-shoppe?* J. B.

[Leland appears to refer to blacksmiths' forges, which decayed for lack of wood.]

Bishop Hesketh (Vol. vii., p. 209.). — There is evidently an error in your note respecting the death of Bishop Hesketh, but it is one common to all the lists of Manx bishops to which I have access. You state that he died in 1510: it is certain that he was living in 1520.

He was a son of Robert Hesketh, of Rufford, co. Lanc., and his brother Richard Hesketh, "learned in the lawe," and who is stated by Kimber to have been Attorney-General to King Hen. VIII.,

by his will, dated 15th August, 1520, appointed his "trusty brethren Hugh, bishopp of Manne, and Thomas Hesketh, esquier," executors, and proceeded:

"I wyll that the said Bishopp shall haue a goblett of syluer wt a couir, and my said brothir Thomas to haue a pouncid bool of syluer, a counterpoynt, and a cordyn gemnete bedde wt the hangings, a paire of fustyan blanketts, and a paire of shetys, and a fether bedde that lyeth uppon the same bedde, for their labours."

So that the vacancy, if there really was any, between his death and the consecration of Bishop Stanley, is much less than is generally supposed.

H. A.

[Our authority for the date of Bishop Hesketh's death was Bishop Hildesley's MS. list of the Manx bishops, which he presented to the British Museum, and which appears to have been carefully compiled. His words are, "Huan Hesketh died 1510, and was buried in his cathedral of St. Germans in Peel." It is clear, however, there is an error somewhere, which did not escape the notice of William Cole, the Cambridge antiquary; for in his MS. Collections, vol. xxvi. p. 24., he has the following entry: — "Huan Hesketh was living 13 Henry VIII., 1531, at which time Thomas Earl of Derby appointed, among others, Sir Hugh Hesketh, Bishop of Man, to be one of his executors. (See Collins's *Peerage*, vol. ii. p. 33.) Wolsey was appointed supervisor of the will, and is in it called Lord Chancellor: he was so made 1516, which proves that he was alive after 1510. The will of Richard Hesketh, Esq. — to be buried in his chapel at Rufford: executors, Hugh Hesketh, Bishop of Man, his brother; and Thomas Hesketh, Esq. — was proved Nov. 13, 1520. (In *Reg. Manwaring*, 3.) He continued bishop, I presume, forty-three years, from 1487 to 1530. It is plain he was so thirty-four years."]

Form of Prayer for Prisoners. —

"It is not, perhaps, generally known, that we have a form of prayer for prisoners, which is printed in the Irish Common Prayer-Book, though not in ours. Mrs. Berkeley, in whose preface of prefaces to her son's poems I first saw this mentioned, regrets the omission; observing, that the very fine prayer for those under sentence of death, might, being read by the children of the poor, at least keep them from the gallows. The remark is just." — Southey's *Omniana*, vol. i. p. 50.

What Irish Common Prayer-Book is here meant? I have the books issued by the late Ecclesiastical History Society, but do not see the service among them. Could the prayer referred to be transferred to "N. & Q.;" or where is the said Irish Prayer-Book to be found? THOMAS LAWRENCE.

Ashby-de-la-Zouch.

[The Book of Common Prayer according to the use of the Church of Ireland, we believe, may frequently be met with. An edition in folio, 1740, is in the British Museum, containing "The Form of Prayer for the Visitation of Prisoners, treated upon by the Archbishops and Bishops, and the rest of the Clergy of Ireland, and agreed upon by Her Majesty's License in their Synod, holden at Dublin in the Year 1711." We are inclined to think that Mrs. Berkeley must have intended its beautiful exhortation — not the prayer — for the use of the poor. See "N. & Q.," Vol. vi., p. 246.]

Replies.

EDMUND SPENSER, AND SPENSERS, OR SPENCERS, OF HURSTWOOD.

(Vol. vii., pp. 303. 362.)

Without entering on the question as to possible connexion of the poet with the family above mentioned, the discussion may be simplified by solving a difficulty suggested by CLIVIGER (p. 362.), arising from Hurstwood Hall (*another estate in Hurstwood*) having been possessed by Townley, and by explaining, 1st, The identity of the tenement once owned by Spencers; 2ndly, The seeming cause of Whitaker's silence; and, 3rdly, The certainty of possession by the Spencers.

I. The former estate of the Spencers in Hurstwood is a tenement which was purchased by the late Rev. John Hargreaves from the representatives of William Ormerod, of Foxstones, in Cliviger, in 1803, and which had been conveyed in 1690, by John Spencer, then of Marsden, to Oliver Ormerod of Hurstwood, and his son Laurence; the former of these being youngest son, by a second marriage, of Peter Ormerod of Ormerod, and co-executor of his will in 1650. So much for the locality.

II. As for Dr. Whitaker's silence, I know, from correspondence with him (1808-1816), that, from an irregularity in the Prerogative Office, he was not aware of this will, and uninformed as to this second marriage, or the connexion of this purchaser's family with the parent house; and I think it as probable that he was as unaware of the ancient possession of the purchased tenement by Spencers, as it is certain that this theory as to the connexion of the poet with it was *then* unknown. If otherwise, he would doubtless have extended his scale, and included it.

III. As to the certainty of possession by Spencers, I have brief extracts from deeds as to this tenement, as follows: —

1677. Indenture of covenants for a fine, between *John Spencer the elder*, and Oliver Ormerod of Cliviger, and note of fine.

1687. Will of same *John Spencer*, late of Hurstwood, mentioning possession of this tenement as the inheritance of his *great-grandfather*, *Edmund Spencer*.

1689. Family arrangements of *John Spencer* (the son) as to same tenement, then in occupation of "Oliver Ormeroyde" before mentioned.

1690. Conveyance from *John Spencer* to O. and L. O., as before mentioned.

In *Gentleman's Magazine*, August, 1842 (pp. 141, 142.), will be found numerous notices of these Spencers or Spensers, with identified localities from registers.

I think that this explanation will solve the difficulty suggested by Cliviger. On the main question I have not grounds sufficient for an opinion, but add a reference to *Gentleman's Magazine*, March, 1848, p. 286., for a *general objection* by Mr. Crossley, President of the Chetham Society, who is well acquainted with the locality.

Lancastriensis.

I was about to address some photographic Queries to the correspondents of "N. & Q." when a note caught my attention relating to Edmund Spenser (in the Number dated March 26.). The Mr. F. F. Spenser mentioned therein was related to me, being my late father's half-brother. I regret to say that he died very suddenly at Manchester, Nov. 2, 1852. During his lifetime, he took much pains to clear up the doubts about the locality of the poet's retirement, and his relatives in the North; and has made out a very clear case, I imagine. On a visit to Yorkshire in 1851, I spent a few days with him, and took occasion to urge the necessity of arranging the mass of information he had accumulated on the subject; which I have no doubt he would have done, had not his sudden death occurred to prevent it. These facts may be of some interest to biographers of the poet, and with this object I have ventured to trouble you with this communication. J. B. Spencer.

11. Montpellier Road, Blackheath.

THROWING OLD SHOES FOR LUCK.

(Vol. ii., p. 196.; Vol. v., p. 413.; Vol. vii., pp. 193. 288.)

I do not know whether you will permit me to occupy a small portion of your valuable space in an attempt to suggest an origin of the custom of throwing an old shoe after a newly married bride.

Your correspondents assume that the old shoe was thrown after the bride *for luck*, and for luck only. I doubt whether it was so in its origin.

Among barbarous nations, all transfers of property, all assertions and relinquishments of rights of dominion, were marked by some external ceremony or rite; by which, in the absence of written documents, the memory of the vulgar might be impressed. When, among Scandinavian nations, land was bought or sold, a turf was delivered by the trader to the purchaser: and among the Jews, and probably among other oriental nations, a shoe answered the same purpose.

In Psalm lx., beginning with "O God, thou hast cast me off," there occurs the phrase, "Moab is my washpot, over Edom have I cast out my shoe." Immediately after it occurs the exclamation, "O God! who has cast us off!" A similar passage occurs in Psalm cix.

By this passage I understand the Psalmist to mean, that God would thoroughly cast off Edom, and cease to aid him in war or peace. This interpretation is consistent with the whole tenor of the Psalm.

The receiving of a shoe was an evidence and symbol of asserting or accepting dominion or ownership; the giving back a shoe, the symbol of rejecting or resigning it.

Among the Jews, the brother of a childless man was bound to marry his widow: or, at least, he "had the refusal of her," and the lady could not marry again till her husband's brother had formally rejected her. The ceremony by which this rejection was performed took place in open court, and is mentioned in Deut. xxv. If the brother publicly refused her, "she loosed his shoe from off his foot, and spat in his face;" or, as great Hebraists translate it, "spat before his face." *His* giving up the shoe was a symbol that *he* abandoned all dominion over her; and *her* spitting before *him* was a defiance, and an assertion of independence. This construction is in accordance with the opinions of Michaelis, as stated in his *Laws of Moses*, vol. ii. p. 31.

This practice is still further illustrated by the story of Ruth. Her nearest kinsman refused to marry her, and to redeem her inheritance: he was publicly called on so to do by Boaz, and as publicly refused. And the Bible adds, "as it was the custom in Israel concerning changing, that a man plucked off his shoe and delivered it to his neighbour," the kinsman plucked off his shoe and delivered it to Boaz as a public renunciation of Ruth, of all dominion over her, and of his right of premarriage.

These ceremonies were evidently not unknown to the early Christians. When the Emperor Wladimir made proposals of marriage to the daughter of Ragnald, she refused him, saying, "That she would not take off her shoe to the son of a slave."

There is a passage in *Gregory of Tours* (c. 20.) where, speaking of espousals, he says, "The bridegroom having given a ring to the fiancée, presents her with a shoe."

From Michelet's *Life of Luther* we learn, that the great reformer was at the wedding of Jean Luffte. After supper, he conducted the bride to bed, and told the bridegroom that, according to common custom, he ought to be master in his own house *when* his wife was not there: and for a symbol, he took off the husband's shoe, and put it upon the head of the bed—"afin qu'il prit ainsi la domination et gouvernement."

I would suggest for the consideration of your correspondents that the throwing a shoe after a bride was a symbol of renunciation of dominion and authority over her by her father or guardian; and the receipt of the shoe by the bridegroom, even if accidental, was an omen that that authority was transferred to him. JOHN THRUPP.

Surbiton.

ORKNEYS IN PAWN.

(Vol. vii., pp. 105. 183.)

That the Orkney and Zetland Islands were transferred by Denmark to Scotland in 1468, in pledge for payment of part of the dower of the Princess of Denmark, who was married to James III., King of Scotland, under right of redemption by Denmark, is an admitted historic fact; but it is asserted by the Scottish, and denied by the Danish historians, that Denmark renounced her right of redemption of these Islands. The question is fully discussed, with references to every work and passage treating of the matter, in the first introductory note to the edition of *The General Grievances and Oppressions of the Isles of Orkney and Shetland*, published at Edinburgh, 1836. And the writer of the note is led to the conclusion that there was no renunciation, and that Denmark still retains her right of redemption. Mr. Samuel Laing, in his *Journal of a Residence in Norway*, remarks, that the object of Torfæus' historical work, *Orcades, seu Rerum Orcadensium Historiæ libri tres*, compiled by the express command of Christian V., King of Denmark, was to vindicate the right of the Danish monarch to redeem the mortgage of the sovereignty of these islands; and he adds, that in 1804, Bonaparte, in a proclamation addressed to the army assembled at Boulogne for the invasion of England, descanted on the claim of Denmark to this portion of the British dominions. In a note he has the farther statement, that in 1549 an assessment for paying off the sum for which Orkney and Zetland were pledged was levied in Norway by Christian III. (*Vide* Laing's *Norway*, 1837, pp. 352, 353.) From the preceding notice, it would appear, that Denmark never renounced her right of redemption, now merely a matter of antiquarian curiosity. And it is pertinent to mention, that the connexion of Orkney and Zetland was with Norway, not Denmark. I observe in the Catalogue of MSS., in the Cottonian Library in the British Museum (Titus C. VII. art. 71. f. 134.), "Notes on King of Denmark's Demand of the Orcades, 1587–8," which may throw some light on the matter.

In the historical sketch given by Broctuna, Kenneth II., King of Scotland, is said to have taken the Orkneys from the Picts A.D. 838; and that they remained attached to that kingdom till 1099, when Donald Bain, in recompense of aid given him by Magnus, King of Norway, gifted all the Scotch isles, including the Orkneys, to Norway. This is not what is understood to be the history of Orkney.

In the middle of the ninth century, Harold Harfager, one of the reguli of Norway, subdued the other petty rulers, and made himself king of the whole country. The defeated party fled to Orkney, and other islands of the west: whence, betaking themselves to piracy, they returned to ravage the coast of Norway. Harold pursued them to their places of refuge, and conquered and colonised Orkney about A.D. 875. The Norwegians at that time destroyed or expelled the race then inhabiting these islands. They are supposed to have been Picts, and to have received Christianity at an earlier date, but it is doubtful if there were Christians in Orkney at that period: however, Depping says expressly, that Earl Segurd, the second Norwegian earl, expelled the Christians from these isles. I may remark, that the names of places in Orkney and Zetland are Norse, and bear descriptive and applicable meanings in that tongue; but hesitate to extend these names beyond the Norwegian colonisation, and to connect them with the Picts or other earlier inhabitants. No argument can be founded on the rude and miserable subterraneous buildings called Picts' houses, which, if they ever were habitations, or anything else than places of refuge, must have belonged to a people in a very low grade of civilisation. Be this as it may, Orkney and Zetland remained under the Norwegian dominion from the time of Harold Harfager till they were transferred to Scotland by the marriage treaty in 1468, a period of about six hundred years. What cannot easily be accounted for, is the discovery of two Orkney and Zetland deeds of the beginning of the fifteenth century prior to the transfer, written not in Norse, but in the Scottish language. R. W.

HOGARTH'S PICTURES.

(Vol. vii., p. 339.)

The numerous and interesting inquiries of AN AMATEUR respecting a catalogue of Hogarth's works has brought to my recollection the discovery of one of them, which I was so fortunate as to see in its original situation. About the year 1815 I was invited by a friend, who was an artist, to visit a small public-house in Leadenhall Street, to see a picture by Hogarth: it was "The Elephant," since, I believe, pulled down, being in a ruinous condition. In the tap-room, on the wall, almost obscured by the dirt and smoke, and grimed by the rubbing of numberless foul jackets, was an indisputable picture by the renowned Hogarth. It represented the meeting of the committee of the

South Sea Company, and doubtless the figures were all portraits. It was painted in his roughest manner; but every head was stamped with that character for which he stood unrivalled. I have since heard that, when the house was pulled down, this picture was sold as one of the lots, in the sale of furniture, and bought by a dealer. It was painted on the wall, like a fresco; and how to remove it was the difficulty. On sounding the wall it was found to be lath and plaster, with timber framework (the usual style of building in the reign of Elizabeth). It was therefore determined to cut it out in substance, which was accordingly performed; and by the help of chisels, thin crowbars, and other instruments, it was safely detached. The plaster was then removed from the back down to the priming, and the picture was backed with strong canvas. It was then cleaned from all its defilement, and, on being offered for sale at a good price, was bought by a nobleman, whose name I have not heard, and is now in his collection.

I do not know whether your correspondent has heard of Hogarth's portrait of Fielding. The story, as I have heard or read it, is as follows:—Hogarth and Garrick sitting together after dinner, Hogarth was lamenting there was no portrait of Fielding, when Garrick said, "I think I can make his face."—"Pray, try, my dear Davy," said the other. Garrick then made the attempt, and so well did he succeed, that Hogarth immediately caught the likeness, and exclaimed with exultation, "Now I have him: keep still, my dear Davy." To work he went with pen and ink, and the likeness was finished by their mutual recollections. This sketch has been engraved from the original drawing, and is preserved among several original drawings and prints in the *illustrated* copy of Lysons's *Environs*, vol. i. p. 544., in the King's Library, British Museum.

While I am writing about unnoticed pictures by what may be called *erratic* artists, I may mention that in the parlour of the "King's Head," corner of New Road and Hampstead Road, on the panel of a cupboard, is a half-length of a farmer's boy, most probably the work of G. Morland, who visited this house on his way to Hampstead, and probably paid his score by painting this picture; which is well known to have been his usual way of paying such debts. E. G. Ballard.

Agreeably to the suggestion of An Amateur, I beg to send you the following list of pictures, from a catalogue in my possession:

Catalogue of the Pictures and Prints, the property of the late Mrs. Hogarth, deceased, sold by Mr. Greenwood, the Golden Head, Leicester Square, Saturday, April 24, 1790.

Pictures by Mr. Hogarth.

41. Two portraits of Ann and Mary Hogarth.
42. A daughter of Mr. Rich the comedian, finely coloured.
43. The original portrait of Sir James Thornhill.
44. The heads of six servants of Mr. Hogarth's family.
45. His own portrait—a head.
46. A ditto—a whole-length painting.
47. A ditto, Kit Kat, with the favourite dog, exceeding fine.
48. Two portraits of Lady Thornhill and Mrs. Hogarth.
49. The first sketch of the Rake's Progress.
50. A ditto of the altar of Bristol Church.
51. The Shrimp Girl—a sketch.
52. Sigismunda.
53. A historical sketch, by Sir James Thornhill.
54. Two sketches of Lady Pembroke and Mr. John Thornhill.
55. Three old pictures.
56. The bust of Sir Isaac Newton, terra cotta.
57. Ditto of Mr. Hogarth, by Roubilliac.
58. Ditto of the favourite dog, and cast of Mr. Hogarth's hand.

W. D. Haggard.

PHANTOM BELLS AND LOST CHURCHES.

(Vol. vii., pp. 128. 200. 328.)

In a little brochure entitled *Christmas, its History and Antiquity*, published by Slater, London, 1850, the writer says that—

"In Berkshire it is confidently asserted, that if any one watches on Christmas Eve he will hear *subterranean bells*; and in the mining districts the workmen declare that at this sacred season high mass is performed with the greatest solemnity on that evening in the mine which contains the most valuable lobe of ore, which is supernaturally lighted up with candles in the most brilliant manner, and the service chanted by unseen choristers."—P. 46.

The poet Uhland has a beautiful poem entitled *Die Verlorne Kirche*. Lord Lindsay says:

"I subjoin, in illustration of the symbolism, and the peculiar emotions born of Gothic architecture, *The Lost Church* of the poet Uhland, founded, I apprehend, on an ancient tradition of the Sinaitic peninsula."—*Sketches of Christian Art.*

I give the first stanza of his translation:

"Oft in the forest far one hears
A passing sound of distant bells;
Nor legends old, nor human wit,
Can tell us whence the music swells.
From the *Lost Church* 'tis thought that soft
Faint ringing cometh on the wind:
Once many pilgrims trod the path,
But no one now the way can find."

See also *Das Versunkene Kloster*, by the same sweet poet, commencing:

"Ein Kloster ist versunken
Tief in den wilden See."

After Port Royal (in the West Indies) was submerged, at the close of the seventeenth century, sailors in those parts for many years had

stories of anchoring in the chimneys and steeples, and would declare they heard the church bells ringing beneath the water, agitated by the waves or spirits of the deep.

The case of the Round Towers seen in Lough Neagh, I need not bring forward, as no sound of bells has ever been heard from them.

There is one *lost church* so famous as to occur to the mind of every reader, I mean that of the Ten Tribes of Israel. After the lapse of thousands of years, we have here an historical problem, which time, perhaps, will never solve. We have a less famous, but still most interesting, instance of a lost church in Greenland. Soon after the introduction of Christianity, about the year 1000, a number of churches and a monastery were erected along the east coast of Greenland, and a bishop was ordained for the spiritual guidance of the colony. For some four hundred years an intercourse was maintained between this colony and Norway and Denmark. In the year 1406 the last bishop was sent over to Greenland. Since then the colony *has not been heard of*. Many have been the attempts to recover this lost church of East Greenland, but hitherto in vain.

I could send you a Note on a cognate subject, but I fear it would occupy too much of your space,—that of *Happy Isles*, or *Islands of the Blessed*. The tradition respecting these happy isles is very wide-spread, and obtains amongst nearly every nation of the globe; it is, perhaps, a relic of a primeval tradition of Eden. Some have caught glimpses of these isles, and some more favoured mortals have even landed, and returned again with senses dazzled at the ravishing sights they have seen. But in every case after these rare favours, these mystic lands have remained invisible as before, and the way to them has been sought for in vain. Such are the tales told with reverent earnestness, and listened to with breathless interest, not only by the Egyptians, Greeks, and Romans of old, but by the Irishman, the Welshman, the Hindoo, and the Red Indian of to-day. EIRIONNACH.

PHOTOGRAPHIC NOTES AND QUERIES.

Photographic Collodion (Vol. vii., p. 314.).—In a former communication I pointed out the wide differences in the various manipulations prescribed for making the photographic *gun cotton* by several photographers: differences most perplexing to persons of small leisure, and who are likely to lose half the opportunities of a photographic season, whilst puzzling over these diversities of proceeding. Suffer me now to entreat some one to whom all may look up (perhaps your kind and experienced correspondent DR. DIAMOND will do this service, so valuable to young photographers) to clear up the differences I will now "make a note of," viz. as to the amount of dry photographic gun cotton to be used in forming the prepared collodion.

On comparing various authors, and *reducing* their directions to a standard of *one ounce of ether*, I find the following differences: viz., DR. DIAMOND (Vol. vi., p. 277.) prescribes *about* three grains of gun cotton; Mr. Hennah (*Directions, &c.*, p. 5.) about seven grains; the Count de Montizon (*Journ. of Phot. Soc.*, p. 23.) eight grains; whilst Mr. Bingham (*Supplement to Phot. Manip.*, p. 2.) directs about *thirty-four* grains! in each case to a single ounce of ether.

These differences are too wide to come within even Mr. Archer's "long range," that "the proportions . . must depend entirely upon the strength and the thickness required . . . the skill of the operator and the season of the year." (Archer's *Manual*, p. 17.) COKELY.

Filtering Collodion.—Count de Montizon, in his valuable paper on the collodion process, published in the second number of the *Journal of the Photographic Society*, objects to filtration on the ground that the silver solution is often injured by impurities contained in the paper. It may be worth while to state, that lime, and other impurities, may be removed by soaking the filter for a day or two, before it is used, in water acidulated with nitric acid; after which it should be washed with hot water and dried. T. D. EATON.

Photographic Notes (Vol. vii., p. 363.).—I wish to correct an error in my communication in "N. & Q." of April 9: in speaking of "a more *even* film," I meant a film more *evenly sensitive*. I am sorry I have misled MR. SHADBOLT as to my meaning. I have very rarely any "spottings" in my pictures; but I always drop the plates once or twice into the bath, after the two minutes' immersion, to wash off any loose particles. I also drain off all I can of the nitrate of silver solution before placing the glass in the camera, and for three reasons:—1. Because it saves material; 2. Because the lower part of dark frame is kept free from liquid; 3. Because a "flowing sheet" of liquid must interfere somewhat with the passage of light to the film, and consequently with the sharpness of the picture. I think it is clear, from MR. SHADBOLT'S directions to MR. MERRITT, that it is no very easy thing to cement a glass bath with marine glue. J. L. SISSON.

Colouring Collodion Pictures (Vol. vii., p. 388.).—In your impression of April 16, there is a typographical error of some importance relative to lifting the collodion in and out of the bath: "The plate, after being plunged in, should be allowed to repose quietly from twenty to thirty *minutes*," &c. This should be *seconds*. The error arose, in all

probability, from my having used the contractions 20″ to 30″.

It may appear somewhat droll for any one to answer a question on which he has *not* had experience; but I beg to offer as a *suggestion* to Photo, that if he wishes to use collodion pictures for the purpose of dissolving views, he should first copy them in the camera as transparent objects so as to *reverse* the light and shade, then varnish them with Dr. Diamond's solution of amber in chloroform, when they will bear the application of transparent colours ground in varnish, such as are used for painting magic-lantern slides.

Geo. Shadbolt.

Gutta Percha Baths (Vol. vii., p. 314.). — In "N. & Q." for March 26, I ventured to recommend to H. Henderson gutta percha, as a material for nitrate of silver baths. I did this from a knowledge that hundreds of them were in use, but chiefly because I have found them answer so well. In the same Number the Editor gives Mr. Henderson very opposite advice; and, had I seen his opinion before my notes appeared, I should certainly have kept them back. But it is, I think, a matter of some importance, especially to beginners, to have it settled, whether gutta percha has the effect of causing "unpleasant markings" in collodion pictures or not. With all due deference to the Editor's opinion, I do not believe that gutta percha baths are injurious to the finished picture. I have never any markings in my glass positives now, but what may be traced with certainty to some unevenness in the film or dirtiness on the glass. And I hope that the number of beginners who are using gutta percha baths, and who are troubled with these unpleasant markings (as all beginners are, whether they use glass or gutta percha), will not, without some very careful experiments, lay the fault upon the gutta percha. In the Number for April 2, the Editor thanks me for what he is pleased to call "the very beautiful specimen of *my skill*." This was a small glass positive, which I sent him in accordance with an offer of mine in a former note. Now, *that* was rendered sensitive in a gutta percha bath, which I have had in use for months; and I think I may appeal to the Editor as to the absence of all unpleasant markings in it. Probably it may be a good plan for those who make the baths for themselves to adopt the following simple method of cleaning them at first. Fill the bath with water, changing it every day for a week or so. Then wash it with strong nitric acid, and wash once or twice afterwards. Always keep the nitrate of silver solution in the bath, with a cover over it. Never filter, unless there is a great deal of extraneous matter at the bottom. If glass baths are used, cemented together with sealing-wax, &c., I imagine they might be as objectionable as gutta percha. The number of inquiries for a diagram of my head-rest, &c., from all parts of the kingdom — Glasgow, Paisley, Manchester, Leicester, Leeds, Newcastle, Durham, &c. &c. — proves the very large number of photographic subscribers "N. & Q." possesses. I think, therefore, it cannot but prove useful to discuss in its pages the question of the advantage or disadvantage of gutta percha.

J. L. Sisson.

Edingthorpe Rectory, North Walsham.

Replies to Minor Queries.

Pilgrimages to the Holy Land (Vol. v., p. 289.).— I beg to inform W. M. R. E. (Vol. vii., p. 341.) that, though I have never met with a printed copy of the "Itinerary to the Holy Land" of *Gabriele Capodilista* (the Perugia edition of 1472, mentioned by Brunet, being undoubtedly a book of very great rarity, and perhaps the only one ever printed), I have in my possession a very beautiful manuscript of the work on vellum, which appears to have been presented by the author to the nuns of St. Bernardino of Padua. It is a small folio; and the first page is illuminated in a good Italian style of the fifteenth century. It is very well written in the Venetian dialect, and commences thus:

"Venerabilibus ac Devotissimis Dñe Abbatissæ et Monialibus Ecclesiæ Sancti Bernardini de Padua salutē in Dn̄o. — Ritrovandomi ne li tempi in questa mia opereta descripti, Io Gabriel Capodelista Cavalier Padoano dal sum̄o Idio inspirato et dentro al mio cor concesso fermo proposito di visitare personalmente el Sanctissimo loco di Jerusalem," &c.

This MS., which was formerly in the library of the Abbati Canonici, I purchased, with others, at Venice in 1835.

If W. M. R. E. has any wish to see it, and will communicate such wish to me through the medium of the publisher of "N. & Q.," I shall be happy to gratify his curiosity. I do not know whether there is any MS. of Capodilista's Itinerary in the British Museum.

W. Sneyd.

"*A Letter to a Convocation Man*" (Vol. vii., p. 358.).—The authorship of the tract concerning which Mr. Fraser inquires, is assigned to Sir Bartholomew Shower, not by the Bodleian Catalogue only, but also by Sir Walter Scott, in his edition of the Somers' *Tracts* (vol. ix. p. 411.), as well as by Dr. Watt, in his *Bibliotheca Britannica*. The only authorities for ascribing it to Dr. Binckes which I have been able to discover, are Dr. Edmund Calamy, in his *Life and Times* (vol. i. p. 397.), and the Rev. Thomas Lathbury, in his *History of the Convocation of the Church of England* (p. 283.); but neither of those authors gives the source from which his information is

derived: and Mr. Lathbury, who appears perfectly unaware that the tract had ever been ascribed to Sir Bartholomew Shower, a lawyer, remarks: "It is worthy of observation that the author of the *letter* professes to be a lawyer, though such was not the case, Dr. Binckes being a clergyman." Dr. Kennett also, in his *Ecclesiastical Synods*, p. 19., referred to by Mr. Lathbury, speaking of Archbishop Wake's reply, says: "I remember one little prejudice to it, that it was wrote by a divine, whereas the argument required an able lawyer; and the very writer of the *Letter to a Convocation Man* suggesting himself to be of that profession, there was the greater equity, there should be the like council of one side as there had been of the other."—It has occurred to me that the mistake of assigning the tract to Dr. Binckes may possibly have been occasioned by the circumstance that another tract, with the following title, published in 1701, has the initials W. B. at the end of it, —*A Letter to a Convocation Man, by a Clergyman in the Country*. I have examined both tracts, and they are quite different, and have no appearance of having proceeded from the same hand. TYRO.

Dublin.

King Robert Bruce's Coffin-plate (Vol vii., p. 356.) was a modern forgery, but not discovered to be so, of course, until after publication of the beautiful engraving of it in the *Transactions of the Scottish Society of Antiquaries*, which was made at the expense of, and presented to the Society by, the barons of the Exchequer.

I believe that a notice of the forgery was published in a subsequent volume.

W. C. TREVELYAN.

Eulenspiegel or Howleglas (Vol. vii., p. 357.). —The following extract from my note-book may be of use:

"The German Rogue, or the Life and Merry Adventures, Cheats, Stratagems, and Contrivances of Tiel Eulenspiegle.

'Let none Eulenspiegle's artifices blame,
For Rogues of every country are the same.'

London, printed in the year MDCCIX. The only copy of this edition I ever saw was one which had formerly belonged to Ritson, and which I purchased of Thomas Rodd, but afterwards relinquished to my old friend Mr. Douce."

This copy, therefore, is no doubt now in the Bodleian. I have never heard of any other.

While on the subject of Eulenspiegel, I would call your correspondent's attention to some curious remarks on the Protestant and Romanist versions of it in the *Quarterly Review*, vol. xxi. p. 108.

I may also take this opportunity of informing him that a very cleverly illustrated edition of it was published by Scheible of Stuttgart in 1838, and that a passage in the *Hettlingischen Sassenchronik* (Caspar Abel's Sammlung, p. 185.), written in 1455, goes to prove that Dyll Ulnspiegel, as the wag is styled in the Augsburgh edition of 1540, is no imaginary personage, inasmuch as under the date of 1350 the chronicler tells of a very grievous pestilence which raged through the whole world, and that "dosulfest sterff Ulenspeygel to Möllen."

I am unable to answer the Query respecting Murner's visit to England. The most complete account of his life and writings is, I believe, that prefixed by Scheible to his edition of Murner's *Narrenbeschwörung*, and his satirical dissertation *Ob der König von England ein Lügner sey, oder der Luther*. WILLIAM J. THOMS.

Sir Edwin Sadleir (Vol. vii., p. 357.). — Sir Edwin Sadleir, of Temple Dinsley, in the county of Hertford, Bart., was the third son of Sir Edwin Sadleir (created a baronet by Charles II.), by Elizabeth, daughter of Sir Walter Walker, Knt., LL.D. His elder brothers having died in infancy, he succeeded, on his father's death in 1672, to his honour and estates, and subsequently married Mary, daughter and coheiress of John Lorymer, citizen and apothecary of London, and widow of William Croone, M.D. This lady founded the algebra lectures at Cambridge, and also lectures in the College of Physicians and the Royal Society. (See Chauncy's *Historical Antiquities of Hertfordshire*, folio edit., 397, or 8vo edit., ii. 179, 180.; Ward's *Lives of the Gresham Professors*, 322. 325.; Sir Ralph Sadler's *State Papers*, ii. 610.; Weld's *History of the Royal Society*, i. 289.) In the Sadler State Papers, Sir Edwin Sadleir is stated to have died 30th September, 1706: but that was the date of Lady Sadleir's death; and, according to Ward, Sir Edwin Sadleir survived her. He died without issue, and thereupon the baronetcy became extinct. C. H. COOPER.

Cambridge.

Belfry Towers separate from the Body of the Church (Vol. vii., p. 333.). — The tower of the parish church of Llangyfelach, in Glamorganshire, is raised at some little distance from the building. In the legends of the place, this is accounted for by a belief that the devil, in his desire to prevent the erection of the church, carried off a portion of it as often as it was commenced; and that he was at length only defeated by the two parts being built separate. SELEUCUS.

In addition to the bell towers unconnected with the church, noticed in "N. & Q." (Vol. vii., p. 333.), I beg to call the attention of J. S. A. to those of Woburn in Bedfordshire, and Henllan in Denbighshire. The tower of the former church stands at six yards distance from it, and is a small square building with large buttresses and four pinnacles:

it looks picturesque, from being entirely covered with ivy. The tower, or rather the steeple, at Henllan, near Denbigh, is still more remarkable, from its being built on the top of a hill, and looking down upon the church, which stands in the valley at its foot. CAMBRENSIS.

God's Marks (Vol. vii., p. 134.).—These are probably the "yellow spots" frequently spoken of in old writings, as appearing on the finger-nails, the hands, and elsewhere, before death. (See Brand's *Popular Ant.*, vol. iii. p. 177., Bohn's edit.) In Denmark they were known under the name *Döding-knib* (dead man's nips, ghost-pinches), and tokened the approaching end of some friend or kinsman. Another Danish name was *Dödninge-pletter* (dead man's spots); and in Holberg's *Peder Paars* (book i. song 4.) *Dödning-knæp*. See S. Aspach, *Dissertatio de Variis Superstitionibus*, 4to., Hafniæ, 1697, p. 7., who says they are of scorbutic origin; and F. Oldenburg, *Om Gjenfærd ellen Gjengangere*, 8vo., Kjöbenhavn, 1818, p. 23.

GEORGE STEPHENS.

Copenhagen.

"*The Whippiad*" (Vol. vii., p. 393.).—The mention of *The Whippiad* by B. N. C. brought to my recollection a MS. copy of that satire in this library, and now lying before me, with the autograph of "Snelson, Trin. Coll. Oxon., 1802." There are notes appended to this copy of the verses, and not knowing where to look in *Blackwood's Magazine* for the satire, or having a copy at hand in order to ascertain if the notes are printed there also, or whether they are only to be found in the MS., perhaps your correspondent B. N. C. will have the goodness to state if the printed copy has notes, because, if there are none, I would copy out for the "N. & Q." those that are written in the MS., as no doubt they would be found interesting and curious by all who value whatever fell from the pen of the highly-gifted Reginald Heber.

Perhaps the notes may be the elucidations of some college cotemporary, and not written by Heber. J. M.

Sir R. Taylor's Library, Oxford.

The Axe that beheaded Anne Boleyn (Vol. vii., p. 332.).—In Britton and Brayley's *Memoirs of the Tower of London*, they mention (in describing the Spanish Armoury) the axe which tradition says beheaded Anne Boleyn and the Earl of Essex; but a foot-note is added from Stow's *Chronicle*, stating that the *hangman* cut off the head of Anne with one stroke of his *sword*. THOS. LAWRENCE.

Ashby-de-la-Zouch.

Palindromical Lines (Vol. vii., pp. 178. 366.).—Besides the *habitats* already given for the Greek inscription on a font, I have notes of the like at Melton Mowbray; St. Mary's, Nottingham; in the private chapel at Longley Castle; and at Hadleigh. At this last place, it is noted in a church book to be taken out of Gregory Nazienzen (but I never could find it), and a reference is made to Jeremy Taylor's *Great Exemplar*, "Discourse on Baptism," p. 120. sect. 17.

It may be worth noticing that this Gregory was, for a short time, in the fourth century, bishop of Constantinople; and in the Moslemised cathedral of St. Sophia, in that city, according to Grelot, quoted in Collier's *Dictionary*, the same words—with the difference that "sin" is put in the plural, *sic*:

"ΝΙΨΟΝ ΑΝΟΜΗΜΑΤΑ ΜΗ ΜΟΝΑΝ ΟΨΙΝ"—

were written in letters of gold over the place at the entrance of the church, between two porphyry pillars, where stood two urns of marble filled with water, the use of which, when it was a Christian temple, must be well known. The Turks now use them for holding drinking water, and have probably done so since the time when the church was turned into a mosque, after the conquest of Constantinople by Mahomet II., in the fifteenth century. What could induce ZEUS (p. 366.) to call this inscription "sotadic?" It may more fitly be called holy.

H. T. ELLACOMBE.

Clyst St. George.

These lines also are to be found on the marble basins for containing holy water, in one of the churches at Paris. W. C. TREVELYAN.

The Greek inscription mentioned by Jeremy Taylor is on the font in Rufford Church. H. A.

Heuristisch (Vol. vii., p. 237.).—In reply to H. B. C. of the U. U. Club, I beg to give the explanation of the word *heuristisch*, with its cognate terms, from Heyse's *Allgemeines Fremdwörterbuch*, 10th edition, Hanover, 1848:

"Heuréka, gr. (von heuriskein, finden), ich hab' es gefunden, gefunden! Heuristik, *f.* die Erfindungskunst; *heuristisch*, erfindungskünstlich, erfinderisch; heuristische Methode, entwickelnde Lehrart, welche den Schüler zum Selbstfinden der Lehrsätze anleitet."

J. M.

Oxford.

Miscellaneous.

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Y. S. M., *who writes respecting* Fees for searching Parish Registers, *is referred to our* 4th Vol., p. 473., *and our* 5th Vol., pp. 36. 207.

S. A. S. (Bridgewater). *Will our Correspondent repeat his Query respecting* Loselerius Vilerius?

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A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

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Notes.

PROCLAMATION OF HENRY VIII. AGAINST THE POSSESSION OF RELIGIOUS BOOKS.

The progress of the Reformation in England must have been greatly affected by the extent to which the art of printing was brought to bear upon the popular mind. Before the charms of Anne Boleyn could have had much effect, or "doubts" had troubled the royal conscience, Wolsey had been compelled to forbid the introduction or printing of books and tracts calculated to increase the unsettled condition of the faith.

The following proclamation, now for the first time printed, may have originated in the effectual result of the cardinal's directions. The readers of Strype and Fox will see that the threats which both contain were no idle ones, and that men were indeed "corrected and punisshed for theyr contempte and disobedience, to the terrible example of other lyke transgressours."

The list of books prohibited by the order of 1526 contains all those mentioned by name in the present proclamation, except the *Summary of Scripture*; and it will be seen that such full, general terms are used that no obnoxious production could escape, if brought to light. The *Revelation of Antichrist* was written by Luther.

Strype does not seem to have been aware of the existence of this particular proclamation, which was issued in the year 1530. Under the year 1534 (*Ecclesiastical Memorials, &c.*, Oxford, 1822, vol. i. part i. p. 253.), he thus refers to what he thought to be the first royal proclamation upon the subject:

"Much light was let in among the common people by the New Testament and other good books in English, which, for the most part being printed beyond sea, were by stealth brought into England, and dispersed here by well-disposed men. For the preventing the importation and using of these books, the king this year issued out a strict proclamation, by the petition of the clergy now met in Convocation, in the month of December.

"Nor was this the first time such books were prohibited to be brought in: for us small quantities of them were secretly conveyed into these parts from time to time, for the discovering, in that dark age, the

gross papal innovations, as well in the doctrine of the Sacrament as in image-worship, addressing to saints, purgatory, pilgrimages, and the like.

"A previous order (in the year 1526) was issued by the Bishop of London, by the instigation of Cardinal Wolsey, calling in all English translations of the Scripture. And other books of this nature were then forbid."

This proclamation, therefore, well merits preservation in your pages, as one of the hitherto unknown "evidences" of the terrible and trying times to which it refers.

It shows, too, the value of the class of papers upon which the Society of Antiquaries are bestowing so much attention. The original was found among a miscellaneous collection in the Chapter House, Westminster. JOSEPH BURTT.

A PROCLAMATION.

. . . . nse Junii Anno regni metuendissimi Domini nostri Regis Henrici Octavi xxij.

A PROCLAMATION, made and divysed by the Kyngis Highnes, with the advise of His Honorable Counsaile, for dampning of erronious bokes and heresies, and prohibitinge the havinge of Holy Scripture translated into the vulgar tonges of englische, frenche, or duche, in suche maner as within this proclamation is expressed.

The Kinge, oure most dradde soveraigne lorde, studienge and providynge dayly for the weale, benefite, and honour of this his most [n]oble realme, well and evidently perceiveth, that partly through the malicious suggestion of our gostly enemy, partly by the yvell and perverse inclination and sedicious disposition of sundry persons, divers heresies and erronio[us] [o]pinions have ben late sowen and spredde amonge his subjectes of this his said realme, by blasphemous and pestiferous englishe bokes, printed in other regions and sent into this realme, to the entent as well to perverte and withdrawe the people from the catholike and true fayth of Christe, as also to stirre and incense them to sedition and disobedience agaynst their princes, soveraignes, and heedes, as also to cause them to contempne and neglect all good lawes, customes, and vertuous maners, to the final subversion and desolacion of this noble realme, if they myght have prevayled (which God forbyd) in theyr most cursed [p]ersuasions and malicious purposes. Where upon the kynges hignes (*sic*), by his incomparable wysedome, forseinge and most prudently considerynge, hath invited and called to hym the primates of this his gracis realme, and also a sufficient nombre of discrete, vertuous, and well-lerned personages in divinite, as well of either of the universites, Oxforde and Cambrige, as also hath chosen and taken out of other parties of his realme; gyvinge unto them libertie to speke and declare playnly their advises, judgmentes, and determinations, concernynge as well the approbation or rejectynge of suche bokes as be in any parte suspected, as also the admission and divulgation of the Olde and Newe Testament translated into englishe. Wher upon his highnes, in his owne royall person, callynge to hym the said primates and divines, hath seriously and depely, with great leisure and longe deliberation, consulted, debated, inserched, and discussed the premisses: and finally, by all their free assentes, consentes, and agrementes, concluded, resolved, and determyned, that these bokes ensuynge, that is to say, the boke entitled the wicked Mammona, the boke named the Obedience of a Christen Man, the Supplication of Beggars, and the boke called the Revelation of Antichrist, the Summary of Scripture, and divers other bokes made in the englisshe tonge, and imprinted beyonde y^e^ see, do conteyne in them pestiferous errours and blasphemies; and for that cause, shall from hensforth be reputed and taken of all men, for bokes of heresie, and worthy to be dampned, and put in perpetuall oblivion. The kingis said highnes therfore straitly chargeth and commandeth, all and every his subjectes, of what astate or condition so ever he or they be, as they wyll avoyde his high indignacion and most grevous displeasure, that they from hensforth do not bye, receyve, or have, any of the bokes before named, or any other boke, beinge in the englisshe tonge, and printed beyonde the see, of what matter so ever it be, or any copie written, drawen out of the same, or the same bokes in the frenche or duche tonge. And to the entent that his highnes wylbe asserteyned, what nombre of the said erronious bokes shal be founde from tyme to tyme within this his realme, his highnes therfore chargeth and commaundeth, that all and every person or persones, whiche hath or herafter shall have, any boke or bokes in the englisshe tonge, printed beyonde the see, as is afore written, or any of the sayde erronious bokes in the frenche or duche tonge: that he or they, within fyftene dayes nexte after the publisshynge of this present proclamation, do actually delyver or sende the same bokes and every of them to the bisshop of the diocese, wherin he or they dwelleth, or to his commissary, or els before good testimonie, to theyr curate or parisshe preest, to be presented by the same curate or parisshe preest to the sayd bisshop or his commissary. And so doynge, his highnes frely pardoneth and acquiteth them, and every of them, of all penalties, forfaitures, and paynes, wherin they have incurred or fallen, by reason of any statute, acte, ordinaunce, or proclamation before this tyme made, concernynge any offence or transgression by them commytted or done, by or for the kepynge or holdynge of the sayde bokes.

Forseen and provided alwayes, that they from hensforth truely do observe, kepe, and obey this

his present gracis proclamation and commaundement. Also his highnes commaundeth all mayres, sheriffes, bailliffes, constables, bursholders, and other officers and ministers within this his realme, that if they shall happen by any meanes or wayes to knowe that any person or persons do herafter bye, receyve, have, or deteyne any of the sayde erronious bokes, printed or written anywhere, or any other bokes in englisshe tonge printed beyonde the see, or the saide erronious bokes printed or written in the frenche or duche tonge, contrarie to this present proclamation, that they beinge therof well assured, do immediatly attache the saide person or persons, and brynge hym or them to the kynges highnes and his most honorable counsayle; where they shalbe corrected and punisshed for theyr contempte and disobedience, to the terrible example of other lyke transgressours.

Moreover his highnes commaundeth, that no maner of person or persons take upon hym or them to printe any boke or bokes in englisshe tonge, concernynge holy scripture, not before this tyme printed within this his realme, untyll suche tyme as the same boke or bokes be examyned and approved by the ordinary of the diocese where the said bokes shalbe printed: And that the printer therof, upon every of the sayde bokes beinge so examyned, do sette the name of the examynour or examynours, with also his owne name, upon the saide bokes, as he will answere to the kynges highnes at his uttermoste peryll.

And farthermore, for as moche as it is come to the herynge of our sayde soveraigne lorde the kynge, that reporte is made by dyvers and many of his subjectes, that it were to all men not onely expedyent, but also necessarye, to have in the englisshe tonge bothe the newe testament and the olde, and that his highnes, his noble men, and prelates, were bounden to suffre them so to have it: His highnes hath therfore semblably there upon consulted with the sayde primates . . . . . discrete, and well lerned personages in divinite forsayde, and by them all it is thought, that it is not necessary th . . . . . to be in the englisshe tonge, and in the handes of the commen people; but that the distrib . . . the said scripture . . . . denyenge therof dependeth onely upon the discretion of the superiours, as . . . . . to the malignite of this present tyme, with the inclination of the people to erroni . . . . . the olde in to the vulgare tonge of englysshe, shulde rather be the occasyon of . . . . . people, than any benefyte or commodite to warde the weale of their soules. And . . . . . e have the holy scripture expouned to them by preachers in theyr sermons, ac . . . . . this tyme, All be it if it shall here after appere to the kynges highnes, that his sa . . . . . rse, erronious, and sedicious opinyons, with the newe testament and the olde, corrup . . . . . ge in printe: And that the same bokes and all other bokes of heresye, as well . . . . . termynate and exiled out of this realme of Englande for ever: his highnes e . . . . . great lerned and catholyke persones, translated in to the englisshe tonge, if it sha[ll] than seme t . . . conv . . . his highnes at this tyme, by the hoole advise and full determination of all the said primates, and . . . discrete and subs . . . lerned personages of both universites, and other before expressed, and by the assent of his nobles and others of his moste hon[orab]le Counsayle, wylleth and straytly commaundeth, that all and every person and persones, of what astate, degre, or condition so ever he or they be, whiche hath the newe testament or the olde translated in to englysshe, or any other boke of holy scripture so translated, beynge in printe, or copied out of the bokes nowe beinge in printe, that he or they do immediatly brynge the same boke or bokes, or cause the same to be broughte to the bysshop of the dyocese where he dwelleth, or to the handes of other the sayde persones, at the daye afore limytted, in fourme afore expressed and mencioned, as he wyll avoyde the kynges high indignation and displeasure. And that no person or persons from hensforth do bye, receyve, kepe, or have the newe testament or the olde in the englisshe tonge, or in the frenche or duche tonge, excepte suche persones as be appoynted by the kinges highnes and the bisshops of this his realme, for the correction or amending of the said translation, as they will answere to the kynges highnes at theyr uttermost perils, and wyll avoyde suche punisshement as they, doynge contrary to the purport of this proclamation shall suffre, to the dredefull example of all other lyke offenders.

And his highnes further commaundeth, that all suche statutes, actes, and ordinances, as before this tyme have been made and enacted, as well in y^e^ tyme of his moste gracious reigne, as also in the tyme of his noble progenitours, concernyng heresies, and havynge and deteynynge erronyous bokes, contrary and agaynst the faythe catholyke, shall immediatly be put in effectuall and due execution over and besyde this present proclamation.

And god save the kynge.

Tho. Bertheletus, Regius impressor excusit. Cum privilegio.

LATIN — LATINER.

It is interesting to note the great variety of significations in which the word Latin has been used. Sometimes it means Italian, sometimes Spanish, sometimes the Romance language. Again, it has been used as synonymous with language, learning, discourse; or to express that a matter is plain and intelligible.

Muratori, in describing the "Cangiamento dell' Lingua Latina nella volgare Italiana," observes,—

"Così a poco a poco il volgo di questa bella Provincia [Italia], oltre adottare moltissimi vocaboli forestieri, andò ancora alterando i proprj, cioè i Latini, cambiando le terminazioni delle parole, accorciandole, allungandole, e corrompendole. In somma se ne formò un nuovo Linguaggio, che *Volgare* si appellava, perchè usato dal *Volgo d'Italia.*"—Muratori, *Della Perfetta Poesia Italiana*, tomo i. p. 6., ed. Venez., 1730.

So Boccaccio, giving an account of the intention of his poem, the "Teseide," writes,—

"Ma tu, o libro, primo al lor cantare
Di Marte fai gli affanni sostenuti,
Nel *vulgar latino* mai non veduti,"

where, as in the letter to La Fiammetta, prefixed to this poem, *vulgar latino* is evidently Italian ("Trovata una antichissima storia . . . . in *latino volgare* . . . . ho ridotta"), and not the Provençal tongue, as Mr. Craik suggests in his *Literature and Learning in England*, vol. ii. p. 48., where he supposes Boccaccio to have translated *from*, and not, as is clear, *into*, *latino volgare*.

Dante repeatedly uses Latino for Italiano, as in *Purgatorio*, xi. 58.:

"Io fui Latino, e nato d' un gran Tosco."

And in *Inf.* xxii. 65.:

"Conosci tu alcun, che sia Latino."

In *Paradiso*, iii. 63.,

"Sì che il raffigurar m' è più *latino*,"

latino evidently means easy, clear, plain. "Forse contrario di barbaro, strano," says Volpi, "noi Lombardi in questo significato diciamo *ladin*." The "discreto latino" of Thomas Aquinas, elsewhere in *Paradiso* (xii. 144.), must mean "sage discourse." Chaucer, when he invokes the muse, in the proeme to the second book of "Troilus and Creseide," only asks her for rhyme, because, saith he,—

"Of no sentement I this endite,
But out of *Latine* in my tongue it write."

Where "Latine," of course, means Boccaccio's *Filostrato*, from which Chaucer's poem is taken.

In the "Poema del Cid," *latinado* seems to mean a person conversant with the Spanish or Romance language of the period:

"Quando esta falsedad dicien los de Carrion,
Un Moro *Latinado* bien gelo entendio."—v. 2675.

Mr. Ticknor remarks, that when the Christian conquests were pushed on towards the south of Spain, the Moors, who remained inclosed in the Christian population, and spoke or assumed its language, were originally called *Moros Latinados*; and refers to the *Cronica General*, where, respecting Alfaraxi, a Moor, afterwards converted, and a counsellor of the Cid, it is said he was "de tan buen entendimento, e era tan *ladino* que semejava Christiano."—Ticknor, *Hist. Span. Lit.*, iii. 347.

Cervantes (*Don Q.*, Parte I. cap. xli.) uses *ladino* to mean Spanish:

"Servianos de interprete a las mas destas palabras y razones el padre de Zoraida como mas *ladino*."

Latin, in fact, was so much *the* language as to become almost synonymous with *a* language. So a *Latiner* was an interpreter, as it is very well expressed in Selden's *Table Talk*, art. "Language":

"Latimer is the corruption of *Latiner*: it signifies he that interprets Latin; and though he interpreted French, Spanish, or Italian, he was the king's Latiner, that is, the king's interpreter."

This use of the word is well illustrated in the following extracts:

"A Knight ther language lerid in youth;
Breg hight that Knight, born Bretoun,
That lerid the language of Sessoun.
This Breg was the *Latimer*,
What scho said told Vortager."
Robert de Brunne's *Metrical Chronicle*.

"Par soen demein *latinier*
. . . . . .
Icil Morice iert *latinier*
Al rei Dermot, ke mult l'out cher."
Norman-French Chronicle of Conquest of Ireland, edited by F. Michel (as quoted in Wright's *Essays*, vol. ii. p. 215.).

I here conclude, as I must not seek to monopolise space required for more valuable contributions. J. M. B.

Tunbridge Wells.

INEDITED POEMS.

I send you two poems which I have found in a little rough scrap-book of a literary character of last century, and which, not having myself met with in print, I trust you will consider worth preserving in your pages. The one styled "A Scotch Poem on the King and the Queen of the Fairies," has a vein of playful satire running through it, but I do not detect any word which justifies the ascription of its paternity to Scotland. Perhaps some of your readers would oblige me by indicating the source from which this poem has been taken, if it is already in print.

A SCOTCH POEM ON THE KING AND THE QUEEN OF THE FAIRIES.

Upon a time the Fairy Elves,
Being first array'd themselves,
Thought it meet to clothe their King
In robes most fit for revelling.

He had a cobweb shirt more thin
Than ever spider since could spin,
Bleach'd in the whiteness of the snow,
When that the northern winds do blow.

A rich waistcoat they did him bring,
Made of the troutfly's golden wing,
Dy'd crimson in a maiden's blush,
And lin'd in humming-bees' soft plush.

His hat was all of lady's love,
So passing light, that it would move
If any gnat or humming fly
But beat the air in passing by.

About it went a wreath of pearl,
Dropt from the eyes of some poor girl,
Pinch'd because she had forgot
To leave clean water in the pot.

His breeches and his cassock were
Made of the tinsel gossamer;
Down by its seam there went a lace
Drawn by an urchin snail's slow pace.

No sooner was their King attir'd
As never prince had been,
But, as in duty was requir'd,
They next array their Queen.

Of shining thread shot from the sun
And twisted into line,
In the light wheel of fortune spun,
Was made her smock so fine.
Her gown was ev'ry colour fair,
The rainbow gave the dip;
Perfumed from an amber air,
Breath'd from a virgin's lip.

Her necklace was of subtle tye
Of glorious atoms, set
In the pure black of beauty's eye
As they had been in jet.

The revels ended, she put off,
Because her Grace was warm;
She fann'd her with a lady's scoff,
And so she took no harm.

Mrs. Barbauld wrote the following lines on a scroll within a kind of wreath, which hung over the chimney, the whole parlour being decorated with branches of ivy, which were made to run down the walls and hang down every pannel in festoons, at a country place called Palgrave:

Surly Winter, come not here,
Bluster in thy proper sphere;
Howl along the naked plain;
There exert thy joyless reign.
Triumph o'er the wither'd flow'r,
The leafless shrub, the ruin'd bower;
But our cottage come not near,
Other Springs inhabit here,
Other sunshine decks our board
Than thy niggard skies afford.
Gloomy Winter, hence away,
Love and fancy scorn thy sway;
Love, and joy, and friendly mirth
Shall bless this roof, these walls, this hearth,
The rigor of the year control,
And thaw the winter in the soul

Will. Honeycombe.

Liverpool.

ROUND TOWERS OF THE CYCLADES.

On Friday evening, Nov. 19, 1852, a lecture was delivered before the members of the Literary and Scientific Institute of this island, by Capt. Graves, R.N., from which I have been permitted to take the following extract. The information contained in it, will doubtless be the more interesting to many of the readers of "N. & Q.," when informed that the round towers of Greece are fast disappearing; either from being pulled down for the erection of dwellings, or to be burnt into lime, by the Greeks who dwell in their neighbourhood. What the original dimensions of these towers may have been in ancient times, or for what purposes they were erected, are alike unknown; but their present proportions are as follow, and drawn by the learned lecturer from personal observation:

		Feet.	In.
"A. Andros, near the port -	Height	60	0
B. Zea overlooking Perses Bay - - -	Height	5	5
	Diameter	26	6
	Wall	2	0
C. Thermia - - -	Height	11	0
	Diameter	28	5
D. Serpho - - -	Height	15	0
	Diameter	27	0
E. Beach of Port Pharos -	Height	7	0
	Diameter	31	8
	Wall	2	6
F. Hillock, west side of Pharos - - -	Height	16	6
	Diameter	42	10
	Wall	3	0
G. Village of Herampili -	Height	15	8
	Diameter	38	3
	Wall 4 to	2	6
H. Valley beyond villages -	Height	11	10
	Diameter	33	5
	Wall	4	0
J. Short distance west of Mount Elias -	Height	6	0
	Diameter	24	7
	Wall	5	0
K. Between Elias and west coast - - -	Height	6	6
	Diameter	28	0
	Wall	4	0
L. Naxos, south-east end of the island - - -	Height	50	0

M. Paros, north, port Naussa. Of this tower only a few courses of the stones are left. It is however supposed to have been of the same dimensions as that of Naxos."

W W.

Malta.

SHAKSPEARE CORRESPONDENCE.

Songs and Rimes of Shakspeare.—I find in Mr. J. P. Collier's *History of Dramatic Poetry* (a work replete with dramatic lore and anecdote) the following note in p. 275., vol. iii.:

"The Mitre and the Mermaid were celebrated taverns, which the poets, wits, and gallants were accustomed to visit. Mr. Thorpe, the enterprising bookseller of Bedford Street, is in possession of a manuscript full of songs and poems, in the handwriting of a person of the name of Richard Jackson, all copied prior to the year 1631, and including many unpublished pieces, by a variety of celebrated poets. One of the most curious is a song in five seven-line stanzas, thus headed: 'Shakespeare's Rime, which he made at the Mytre in Fleete Streete.' It begins: 'From the rich Lavinian shore;' and some few of the lines were published by Playford, and set as a catch. Another shorter piece is called in the margin,—

'Shakespeare's Rime.

Give me a cup of rich Canary wine,
Which was the Mitre's (drink) and now is mine;
Of which had Horace and Anacreon tasted,
Their lives as well as lines till now had lasted.'

"I have little doubt," adds Mr. Collier, "that the lines are genuine, as well as many other songs and poems attributed to Ben Jonson, Sir W. Raleigh, H. Constable, Dr. Donne, J. Sylvester, and others."

Who was the purchaser of this precious MS.? In this age of Shakspearian research, when every newly discovered relic is hailed with intense delight, may I inquire of some of your numerous readers, who seem to take as much delight as myself in whatever concerns our great dramatist and his writings, whether they can throw any light upon the subject?

Again: "A peculiar interest," Mr. Collier says, "attaches to one of the pieces in John Dowland's *First Book of Songs* (p. 57.), on account of the initials of 'W. S.' being appended to it, in a manuscript of the time preserved in the Hamburgh City Library. It is inserted in *England's Helicon*, 4to., 1600, as from Dowland's *Book of Tablature*, without any name or initials; and looking at the character and language of the piece, it is at least not impossible that it was the work of our great dramatist, to whom it has been assigned by some continental critics. A copy of it was, many years ago, sent to the author by a German scholar of high reputation, under the conviction that the poem ought to be included in any future edition of the works of Shakspeare. It will be admitted that the lines are not unworthy of his pen; and, from the quality of other productions in the same musical work, we may perhaps speculate whether Shakspeare were not the writer of some other poems there inserted. If we were to take it for granted, that a sonnet in *The Passionate Pilgrim*, 1599, was by Shakspeare, because it is there attributed to him, we might be sure that he was a warm admirer of Dowland,

'whose heavenly touch
Upon the lute doth ravish human sense.'

However, it is more than likely, that the sonnet in which this passage is found was by Barnfield, and not by Shakspeare: it was printed by Barnfield in 1598, and reprinted by him in 1605, notwithstanding the intermediate appearance of it in *The Passionate Pilgrim*."

May I inquire if any new light has been thrown upon this disputed song since the publication of Mr. Collier's *Lyric Poems* in 1844?

The song is addressed to Cynthia, and, as Mr. Collier says, is not unworthy of Shakspeare's muse. As it is not of any great length, perhaps it may be thought worthy of insertion in "N. & Q."

"To Cynthia.

"My thoughts are wing'd with hopes, my hopes with love;
Mount, love, unto the moone in cleerest night,
And say, as she doth in the heavens move,
In earth so wanes and waxes my delight:
And whisper this, but softly, in her eares,
Hope oft doth hang the head, and trust shed teares.

"And you, my thoughts, that some mistrust do cary,
If for mistrust my mistresse do you blame,
Say, though you alter, yet you do not vary,
As she doth change, and yet remaine the same.
Distrust doth enter hearts, but not infect,
And love is sweetest season'd with suspect.

"If she for this with cloudes do maske her eyes,
And make the heavens darke with her disdaine,
With windie sighes disperse them in the skies,
Or with thy teares dissolve them into rain.
Thoughts, hopes, and love return to me no more,
Till Cynthia shine as she hath done before."

J. M. G.

Worcester.

Mr. Collier's "Notes and Emendations:" Passage in "All's Well that Ends Well."—

"O you leaden messengers,
That ride upon the violent speed of fire,
Fly with false aim; move the still-peering air,
That sings with piercing, do not touch my lord!"

Such is the text of the first folio. Mr. Payne Collier, at p. 162. of his *Notes and Emendations*, informs us that the old corrector of his folio of 1632 reads *volant* for "violent," *wound* for "move," and *still-piecing* for "still-peering."

Two of these substitutions are easily shown to be correct. In the *Tempest*, Act III. Sc. 3., we read:

"The elements,
Of whom your swords are temper'd, may as well
Wound the loud winds, or with bemockt-at stabs
Kill the still-closing waters."

What is *still-closing* but *still-piecing*, the silent reunion after severance? What is to *wound the loud winds* but to *wound the air that sings with piercing?*

But as to the third substitution, I beg permission through your pages to enter a *caveat*. If

we had no proof from the text of Shakspeare that *violent* is the correct reading, I fancy that any reader's common sense would tell him that it is more an appropriate and trenchant term than *volant*. "What judgment would *stoop* from this to this?" *Volant*, moreover, is not English, but French, and as such is used in *Henry V.*; but happily, in this case, we have most abundant evidence from the text of Shakspeare that he wrote *violent* in the above passage. In *Henry VIII.*, Act I. Sc. 1., we have the passage,

> "We may outrun,
> By *violent swiftness*, that which we run at,
> And lose by over-running."

In *Othello*, Act III. Sc. 3., we have the passage,

> "Even so my bloody thoughts, with *violent pace*,
> Shall ne'er look back."

These passages prove that *violent* is a true Shakspearian epithet for *velocity*. But how exquisitely appropriate is the epithet when applied to the velocity of a ball issuing from the mouth of a cannon: and here we have full confirmation from *Romeo and Juliet*, Act V. Sc. 1., where we read:

> "As *violently* as hasty powder fir'd
> Doth hurry from the fatal cannon's womb."

I trust that MR. COLLIER will not, in the teeth of such evidence, substitute *volant* for *violent* in correcting the text of his forthcoming edition.

C. MANSFIELD INGLEBY.

Birmingham.

GENERAL MONK AND THE UNIVERSITY OF CAMBRIDGE.

A document has recently come into my possession which may perhaps be deemed worth preserving in the pages of "N. & Q." It is a letter from the University of Cambridge to General Monk, and, from the various corrections which occur in it, it has every appearance of being the original draft. Unfortunately it is not dated; but there can, I presume, be little doubt of its having been written shortly before the assembling of the parliament in April, 1660, which led to the Restoration, and in which Monk sat as member for the county of Devon. The words erased in the original are here placed between parentheses, and those substituted are given in Italics:

My Lord,

As it hath pleased God to make your Excell^cie^ eminently instrumental for the raising up of three gasping and dying nations, into the faire hopes and prospect of peace and settlement, so hath He engraven you (r name) in characters of gratitude upon the hearts of all (true) *to* whom (cordially wish) the welfare of *this* church and state (are) *is* deare and pretious. (Out) From this principle it is that our University of Cambridge hath, with great alacrity and unanimity, made choyse of your Excellency with whom to deposite the(ire) managing of theire concernments in the succeeding Parl^t^, w^ch^, if your Excell^cy^ shall please to admitt into a favourable (interpretation) *acceptance*, (you will thereby) you will thereby (add) *put* a further obligation of gratitude upon us all; w^ch^ none shalbe more ready to expresse than he who is

Your Excell^cies^ most humble serv^t^,

W. D.

[Endorsed]

To the L^d^ General Monk.

Who was "W. D."? Was he the then Vice-Chancellor? LEICESTRIENSIS.

Minor Notes.

Curiosities of Railway Literature.—Has "Bradshaw" had any reviewers? If not, an example or two from this neighbourhood, of the absurdities which reappear month after month in the time-tables, may show the necessity of them. A Midland train proposes to leave Gloucester at 12.40 p.m., and reach Cheltenham at 1 p.m. The Great Western Company advertise an express train, on the *very same line*, to leave two minutes *later* and arrive five minutes *earlier*. It is therefore obvious, that if these trains were to keep their proper time, the express must run into the slow coach in front. The Great Western Railway Company have also, in a very unassuming manner, been advertising a feat hitherto unparalleled in the annals of railway speed,—the mail from Cheltenham at 8.20 a.m. to leave Gloucester at 8.27; that is to say, seven miles, including starting, slackening speed at two or three "crossings," stopping, starting again, all in seven minutes! Let the narrow gauge beat this if it can. H. H.

Gloucester.

Cromwell's Seal.—I am in possession of a fine seal; it is a beautiful engraving of the head of Oliver Cromwell, and was once his property: he presented it to a favourite officer, whose nephew, to whom it was bequeathed, gave it to the father of the lady from whom I received it a few years ago. Thus I am in the singular position of being the *fifth* holder of it from the Protector. Y. S. M.

Dublin.

Rhymes upon Places.—Buckinghamshire:

> "Brill upon the Hill,
> Oakley in the Hole,
> Shabby little Ickford,
> Dirty Worminghall."

H. T.

Ingatestow.

Tom Track's Ghost.—The following piece of metrical romance has dwelt in my memory as long

as I have been able to remember. I have never seen it in print, nor heard it, at least for some years, from any one else; and have not been able to discover who wrote it:

"Tom Track he came from Buenos Ayres;
And now, thought I, for him who cares:
But soon his coming wrought me woe;
He misled Poll,—as you shall know.
All in the togs that I had bought,
With that ere Tom she did consort,
Which gave my feelings great concern,
And caused a row,—as you shall learn.
So then challenge Tom I did;
We met, shook hands, and took a quid;
I shot poor Tom.—The worse for me;
It brought his ghost,—as you shall see.
Says he, 'I'm Tom Track's ghost, that's flat.'
Says I, 'Now only think on that.'
Says he, 'I'm come to torment you now;'
Which was hard lines,—as you'll allow.
'So, Master Ghost, belay your jaw;
For if on me you claps a claw,
My locker yonder will reveal,
A tight rope's end, which you shall feel.'
Then off his winding-sheet he throwed,
And by his trowsers Tom I knowed;
He wasn't dead; but come to mess,
So here's an end,—as you may guess."

The *implicatio*, the *agnitio*, and the *peripetia* are so well worked out, that Aristotle would, I think, be compelled to admit it as an almost perfect specimen of that most ancient kind of drama which was recited by one actor. I refer especially to c. xxii. of the *Poetics*, which says, that that *agnitio* is most beautiful which is joined with the *peripetia*, of which here we have so striking an example. These reasons embolden me to ask if it be worth preserving in "N. & Q.," and who was the author? W. Fraser.

Tor-Mohun.

Queries.

JACOB BOBART AND HIS DRAGON, ETC.

Dr. Zachary Grey, in his edition of *Hudibras*, vol. i. p. 125., relates the following anecdote:

"Mr. Jacob Bobart, Botany Professor of Oxford, did, about forty years ago (in 1704), find a dead rat in the Physic Garden, which he made to resemble the common picture of dragons, by altering its head and tail, and thrusting in taper sharp sticks, which distended the skin on each side till it mimicked wings. He let it dry as hard as possible. The learned immediately pronounced it a dragon, and one of them sent an accurate description of it to Dr. Maliabechi, Librarian to the Grand Duke of Tuscany: *several fine copies of verses* were wrote upon so rare a subject, but at last Mr. Bobart owned the cheat: however, it was looked upon as a masterpiece of art, and as such deposited in the anatomy schools (at Oxford), where I saw it some years after."

Can any of the readers of "N. & Q." inform me where I can procure the *several* fine copies of verses, or where they are to be seen, and any other particulars relating to Jacob Bobart?

Where can I procure copies of the following, mentioned in Wood's *Athenæ Oxon.*, vol. iii. p. 757.:

"Poem upon Mr. Jacob Bobard's Yew-man of the Guards to the Physic Garden, to the tune of the 'Counter-Scuffle.' Oxon. 1662."

On one side of a sheet of paper.

Also:

"A Ballad on the Gyants in the Physic Garden in Oxon, who have been breeding Feet as long as Garagantua was Teeth."

On one side of a sheet of paper. H. T. Bobart.

BISHOP BERKELEY'S PORTRAIT.

The following letter may perhaps have some interest in itself; but I send it for insertion in the pages of "N. & Q." in the hope of obtaining some information about the pictures which it mentions. It is addressed on the back, "The Reverend the Provost and Fellows, Dublin College;" and in the corner, "Pr. Favour of The Right Hon. Lord Viscount Molesworth;" and does not appear to have ever passed through the post.

Reverend Sir, and Gentlemen,

My late dear Husband, the Rev. Dr. Berkeley, Prebendary of Canterbury, son of the late Lord Bishop of Cloyne, having most generously appointed me sole executrix of his will, and having bequeathed to me all his fine collection of pictures, &c., I trouble you with this to beg to know whether a very remarkably fine, universally admired portrait of Bishop Berkeley, in his lawn sleeves, &c., painted by that famous artist Vanderbank, which, together with its frame (now much broken by frequent removals), cost five hundred pounds: the back-ground, the frontispiece to his Lordship's *Minute Philosopher*, and the broken cisterns from the Prophet Jeremiah: "They have hewn them out broken cisterns." The late Archbishop of Canterbury was perpetually entreating Dr. Berkeley to present it to the Gallery of Lambeth Palace, where there is already a very good portrait of Bishop B.—But *justice* to my dear excellent son, then living, as Dr. B. told his Grace, precluded a *possibility* of his complying with his request.

If this picture will be an acceptable present to the Rev. the Provost, and the Gentlemen Fellows of the University of Dublin, it is now offered for their acceptance, as a most grateful acknowledgment for the *very high* honour*, they were pleased

* This alludes to the honourable degree of LL.B. conferred upon George M. Berkeley by the University of Dublin, Nov. 8, 1788.

so graciously to confer on his Lordship's only descendant, the late learned accomplished George Monk Berkeley, Esq. (Gentleman Commoner of Magdalene Hall, in the University of Oxon., and student of the Inner Temple, London), from his very sincerely grateful mother.

Some time after the death of his son, Dr. Berkeley told me that at my death he wished the wonderfully fine portrait of his father to be presented to some place of *consequence*. I immediately replied, "*To Dublin College*." He said, "They have one already; perhaps it would be well to leave it as an heir-loom to the Episcopal Palace at Cloyne." I said perhaps the gentlemen of Dublin College would prefer this, esteemed one of the very finest pieces of painting in Europe. The face certainly looks more like a fine cast in wax, than a painting on canvas, as numbers of the best judges have always exclaimed on seeing it.

I request Dr. Berkeley's noble relation, the excellent Lord Molesworth, now on a visit in Ireland, to deliver this, and to learn from the Provost and Gentlemen of the University of Dublin, whether it would be agreeable to them to receive this, and transfer the one they at present have to Dr. Berkeley's highly respected friend, the *present* Bishop of Cloyne, for the Palace. Lord Molesworth will have the goodness to receive and transmit the answer of the Provost and Gentlemen to her who has the honour to subscribe herself, with the most perfect respect, their

Very sincerely grateful and
(Thro' her unspeakably dear excellent Son)
Most highly obliged,
Eliza Berkeley.

Chertsey, Surrey, England.
The 18th of Feb., 1797.

I cannot find any evidence to prove that this letter was ever so much as received by the University. It came into my possession amongst the papers of a private friend, a late distinguished ornament of the University, whose death has been an irreparable loss to the public, to the Church of England, and to a large circle of friends. No notice of such a letter, or of so liberal a donation, is to be found in the Register of the University, nor is there such a picture in our possession. I have made inquiry also, and find that it is not at Cloyne. The conclusion therefore is, either that Mrs. Berkeley changed her mind, or that from some accident the letter never was presented: at all events, it is certain that the picture of Bishop Berkeley, to which it relates, was never in the possession of the University for whose halls it was intended.

Can any one tell me where it now is; and what was the fate of "the fine collection of pictures" which was the property of Dr. Berkeley of Canterbury, and bequeathed by him to his widow, the writer of the above letter? J. H. Todd.

Minor Queries.

Life.—Is it not the general feeling that man, in advancing years, would not like to begin his life again? I have noted that Edgeworth, Franklin, and Sismondi express the contrary. A. C.

"*The Boy of Heaven.*"—I have a poem entitled *The Boy of Heaven*, copied some years ago from a manuscript. Can any of your readers inform me who is the author, whether it has ever appeared in print, or give me any other information respecting it? W. P.

Bells.—Can any of your readers inform me why the bells of the Convent of Santa Theresa, at Madrid, alone have the privilege of tolling on Good Friday, in that city? In all Roman Catholic countries the bells on that day are forbidden to be rung; and there is no exception made, even in Rome.

As much has been said about the *baptizing* of bells, as if it were a custom nearly or entirely obsolete, I beg to say that I was present at the baptizing of a bell in the south-west of France not very long ago; and have no doubt that the great bell at Bordeaux, which is to have the emperor and empress as its sponsors, will undergo the full ceremony. Ceridwen.

Captain Ayloff.—Where can I find any notices of Captain Ayloff, one of the coadjutors of Tom Brown in the eccentric *Letters from the Dead to the Living?* V. T. Sternberg.

Robert Johnson.—Perhaps some of your correspondents could give me some information relative to the pedigree of Robert Johnson, Esq., who was a baron of the Exchequer in Ireland in 1704; his parentage and descent; his wife's name and family; his armorial bearings; and date of his birth and death.

Was he the Robert Johnson who entered Trinity College, Dublin, in 1671, as a Fellow Commoner at the age of fourteen? If so, his birthplace was London, and his father's name was also Robert.

E. P. L.

Co. Westmeath.

Selling a Wife.—What is the origin of the popular idea, that a man may legally dispose of his spouse by *haltering* her, and exposing her for sale in a public market? Some time ago the custom appears to have been very prevalent; and only a few months back there was a paragraph in *The Times*, describing an occurrence of the kind at Nottingham.

French romancers and dramatists have seized upon it as a leading trait of English society; and in their remarkably-faithful delineations of English life it is not unusual to find the blue-beard milord Anglais carting milady to Smithfield, and

enlarging upon her points in the cheap-jack style to the admiring drovers. V. T. Sternberg.

Jock of Arden. — This worthy of the Robin Hood class of heroes, is understood to figure very prominently in the legendary history of Warwickshire. Where can any references to his real or supposed history be found, and what are the legends of which he is the hero? W. Q.

Inigo Jones.—Where can a full list of mansions and other important buildings, erected from designs after that great master architect Inigo Jones, be found? A Correspondent.

Dean Boyle.—Wanted, the pedigree of Richard Boyle, Dean of Limerick, and Bishop of Leighlin in 1661. He had a brother Roger, also in the church. Was he a grandson of John Boyle of Hereford, eldest brother of Roger, father of Richard, first Earl of Cork? This John married Alice, daughter of Alex. Hayworth, of Burdun Hall, Herefordshire. Y. S. M.

Dublin.

Euphormio (Vol. i., p. 27.).—Mention is made of *Censura Euphormionis* and other tracts, called forth by Barclay's works: where can some account of these be found?

P. J. F. Gantillon, B.A.

Optical Query. — Last summer the following illusion was pointed out to me at Sandwich, Kent. The ingenious horizontal machine to enable the treadmill to grind the wind, in default of more substantial matter, although certainly revolving only in one direction, say from right to left, at intervals appeared to change its direction and turn from left to right. This change appeared to several persons to take place at the same time, and did not seem to be owing to any shifting of the perpendicular shutters for regulating the resistance of the air. The point from which I viewed it was near the south door of St. Clement's Church. Have any of the readers of "N. & Q." noticed a similar illusion, and can they explain it? H. H.

Gloucester.

Archbishop King. — The well-known William King, Archbishop of Dublin, was interred in the graveyard of the parish of St. Mary, Donnybrook, near Dublin, as appears from the following entry in the Register of Burials: "Buried, Archbishop King, May 10th, 1729." There is no stone to mark his grave. I would be glad to know whether there is any monument elsewhere.

I would likewise be glad to know whether there is any good engraving of the archbishop in existence. I have lately procured a copy of a small and rather curious one, engraved by "Kane o' Hara," and "published, Sept. 20th, 1803, by William Richardson, York House, 31. Strand;" and I am informed by a friend that a portrait (of what size I am not aware) was sold by auction in London, 15th February, 1800, for the sum of 3*l.* 6*s.* It was described at that time as "very rare."

Donnybrook graveyard, I may add, is rich in buried ecclesiastics, containing the remains of Dr. Robert Clayton, Bishop of Clogher (a man of note in his day), and other dignitaries of our church.

Abhba.

Neal's Manuscripts.—In Neal's *History of the Puritans*, he frequently refers at bottom of the page to a manuscript in his possession thus (MS. penes me, p. 88.): will any of your readers inform me where this MS. is preserved, and whether I can have access to it? It was evidently a voluminous compilation, as it extended to many hundred pages. T. F.

Whence the Word "Cossack?" — Alison says, on the authority of *Koramsin* (vi. 476.), "The word Cossack means a volunteer or free partisan," &c. (Vide *History of Europe*, vol. ix. p. 31.) I have found the word "Kasak" in the Gulistan of Saadi, which there means a robber of the kind called *rahzán*. From the word being spelt in the Gulistan with a ژ, it appears to me to be an Arabic word. Can any reader enlighten Muhammed?

A. N. Club.

Picts' Houses and Argils. — The Cimmerians, a people mentioned by Herodotus, who occupied principally the peninsula of the Crimea, are distinguished by Prichard from the Cimbri or Kimbri, but supposed by M. Amédée Thierry to be a branch of the same race, and Celtic. Many of their customs are said to present a striking conformity with those of the Cimbri of the Baltic and of the Gauls. Those who inhabited the hills in the Crimea bore the name of Taures or Tauri, a word, Thierry says, signifying mountaineers in both the Kimbric and Gaulish idioms. The tribe of the plains, according to Ephorus, a Greek writer cotemporary with Aristotle, mentioned in Strabo, lib. v., dug subterraneous habitations, which they called *argil* or *argel*, a pure Kimbric word, which signifies a covered or deep place:

"Ἐφορός φησιν αὐτοὺς ἐν καταγείοις οἰκίαις οἰκεῖν ἃς καλοῦσιν ἀργίλλας."

Having seen several of the rude and miserable buildings underground in the Orkneys, called Picts' houses, I should like to know something of these *argils* or *argillæ*, but suppose them to be calculated for the requirements of a more advanced state of society than that of the dwellers in Picts' houses. Perhaps some of your correspondents could give information on this matter.

For the above, vide Introduction to Amédée Thierry's *Histoire des Gaulois, &c.*, 1828, p. 57.

W. H. F.

The Drummer's Letter. — The letter from the drummer to the corporal's wife in *The Sentimental Journey* (it is hardly possible to give a precise reference to any part of this little work) ends thus:

"Je suis, Madame,

"Avec toutes les sentimens les plus respectueux et les plus tendres, tout à vous,

"Jaques Rocque."

Why is the first of the adjectives agreeing with *les sentimens* in the wrong gender? The blot may be a trifling one, but I think I may say that it defaces every copy of this well-known billet-doux. I have seen many editions of *The Sentimental Journey*, some by the best publishers of the time in which they lived, and I find the same mistake in all: I do not know of a single exception. If Sterne wrote *toutes*, it must have been by accident; there is nothing to prove that he wished to make the poor drummer commit the solecism, for the rest of his letter is not only correctly, but even elegantly written. C. Forbes.

Temple.

The Cardinal Spider. — I have read somewhere an account of a singular species of spider, which is of unusually large size, and is said to be found only in Hampton Court Palace.

It is supposed by superstitious persons that the spirits of Cardinal Wolsey and his retinue still haunt the palace in the shape of spiders; hence the name "Cardinal."

Can any of your correspondents inform me where such an account is to be met with, as I have forgotten the name of the book in which I have seen it? W. T.

Norwich.

New England Genealogical Society, &c. — Can any of your correspondents inform me where I can address a letter to, for Dr. Jenks, Secretary to the New England Genealogical Society? And where can I see a copy of Farmer's *New England Genealogical Register*, 1829, and *The New England Genealogical Register and Magazine for* 1847, mentioned by your correspondent T. Westcott, "N. & Q.," Vol. vi., p. 495.? J. K.

Minor Queries with Answers.

Dr. John Hartcliffe, Dr. Wm. Cokayne, Dr. Samuel Kettilby.—Can any of your correspondents tell me whether John Hartcliffe, D.D., Fellow of King's, Cambridge, and Head-master of Merchant Taylors' from 1681 to 1686, is *the Dr. Hartcliffe* whom James II. wished to instal illegally in the Provostship of King's, as he attempted to impose a President on Magdalen, Oxon?

I should be glad also to know whether there is any continuation of Ward's *Lives of the Gresham Professors*, reaching to the present time; and, in particular, the dates of the appointments or deaths of William Cokayne, D.D., Professor of Astronomy, and William Roman, B.C.L., Professor of Geometry?

Likewise, of what faculty was Samuel Kettilby, D.D., Professor; and when did he die?

James Hessey.

Merchant Taylors'.

[It was Dr. John Hartcliffe, of Merchant Taylors', that wished to become Provost of King's College: but the mandate was obtained from King William, not from James II. Hartcliffe's *Discourse against Purgatory*, 1685, which Anthony à Wood thinks was publicly burnt in France, was not likely to recommend him to the favour of the latter king. The affair of the Provostship is thus stated by Cole (*Hist. of King's College*, vol. iv. Addit. MSS. 5817.): — "On the death of Dr. Copleston, Hartcliffe made a great stir, in order to become Provost, and actually obtained a mandate of King William to the society to choose him; but he was far from being agreeable to the Fellows of the college, who, when they heard he was in town, and upon what errand he came, directly shut up the college gates, and proceeded to an election, when Dr. Roderick was chosen, with the odds of ten votes to one. This being transacted in the infancy of King William's reign, he chose not to stir much in it; but after having shown the Fellows, by the very petition they made to him, which was presented by Mr. Newborough and Mr. Fleetwood, that he had a right to present, he dismissed them." A biographical notice of Dr. Hartcliffe is given in Nichols's *Literary Anecdotes*, vol. i. pp. 63, 64., and in Wood's *Athenæ* (Bliss), vol. iv. p. 790.

No one appears to have continued Ward's *Lives of the Gresham Professors*. Maitland, in his *History of London*, has brought the history of the institution down to 1755. Dr. Ward himself had prepared a new edition, containing considerable additions, which was presented to the British Museum by his residuary legatee. Among the Additional MSS. also will be found a large mass of papers and correspondence relating to the *Lives*. From one document, entitled "Minutes relating to the Lives of the Professors of Gresham College, being Additions to the printed Work," we extract the following notice of "William Cokayne, who was the son of George Cokayne, of Dovebridge in Devonshire, clerk. He was educated at Merchant Taylors' School, in London, and from thence elected probationer Fellow of St. John's College, where he was matriculated 9th July, 1736. He commenced A.M. 9th July, 1744; made Junior Proctor 1750; and B.D. 4th July, 1751." The date of his appointment as Astronomy Professor is not given; but his resignation, in 1795, will be found in the *Gentleman's Magazine*, vol. lxv. p. 711. He appears to have died in 1798 (see *Ib.*, vol. lxviii. p. 641.), when the Rev. Joseph Monkhouse succeeded him as Rector of Kilkhampton, co. Cornwall.

The MS. "Minutes" also contain a notice of William Roman, the thirteenth Geometry Professor, "who was educated at Merchant Taylors' School, London, and from thence elected to St. John's College, Oxford, in 1740, being matriculated as the son of Richard Roman, of London, Gent., ætat. 17. He commenced B.C.L., May 5th, 1747; Deacon at Christ Church, 21st Sept., 1746; Priest at Christ Church, 20th Sept., 1747." No date of his appointment, but he was Professor in 1755, when Maitland wrote his account of the college. Dr. Samuel Kettilby succeeded the Rev. Samuel Birch as Geometry Lecturer, and died June 25, 1808.—See *Gentleman's Magazine*, vol. lxxviii. p. 657.]

"*Haulf Naked.*"—In poring over an old deed the other night, I stumbled upon the above name, which I take to be that of a manor in the county of Sussex. Is it so? and, if so, by what name is the property now known? CHARLES REED.

[In Dallaway's *Western Sussex*, art. WASHINGTON, vol. ii. pt. ii. p. 133., is the following entry:—"In 1310, Henry Balduyne sold to Walter de Halfenaked one messuage, two acres of arable, and two acres of meadow, in Washington and Sullington. Ped. fin. 3 Edw. II."]

Replies.

THE LEGEND OF LAMECH — HEBREW ETYMOLOGY.

(Vol. vii., p. 363.)

Etymologists are a race who frequently need to be drawn up with a somewhat tight rein. Our Celtic fellow-subjects will not, perhaps, be much gratified by MR. CROSSLEY's tracing the first indications of their paternal tongue to the family of Cain; and as every branch of that family was destroyed by the deluge, they may marvel what account he can give of its reconstruction amongst their forefathers. But as his manner of expressing himself may lead some of your readers to imagine that he is explaining Cain, Lamech, Adah, Zillah, from acknowledged Hebrew meanings of any parts of those words, it may be as well to warn them that the Hebrew gives no support to any one of his interpretations. If fancy be ductile enough to agree with him in seeing a representation of a human arm holding a sling with a stone in it in the Hebrew letter called *lamed*, there would still be a broad hiatus between such a concession, and the conclusion he seems to wish the reader to draw from it, viz. that the word *lamed* must have something to do with slinging, and that consequently *lamed* must be a slinger. The Hebrew scholar knows that *lamed* indisputably signifies to *teach;* and though perhaps he may not feel sure that the Hebrew consonant *l* obtained its name from any connexion with that primary meaning of the root *lamed*, he will not think it improbable that as the letter *l*, when prefixed to a noun or verb, *teaches* the reader the construction of the sentence, that may have been the reason for its being so named.

As to a legend not traceable to within some thousand years of the facts with which it claims to be connected, those may take an interest in it who like so to do. But as far as we may regard Lamech's address to his wives in the light of a philological curiosity, it is interesting to observe how naturally the language of passion runs into poetry; and that this, the most ancient poetry in existence, is in strict unison with the peculiar character of subsequent Hebrew poetry; that peculiarity consisting of the repetition of clauses, containing either the same proposition in a slightly different form, or its antithesis; a rhyme of thoughts, if we may so say, instead of a rhyme of sounds, and consequently capable of being preserved by a literal translation.

And Lamech said unto his wives,—

"Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto my speech.
For I have slain a man to my wounding,
And a young man, to my hurt.
If Cain shall be avenged seventy-fold,
Truly Lamech, seventy and seven-fold."

The construction is more favourable to the belief that the *man* of line third is the same as the *young man* of the parallel clause, than that he had slain two; the word rendered *hurt* is properly a *wheal*, the effect of a severe strife or wound.

As to the etymologies of the names mentioned by MR. CROSSLEY, we gather from God's words that she called her first son Cain, an acquisition (the Latin *peculium* expresses it more exactly than any English word), because she had gotten (literally *acquired*, or obtained possession of) a man. As for Lamech, or more properly Lĕmĕch, its etymology must be confessed to be uncertain; but there is a curious and interesting explanation of the whole series of names of the patriarchs, Noah's forefathers, in which the name of the other Lemech, son of Methusaleh, is regarded as made up of *Lĕ*, the prefixed preposition, and of *mech*, taken for the participle Hophal of the verb to smite or bruise. Adah, אדה, is *ornament*; Zillah, צלה, may mean the *shade* under which a person reposes; or if the doubling of the *l* is an indication that its root is צלל, it may mean a dancer. H. WALTER.

Allow me, in reference to MR. CROSSLEY's remarks, to say, that from the accidental resemblance of the Hebrew and Celtic words *Lamech* and *Lamaich*, no philological argument can be drawn of identical meaning, any more than from the fact that the words Nebuchadnezzar, Belshazar, or Belteshassar*, are significant in Russian

* The *accidental* resemblances are curious. Thus, *Nebucadnetzar* is in Russian *nebé kazenniy Tzar*, "A Lord or Prince appointed by heaven;" or, *nebu godnoï*

and Sclavonian, as well as in Chaldee. *Lamache* in Arabic means (see Freytag) "*levi intuitu et furtim adspicere* aliquem;" also to *shine*, as lightning, or a star. *Lamech*, therefore, is an appropriate designation for a man known to prowl about for plunder and murder, and whose eye, whether taking aim or not, would give a sudden and furtive glance.

The word *lamed* signifies, in Hebrew, *teaching*; the word *Talmud* is from the same root. It is the same in Syriac and Chaldee. The *original* significant of these three languages is to be found in the Arabic *Lamada*: "*Se submisit* alicui; *humiliter se gessit* erga aliquem." (Freytag.) No argument can be drawn from the shape of the letter ל (*lamed*), because, although popularly so called, it is *not* a Hebrew letter, but a Chaldee one. The recent discoveries, published in Layard's last work, demonstrate this fact; Mr. Layard falls into the mistake of calling the basin inscriptions Hebrew, although Mr. Ellis, who had translated them, says expressly that the language is Chaldee (*Nineveh and Babylon*, p. 510.), one of them only being Syriac (p. 521.). Chaldee and Syriac, indeed, differ from each other as little as Chaucer's and Shakspeare's English, although the written characters are wholly distinct.

Davis, in his *Celtic Researches*, has done all that was possible, taking a very limited view, however, in fixing upon certain linguistic resemblances in some ancient tongues to the Celtic; but a clear apprehension of the proper place which the Celtic language and its congeners hold in comparative philology, can only be learnt from such works as Adelung's *Mithridates*, and Adrien Balbi's *Atlas Ethnographique du Globe*.

T. J. Buckton.

The interpretation of Hessius (*Geschichte der Patriarchen*, i. 83.) is preferred by Rosenmüller:

"Ex hujus Doctissimi Viri sententia Lamechus *sese jactat* propter filios suos, qui artium adeo utilium essent inventores: Cainum progenitorem suum propter cædem non esse punitum, multo minus se posse puniri, si vel simile scelus commisisset. Verba enim non significant, cædam ab eo revera esse paratam, sed sunt verba hominis admodum insolentis et profani. Ceterum facile apparet, hæc verba a Mose ex quodam carmine antiquo inserta esse: tota enim oratio poeticam quandam sublimitatem spirat."

The sense of these two verses (Gen. iv. 23, 24.) is, according to Dathe:

"*Si propter viri aut juvenis cædem vulnera et plagæ mihi intendantur, cum de Caino pœna septuplex statuta fuerit, in Lamecho id fiet septuagies septies.*"

Herder, in his *Geist der ebräischen Poesie* (i. 344.) says:

"Carmen hoc Lamechi laudes canere gladii a filio inventi, cujus usum et præstantiam contra hostiles aliorum insultus his verbis prædicet: *Lamechi mulieres audite sermonem meum, percipite dicta mea: Occido jam virum, qui me vulneravit, juvenem, qui plagam mihi infligit. Si Cainus septies ulciscendus, in Lamecho id fiet septuagies septies.*"

T. J. Buckton.

Birmingham.

The legend of the shooting of Cain by Lamech is detailed in *The Creation of the World, with Noah's Flood*, a Cornish mystery, translated into English by John Keigwin, and edited by Davies Gilbert, Esq. The legend and translation, in parallel columns, are given also at pp. 15, 16. of Mr. Gilbert's "Collections and Translations respecting St. Neot," prefixed to a descriptive account (in 4to., with sixteen coloured plates) of the windows of St. Neot's Church in Cornwall, by Mr. Hedgeland, who restored them, 1825—1829, at the expense of the Rev. Richard Gerveys Grylls, patron, and formerly incumbent of the living.

Joseph Rix.

St. Neot's, Huntingdonshire.

LORD COKE'S CHARGE TO THE JURY.

(Vol. vii., p. 376.)

Saltpetre-man. — An explanation of this title may be found in a proclamation of King Charles I. (1625):

"For the Maintaining and Increasing of the Saltpetre Mines of England, for the Necessary and Important Manufacture of Gunpowder."

This proclamation states:

"That our realm naturally yields sufficient mines of saltpetre without depending on foreign parts; wherefore, for the future, no dovehouse shall be paved with stones, bricks, nor boards, lime, sand, nor gravel, nor any other thing whereby the growth and increase of the mine and saltpetre may be hindered or impaired; but the proprietors shall suffer the ground or floors thereof, as also all stables where horses stand, to lie open with good and mellow earth, apt to breed increase of the said mine. And that none deny or hinder any *saltpetre-man*, lawfully deputed thereto, from digging, taking, or working any ground which by commission may be taken and wrought for saltpetre. Neither shall any constable, or other officer, neglect to furnish any such *saltpetre-man* with convenient carriages, that the King's service suffer not. *None shall bribe any saltpetre-man* for the sparing or forbearing of any ground fit to be wrought for saltpetre," &c.

It would appear that the *saltpetre-man* abused his authority, and that the people suffered a good deal of annoyance from the manner in which this

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Tzar, "A Prince fit for heaven." *Belshatzar* is also in Russian *bolszoi Tzar*, "A great Prince;" and *Belteshtzar*, Daniel's Chaldean pagan name, is *byl têsh Tzar*, "he was also a Prince," *i. e.* "of the royal family."

absurd system was carried out; for two years afterwards we find that another proclamation was published by the King, notifying, "that the practice of making saltpetre in England by digging up the floors of dwelling-houses, &c. &c., tended too much to the grievance of his loving subjects . . . that notwithstanding all the trouble, not one third part of the saltpetre required could be furnished." It proceeds to state that Sir John Brooke and Thomas Russell, Esq., had proposed a new method of manufacturing the article, and that an exclusive patent had been granted to them. The King then *commands* his subjects in London and Westminster, that after notice given, they "carefully keep in proper vessels all human urine throughout the year, and as much of that of beasts as can be saved." This appeared to fail; for at the end of the same year, the "stable" monarch proclaimed a return to the old method, giving a commission to the Duke of Buckingham, and some others, to ". . . . break open . . . . and work for saltpetre," as might be found requisite; and in 1634, a further proclamation was issued renewing the old ones, but excepting the houses, stables, &c. of *persons of quality*.

During the Commonwealth the nuisance was finally got rid of; for an act was passed in 1656, directing that "none shall dig within the houses, &c. of any person *without their leave first obtained*."

BROCTUNA.

Bury, Lancashire.

J. O. treats *The Lord Coke, his Speech and Charge, with a Discoverie of the Abuses and Corruptions of Officers*, 8vo. London: N. Butter, 1607, as a genuine document; but it is not so; and, lest the error should gain ground, the following account of the book, from the Preface, by Lord Coke, to the seventh part of his *Reports*, is subjoined:

"And little do I esteem an uncharitable and malicious practice in publishing of an erroneous and ill-spelled pamphlet under the name Pricket, and dedicating it to my singular good lord and father-in-law, the Earl of Exeter, as a charge given at the assizes holden at the city of Norwich, 4th August, 1606, which I protest was not only published without my privity, but (besides the omission of divers principal matters) that there is no one period therein expressed in that sort and sense that I delivered: wherein it is worthy of observation, how their expectation (of scandalizing me) was wholly deceived; for behold the catastrophe! Such of the readers as were learned in the laws, finding not only gross errors and absurdities on law, but palpable mistakings in the very words of art, and the whole context of that rude and ragged style wholly dissonant (the subject being legal) from a lawyer's dialect, concluded that *inimicus et iniquus homo superseminavit zizania in medio tritici*, the other discreet and indifferent readers, out of sense and reason, found out the same conclusion, both in respect of the vanity of the phrase, and for that I, publishing about the same time one of my commentaries, would, if I had intended the publication of any such matter, have done it myself, and not to have suffered any of my works pass under the name of Pricket; and so *unâ voce conclamaverunt omnes*, that it was a shameful and shameless practice, and the author thereof to be a wicked and malicious falsary."

J. G.

Exon.

WHITE ROSES.

(Vol. vii., p. 329.)

The allusion is to the well-known Jacobite badge of the white rose, which was regularly worn on June 10, the anniversary of the Old Pretender's birthday, by his adherents. Fielding refers to the custom in his *Amelia*:

"On the lovely 10th of June, under a serene sky, the amorous Jacobite, kissing the odoriferous Zephyr's breath, gathers a nosegay of white roses to deck the whiter breast of Celia."—*Amelia*, edit. 1752, vol. i. p. 48.

The following lines are extracted from a collection of considerable merit, now become uncommon, the authors of the different papers in which were Dr. Deacon and Dr. Byrom, and which is entitled *Manchester Vindicated* (Chester, 1749, 12mo.). The occasion was on a soldier snatching a white rose from the bosom of a young lady on June 10, 1747:

I.

"Phillis to deck her snowy breast
The rival-flowers around display'd,
Thraso, to grace his war-like crest
Of orange-knots a huge cockade,
That reds and whites, and nothing else,
Should set the beaux against the belles!

II.

"Yet so it was; for yesterday
Thraso met Phillis with her posies,
And thus began th' ungentle fray,
'Miss, I must *execute* those roses.'
Then made, but fruitless made, a snatch,
Repuls'd with pertinacious scratch.

III.

"Surpriz'd at such a sharp rebuke,
He cast about his cautious eyes,
Invoking *Vict'ry* and *the Duke*,
And once again attack'd the prize;
Again is taught to apprehend,
How guardian thorns the rose defend.

IV.

"Force being twice in vain apply'd,
He condescended then to reason;
'Ye *Jacobitish* ——,' he cry'd
'In open street, the love of treason
With your white roses to proclaim!
Go home, ye rebel slut, for shame!'

v.

"'Go you abroad to Flanders yonder,
And show your valour there, Sir Knight;
What bus'ness have you here, I wonder,
With people's roses, red or white?
Go you abroad, for shame,' says Phillis,
'And from the Frenchmen pluck their lilies.'

VI.

"'Lilies!' says Thraso, 'lilies too!
The wench, I find, would be a wit,
Had she command of words eno',
And on the right one chanced to hit:
For pity, once, I'll set her clear:
The laurels, you would say, my dear.'

VII.

"'No, but I would not, Sir; you know
What laurels are no more than I,
Upon your head they'll never grow,
My word for that, friend, and good-bye:
He that of roses robs a wench,
Will ne'er pluck laurels from the French.'"

JAS. CROSSLEY.

BURIAL OF UNCLAIMED CORPSE.

(Vol. vii., pp. 262. 340.)

A tradition of similar character with that mentioned by E. G. R., and noticed by J. H. L., is reported to have occurred between the parishes of Shipdham and Saham Tony in Norfolk, of a corpse being found on the common pasture of Shipdham, which parish refused to bury it, and the parish of Saham Tony, therefore, was at the expense thereof, and claimed a considerable piece of the common pasture from Shipdham, in consequence of the neglect of the latter parish.

A fine continues to be paid by Shipdham to Saham to this time; and although many entries are made of such payments in the early parish accounts, beginning A.D. 1511, yet in no instance is it said the reason or cause of these payments being annually made. The said payments are not always of the same amount; they are sometimes paid in money and sometimes in kind, as the following instances show.

The first entry I meet with is in 1511:

Payd the halffe mark at Saham.

1512. Delyvyrd to same ij buschells of otts, viij^{d}; in sylv^{r}, ij^{d}.
1513. The same payment as in 1512.
1514. No entry of any payment.
1515. Payd for *woots* to Saham, vj^{d}, and ij^{d} of mony.
1516. Payd to y^{e} hallemarke, j^{d} (not said if to Saham or not). This entry "to y^{e} hallemark" may be an error of the scribe for "y^{e} halffe mark," as in the first entry under 1511.
1517. Payd to y^{e} halffe mark, j^{d} (no doubt to Saham).
1518. No entry of payment to Saham.
1519. Payd to same for ij barssels of owte, vj^{d}; to same, ij^{d} - - - - - viij^{d}
1520. Payd for ij busschellys of otte to same, viij^{d}; and a henne, ij^{d} - - - x^{d}
1521. Payd to same for ij buschells of ots, xj^{d}, and ij^{d} in sylver - - - - xiij^{d}
1522. Payd for y^{e} half marke, j^{d}; payd for oots to same, vij^{d} - - - - viij^{d}
1523. Payd for y^{e} halff mark (no doubt to Saham) - - - - - j^{d}
1524. Payd for otts to sam and wodlod - viij^{d}
1525. Similar entry to the last.
1526. Payd for otts to same, viij^{d}; payd for wod led to same, j^{d} - - - ix^{d}
1527. Payd the halffe mark, j^{d}; paid to the *Comon*, to (two) bussells otts, ix^{d}, and a j^{d} in lieu of a henne - - - xj^{d}
1539. Payd to same for the task - - x^{s}*
1541. Payd to Thomas Lubard, for ij bs. of otts to Saham - - - - viij^{d}
Payd to y^{e} seyd Thomas for j heyn (hen) to Saham - - - - ij^{d}

On looking through the town accounts of Shipdham, I find entries of —

Payd to the half mark to Saham - - - j^{d}
Ij bushells oates, and in lieu of a hen - - - ij^{d}

The only entry in which I find anything at all apparently relative to the common is that under 1527. Whether the court books of Saham would throw any light on the subject, I know not. Should an opportunity offer for my searching them, I will do so. G. H. I.

P.S.— Although I have given several entries of the customary payments to Saham, they are merely given to show the different modes of making those entries, and not in expectation of your giving all of them, unless you think any further light can be given on the subject. As before, perhaps the court books of the manor of Saham would assist.

It was an annual custom for Shipdham people to "Drive the common" (as it was called) once a year, in a night of an uncertain time, when all the cattle, &c. found within the limits or boundary of Shipdham were impounded in a farm-yard adjoining. Upon the common, all those belonging to owners residing in Shipdham and claimed were set at liberty, while those belonging to Saham had to be replevied by a small payment, which custom continued up to the period of the commons being inclosed. Perhaps this custom was by way of retaliation, by which means the charge of payment of oats and a hen was recovered by the money paid for replevying their cattle, &c. so impounded.

PSALMANAZAR.

(Vol. vii., p. 206.)

Your correspondent inquires as to the real name of this most penitent of impostors. I fear that

* No payment entered in the accounts between 1527 and 1539. The average tenpence annually.

there is now no likelihood of its being discovered. His most intimate friends appear to have been kept in the dark on this subject. With respect to his country, the most probable conclusion seems to be, that he was born in the south of Europe, in a city of Languedoc. A very near approximation seems to be made to the exact locality by a careful collation of the circumstances mentioned in his autobiography, in the excellent summary of his life in the *Gentleman's Magazine*, vols. xxxiv. and xxxv., which is much better worth consulting than the articles in Aikin or Chalmers; which are poor and superficial, and neither of which gives any list of his works, or notices the *Essay on Miracles, by a Layman* (London, 1753, 8vo.), which is one of them, though published anonymously. There is a very amusing account of conversations with him at Oxford, in the *Gentleman's Magazine*, vol. xxxv. p. 78., in which, before a large company of ladies and gentlemen who were curious as to the customs of Formosa, he gravely defended the practice which he said existed in that country, of cutting off the heads of their wives and eating them, in case of misconduct. "I think it is no sin," continued he, "to eat human flesh, but I must own it is a little unmannerly." He admitted that he once ate part of a black; but they being always kept to hard work, their flesh was tough and unsavoury. His grandfather, he said, lived to 117, and was as vigorous as a young man, in consequence of sucking the blood of a viper warm every morning; but they had been forced to kill him, he being attacked with a violent fit of the colic, and desiring them to stab him, which, in obedience to another "custom of the country," they had done. *Splendidè mendax!* was certainly, in his younger days, this much venerated friend of our great moralist. I should, however, feel inclined to forgive much of his extraordinary romancing for the admirable manner in which he settled that chattering twaddler, Bishop Burnet:

"He was one day with Dr. Burnet, Bishop of Sarum, who, after his warm manner, cried, 'Ay, you say so; but what proof can you give that you are not of China, Japan, or any other country?' 'The manner of my flight,' replied he, 'did not allow me to bring credentials: but suppose your lordship were in Formosa, and should say you are an Englishman, might not the Formosan as justly reply, You say you are an Englishman; but what proof can you give that you are not of any other country? for you look as like a Dutchman as any that ever traded to Formosa.' This silenced his lordship."

JAMES CROSSLEY.

GRAFTS AND THE PARENT TREE.

(Vol. vii., p. 365.)

I was surprised to find it stated as "a fact" by MR. INGLEBY, "that grafts, after some fifteen years, wear themselves out." A visit to one of the great orchard counties would assure him of the existence of tens of thousands of grafted apple and pear trees, still in a healthy state, and from forty to fifty years old, and more. There are grafted trees of various kinds in this county, which to my own knowledge are upwards of sixty years old; and I have little doubt but that there are some a good deal older.

The ancient Ribstone pippin, which stood in Ribstone Park, till it died in 1835, was believed to have been grafted. Such was the opinion of one of the gardeners there; and a writer in the *Gardeners' Chronicle*, 1845, p. 21., states that in 1830 he fell in with the Ribstone pippin in great abundance in Switzerland, in the valley of Sarnen; and he remarks that it is more probable this apple was introduced into England from that country, than the reverse. The question has not been conclusively settled.

Notwithstanding "the belief that the graft perishes when the parent tree decays" is pronounced by MR. INGLEBY to be a fond superstition, yet there are certain facts, well known to orchard growers, which give some warrant for it. Without committing myself altogether to this doctrine, I will state a few of them.

It is well known that no cider or perry fruit is so good, on first being introduced, as it is after fifteen or twenty years of cultivation. A certain period seems to be required to mature the new sort, and bring it to its full vigour (long after it is in full bearing) before it is at its best. The tree, with all its grafted progeny, will last, perhaps fifty, perhaps more than one hundred years, in a flourishing state, and then they will begin everywhere to decay; nor has any device yet been successful in arresting that general decay.

Witness the rise, progress, and fall of the *Forest Stire* of Gloucestershire, the *Foxwhelp* and *Redstreak* of Herefordshire, the *Golden Pippin*, and, more lately, the *Ribstone Pippin*, of which there is an increasing complaint, not to mention many others in the same condition. The first-named apple is very nearly extinct, and the small quantity of the fruit that is still to be had fetches enormous prices.

Whether this decay be owing to *grafting*, is a question which can be decided only by the future behaviour of the suckers from the original tree, several of which from the tree at Ribstone Park are now growing at Chiswick and elsewhere.

I am aware that Dr. Lindley combats very eagerly the doctrine that varieties of the apple and pear, or indeed of any tree, die naturally of old age; but the only incontrovertible fact which he adduces in support of his argument, is the existence of the French *White Beurré* pear, which has flourished from time immemorial. His denial of the decay of the *Golden Pippin*, the *Golden Har-*

vey, and the *Nonpareil*, will not, I think, be allowed to be just by the experience of your readers; the existence of the last-named apple for three centuries, supposing it to be true, has not secured it exemption from the general fate.

H. C. K.

—— Rectory, Hereford.

PHOTOGRAPHIC CORRESPONDENCE.

Glass Baths.—Several of your correspondents finding a difficulty in making glass baths, I beg to communicate the way in which they may be very easily manufactured. Having obtained two pieces of patent plate glass, grind the edges, which may readily be done by a scythe sand-stone, where other contrivances are not handy. Cut for the bottom of the bath a slip of the same glass three-quarters of an inch in breadth; and for the sides, from ordinary window-glass, four wedges, being about three-fifths of an inch at one end, tapering down to the thickness of the piece of plate glass at the bottom. If several pieces are cut off promiscuously, four may be selected which have exactly the same angle, so as to form an even support to the sides. The glass being perfectly clean, dry, and as warm as can be conveniently held by the hand, fix the bottom and then the sides by means of the *very best* sealing-wax, which will perfectly adhere to the glass. If the commoner sorts of wax are used, some marine glue must be added to it to temper it. The side slips should be fixed a quarter of an inch apart, so as to form a cavity, which must be entirely filled up with wax. The wax may be used as in sealing a letter in the first instance; but, in order to give the whole bath solidity, and expel every particle of air from between the glass, I use a heated pointed iron, as a plumber does in the act of soldering. This, passed over the external parts of the wax, also gives it a hardness and smooth finish.

These details may appear trifling, and others may have more ingenious modes of accomplishing the object; but having used baths so constructed upwards of twelve months without leakage, I believe they will be found to be most economical, and far more to be relied on than gutta percha. A good bath so made should require about six ounces of solution of nitrate of silver to take a picture eight inches square. Your observations in a former Number, respecting the uncertainty of gutta percha, I have found to be perfectly true. Samples of gutta percha constantly vary; and one may contain impurities acted upon by the chemicals, which another does not. A small rim formed by sealing-wax dissolved in spirits of wine, and applied twice or thrice along the upper edge of the bath, is sufficient to protect the prepared glass from adhering to the front of the bath when in use.

H. W. D.

Securing Calotype Negatives.—Will any of your correspondents be good enough to say what they consider the best method of securing a calotype paper negative for a few days or a week, in cases where it may be difficult, from lack of conveniences during that time, to use hyposulph., with its consequent washings, &c.? Some, I believe, recommend bromide of potassium; some, the iodide; others, common salt: but I should like to know which is considered the *best;* what strength, and how applied. Also, whether any subsequent treatment is necessary previous to the final application of the hypo

W. T.

Replies to Minor Queries.

Wood of the Cross (Vol. vii., pp. 177. 334.).—I find, in your 179th Number, p. 334., a communication on "The Wood of the Cross." Mention is made of the several kinds of wood of which the cross is said to have been made—elder, olive, &c. It is a somewhat curious coincidence, that yesterday I was with a farmer in his garden, and observing on several apple-trees some luxuriant mistletoe, I remarked that it was principally found on that tree, sometimes on the oak, but rarely on other trees. The farmer, after inquiring whether it could be propagated by cuttings, &c., asked if I had ever understood that our Saviour's cross was made of mistletoe? On replying in the negative, and remarking that it was altogether unsuitable for such a purpose, he rejoined, that, previously to that event, it was a large strong tree, but subsequently had been doomed to have only a parasitical (not that he used the term) existence.

As Ceyrep said "I never heard of our Lord's cross having been made of elder wood," so I would also add, I never heard before of its being made of mistletoe. Did any one else ever hear of this tradition?

S. S. S.

Bishops' Lawn Sleeves (Vol. vi., p. 271.).—J. G. T. has inquired concerning the date and origin of the present robes of Anglican bishops. Mr. Trevor thus describes the bishop's dress in Convocation, which is the proper dress of the episcopate:

"The chimere is the Convocation habit of a doctor of divinity in Oxford, made of silk instead of cloth, as the rochet is an alb of lawn in place of linen, *honoris causâ:* the detaching the sleeves from the rochet, and sewing them to the upper garment instead, is obviously a contrivance of the robe-makers. Dr. Hody says that the scarlet robe worn by the bishops in the House of Lords is the doctor's gown at Cambridge; the first archbishops after the Reformation being of that university. (*Hody*, 140.) At Parker's consecration he appeared first in a scarlet gown and hood; then at the Holy Communion he and two of the consecrating bishops

wore white surplices, while the senior had a cope: and after his consecration he and the two diocesan bishops endued themselves in the now customary dress of a bishop, the archbishop having about his neck a collar of sables (*Cardw. Doc. Ann.*, i. 243.). Before the Reformation, it was remarked as peculiar to the English bishops, that they always wore their white rochets, 'except when hunting.' (*Hody*, 141.)"—*The Two Convocations, Note on*, p. 195.

W. Fraser.

Tor-Mohun.

Inscriptions in Books (Vol. vii., pp. 127. 337.).—The two accompanying inscriptions in books were given to me the other day. The second is, I believe, much in vogue at Rugby.

"Si quis errantem
Videat libellum
Reddat, aut collo
Dabitur capistrum
Carnufex ejus
Tunicas habebit
Terra cadaver."

"Small is the wren,
Black is the rook,
Great is the sinner
That steals this book."

W. W.

As your correspondent Balliolensis inquires regarding inscriptions in books, perhaps the following may add to his proposed collection, being an old ditty much in use among schoolboys, &c.:

"Hic liber est meus,
And that I will show;
Si aliquis capit,
I'll give him a blow."

N. N.

Lines quoted by Charles Lamb (Vol. vii., p. 286.).—The author of the lines quoted—

"Bind me, ye woodbines, in your twines;
Curl me about, ye gadding vines," &c.—

is Andrew Marvell. They are taken from his fine poem on Nun-Appleton, Lord Fairfax's seat in Yorkshire; and will be found in vol. iii. p. 198. of Marvell's *Works*, edit. 1776, 4to. Jas. Crossley.

Parochial Libraries (Vol. vi., p. 432.; Vol. vii., pp. 193. 369.).—Upon visiting Cartmel in Lancashire ten years ago, I found a library in the vestry, and in my diary made the following entry:

"There is a small library in the vestry, of a very miscellaneous description, left by a former incumbent, two hundred years ago, to the vicar for the time being, to be kept in the vestry. There is a fine copy, in small quarto, of Spenser's *Faery Queene* in the collection, of the date 1560."

How I ascertained the date of the gift, or whether there were any other particulars worth recording, I do not remember. Since taking "N. & Q." I have learnt the benefit, I might say the necessity, of being more particular. Brick.

To your list of parochial libraries may be added one in Swaffham Church, Norfolk, bequeathed to the parish by one of the Spelman family. It contains several hundred volumes, and among them some of the Elzevir classics. About seven years ago I visited Swaffham, and found this collection of books in a most disgraceful state, covered with dust and the dung of mice and bats, and many of the books torn from their bindings. It would afford me great pleasure to hear that more care is taken of such a valuable collection of books. There is also a smaller library, in somewhat better preservation, in the vestry of St. Peter's, Mancroft Church, in the city of Norwich. E. G. R.

There are parochial libraries at Milden, Brent Eleigh, and at All Saints, Sudbury, Suffolk. See Rev. C. Badham's *Hist. and Antiq. of All Saints, Sudbury*, 8vo. London, 1852, pp. 105—109.

W. Sparrow Simpson, B. A.

Huet's Navigations of Solomon (Vol. vii., p. 381.).—In reply to Edina's Query, Huet's treatise *De Navigationibus Salomonis* was published in 1698, 12mo., at Amsterdam, and before his work on the Commerce of the Ancients was printed. Edina will find a short extract of its contents in vol. ii. p. 479. of Dr. Aikin's *Translation of Huet's Autobiography*, published in 1810 in two volumes 8vo. The subject is a curious and interesting one; but, from my perusal of the tract, I should scarcely say that Huet has treated it very successfully, or that the book is at all worthy of his learning or acuteness. Jas. Crossley.

Derby Municipal Seal (Vol. vii., p. 357.).—The "buck in the park," on the town seal of Derby, is probably a punning allusion to the name of that place, anciently *Deora-by* or *Deor-by*, i. e. the abode of the deer. C. W. G.

Annueller (Vol. vii., pp. 358. 391.).—Bishop Ergham founded St. Anne's College in Wells, for the maintenance of Societas (xiv.) Presbyterorum annuellarum Novæ Aulæ Wellensis. The *annueller* was a secular conduct, receiving a yearly stipend. These priests, probably, served his chantry at Wells. Mackenzie Walcott, M.A.

Reverend Richard Midgley, Vicar of Rochdale (Vol. vii., p. 380.).—The collection of the lives of pious persons to which Dr. Whitaker refers, as containing a very interesting account of Midgley, will undoubtedly be Samuel Clarke's *Lives of Thirty-two English Divines*. The passage, which will scarcely be new to your correspondent, is at p. 68. of the life of "Master Richard Rothwell" (Clarke's *Lives*, edit. 1677, fol.), and a very pleasing passage it is, and one that I might almost

be justified in extracting. Dr. Whitaker and Brook (*Lives of the Puritans*, vol. ii. p. 163.) seem to be at variance with regard to the Midgleys, the former mentioning only one, and the latter two, vicars of the family. JAS. CROSSLEY.

Nose of Wax (Vol. vii., p. 158.).—Allow me to refer to a passage in "Ram Alley, or Merry Tricks," by Lodowick Barry (which is reprinted in the fifth volume of Dodsley's *Old Plays*), illustrative of this term. In Act I. Sc. 1., *Dash* describes the law as

> "The kingdom's eye, by which she sees
> The acts and thoughts of men."

Whereupon *Throate* observes:

> "The kingdom's eye!
> I tell thee, fool, it is the kingdom's nose,
> By which she smells out all these rich transgressors;
> Nor is't of flesh, but merely made of *wax*,
> And 'tis within the power of us lawyers,
> To wrest this *nose of wax* which way we please."

This illustration was overlooked by Nares, to whose *Glossary* you refer. C. H. COOPER.
Cambridge.

Canongate Marriages (Vol. v., p. 320.; Vol. vii., p. 67.).—The correspondent who expressed his surprise some time ago at his Query on this subject not having called forth any remark from your Scotch friends, will perhaps find the explanation of this result in the fact, that in Scotland we are guided by the civil or Roman law on the subject of marriage; and, consequently, with us marriage is altogether a civil contract; and we need the intervention neither of clergyman, Gretna blacksmith, or the equally disreputable Canongate coupler. The services of the last two individuals are only sought for by you deluded southerns. All we require here is the agreement or consent of the parties ("*consensus non* concubitus facit matrimonium"); and the legal questions which arise have reference chiefly to the evidence of this consent. The agreement may be made verbally, or in writing, before witnesses or not, as the parties choose. Or a marriage may be constituted and proved merely by habit and repute, *i. e.* by the parties living together as man and wife, and the man allowing the woman to be addressed as his wife. A promise of marriage, followed by *copula*, also constitutes a marriage. But it would be out of place here to enter into all the arcana of the Scotch law of marriage: suffice it to say, that it prevails equally at John o' Groat's House and Aberdeen, as in the Canongate or at Gretna Green. A *regular* marriage requires certain formalities, such as the publication of banns, &c. An *irregular* one is equally good in law, and may be contracted in various ways, as above explained.

This law, though *at first sight* likely to lead to great abuses, really works well in practice; and prevents the occurrence of those distressing cases, which not unfrequently happen in England, of seduction under promise of marriage, and subsequent desertion. SCOTUS.

Smock Marriages (Vol. vii., p. 191.).—According to Scotch law, the marriage of the father and mother legitimises all children *previously* born, however old they may be. This is called legitimisation *per subsequens matrimonium*, and is not unfrequently taken advantage of by elderly gentlemen, who, after having passed the heyday of youth, wish to give their children a position, and a legal right to inherit their property. Like the rule as to marriage above explained, it is derived from the Roman or civil law. There are very few, I should rather say *no*, legal fictions in the Scotch law of the nature alluded to by your correspondent. SCOTUS.

Sculptured Emaciated Figures (Vol. v., p. 497.; Vol. vi. *passim*).—In Dickinson's *Antiquities of Nottinghamshire*, vol. i p. 171., is a notice with an engraving of a tomb in Holme Church, near Southwell, bearing a sculptured emaciated figure of a youth evidently in the last stage of consumption, round which is this inscription: "Miseremini mei, miseremini mei, saltem vos amici mei, quia manus Domini tetigit me." J. P., JUN.

Do the Sun's Rays put out the Fire (Vol. vii., p. 285.).—It is known that solar light contains three distinct kinds of rays, which, when decomposed by a prism, form as many spectra, varying in properties as well as in position, viz. luminous, heating or calorific, and chemical or actinic rays.

The greater part of the rays of heat are even less refrangible than the least refrangible rays of light, while the chemical rays are more refrangible than either. The latter are so called from their power of inducing many chemical changes, such as the decomposition of water by chlorine, and the reactions upon which photographic processes depend.

The relative quantities of these several kinds of rays in sun-light varies with the time of day, the season, and the latitude of any spot. In general, where the luminous and heating rays are most abundant, the proportion of chemical rays is least; and, in fact, the two seem antagonistic to each other. Thus, near the equator, the luminous and calorific rays being most powerful, the chemical are feeble, as is shown by the length of time required for the production of photographic pictures. Hence, also, June and July are the worst months for the practice of photography, and better results are obtained before noon than after.

It is precisely for a similar reason that the combustion of an ordinary fire, being strictly a chemical change, is retarded whenever the sun's heating and luminous rays are most powerful, as during bright

sunshine, and that we observe our fires to burn more briskly in summer than winter; in fact, that apparently "the sun's rays put out the fire."

A. W. W.

Univ. Coll., London.

Spontaneous Combustion (Vol. vii., p. 286.).—A most interesting discussion of this question is to be found in Liebig's *Familiar Letters upon Chemistry*.

That chemist proves conclusively:—1. That of the cases adduced none is well authenticated, while in most it is admitted that the victims were drunkards, and that generally a candle or lamp was in the room, and after the alleged combustion was found turned over. 2. That spontaneous combustion is absolutely impossible, the human frame containing 75 or 80 per cent. of water; and since flesh, when saturated with alcohol, is not consumed upon the application of a light, the alcohol burning off first, the causes assigned to account for the spontaneous ignition are *à priori* extremely improbable.

A. W. Wills.

Univ. Coll., London.

Ecclesia Anglicana (Vol. vii., p. 12.).—This has always been the appellation of the Church of England, just as much before the Reformation as after. I copy for G. R. M. one rather forcible sentence from the articles of a provincial synod, holden A.D. 1257:

"Et super istis articulis prænotatis fecit Bonifacius, Cant. Arch. suorum suffraganeorum sibi subditorum universorum, prælatorum pariter et cleri procuratorum, convocationem isto anno apud Londonias semel et secundo, propter gravamina et oppressiones, de die in diem per summum pontificem et D. Henricum Regem *Ecclesiæ Anglicanæ* irrogatas."—Wilkins' *Concilia Mag. Brit. et Hib.*, vol. i. p. 726.

For other examples of the ante-reformational use of *Ecclesia Anglicana*, I can give him so large a reference as to Wilkins' book, *passim;* to the Writs for Parliament and Mandates for Convocation contained in the Appendix to Wake's *State of the Church and Clergy;* and to the extracts from *The Annals of Waverley*, and other old chronicles, quoted in Hody's *History of English Councils and Convocations*.

W. Fraser.

Tor-Mohun.

Wyle Cop (Vol. iv., pp. 116. 243. 509.; Vol. v., p. 44.; Vol. vi., p. 65.).—The summit of a steep hill in the town of Shrewsbury bears the name of *The Wyle Cop*. I think that these are two Welsh words, *Gwyl Cop*, meaning watch mound, slightly altered. *Gop*, near Newmarket in Flintshire, has a longer Welsh name, which is written by English people *Coperleni*. This, when correctly written, means, the mound of the light or fire-beacon. *Mole Cop*, the name of a lofty hill near Congleton, appears to be a slight corruption of the Welsh words *Moel y Cop*, the mountain of the mound. There is another lofty hill in Staffordshire called *Stiles Cop*. It seems probable that on both of these hills mounds may have been made in ancient times for the erection of fire-beacons. It would appear that Dr. Plot did not understand the Welsh language, as he has stated that he thought, in these instances, the word *Cop* meant a mountain.

N. W. S. (2.)

Chaucer (Vol. vii., p. 356.).—No foreign original has ever been found for Chaucer's "House of Fame." Warton fancied that it had been translated or paraphrased from the Provençal, but could adduce no proof that it had. Old Geoffrey may have found the groundwork somewhere, in the course of his multifarious reading; but the main portion of the structure is evidently the work of his own hands, as the number of personal details and circumstances would tend to indicate. The forty lines comprising the "Lai of Marie," which Chaucer has worked up into the "Nonnes Preestes Tale" of some seven hundred lines, are printed in Tyrwhitt's Introductory Discourse to the *Canterbury Tales*, and will be sufficient to show what use he made of the raw material at his disposal. We may fairly presume that Emerson never took the trouble to investigate the matter, but contented himself with snatching up his materials from the nearest quarry, and then tumbling them out to the public.

J. M. B.

Tunbridge Wells.

Campvere, Privileges of (Vol. vii., p. 262.).—J. D. S. asks, "What were these privileges, and whence was the term Campvere derived?"

In Scotland there exists an ancient institution called "The Convention of Royal Burghs," which still meets annually in Edinburgh, under the fixed presidency of the Lord Provost of that city. It is a representative body, consisting of delegates elected by the town councils of the royal burghs (not *boroughs*) of Scotland; and their business is to attend to such public measures as may affect the general interests of their constituents. In former times, however, their powers and duties were of far more importance than they are now. The Convention seems to have exercised a general superintendence of the foreign trade of the kingdom. With a view to the promotion of that trade, they used to enter into commercial treaties, or *staple contracts* as they were called, with the commercial cities of the Continent; and I have now before me one of these staple contracts, made with the city of Antwerp in 1540; and another with the city of Middleburg, in Zeeland, in 1541; but latterly they seem to have confined themselves to the town of *Campvere*, in Zeeland (island of Walcheren). In all these contracts it was stipulated

that the Scottish traders should enjoy certain privileges, which were considered of such importance that the crown appointed a *conservator* of them. The last of these staple contracts was made with Campvere in the year 1747; but soon afterwards the increasing prosperity of Scotland, and the participation of its burgesses in the foreign trade of England, rendered such partial arrangements useless, and the contracts and the privileges have long since been reckoned among the things that were. The office of conservator degenerated into a sinecure. It was held for some time by the *Rev.* John Home, author of the tragedy of *Douglas*, who died in 1808; and afterwards by a Sir Alex. Lenier, whose name is found in the *Edinburgh Almanack* as "Conservator at Campvere" till 1847, when the office and the officer seem to have expired together. J. L.

Sir Gilbert Gerard (Vol. v., pp. 511. 571.).—In addition to the information I formerly sent you in answer to Mr. Spedding's inquiry, I am now enabled to state two facts, which greatly reduce the period within which the date of Sir Gilbert Gerard's death may be fixed. Among the records in Carlton Ride, is an enrolment of his account as *Custos Domûs Conversorum* from January 29, 34 Eliz. (1592) to January 29, 35 Eliz. (1593). And a search in Doctors' Commons has resulted in the discovery, that Sir Gilbert's will was proved, not, as Dugdale states, in April, 1592, but on April 6, 1593. He died therefore between January 29 and April 6, 1593.

Dugdale mentions that there is no epitaph on his monument. Edward Foss.

Mistletoe (Vol. vii., p. 270.).—I wish to mention that the mistletoe has been tried at the Botanic Gardens belonging to Trinity College, Dublin; and, after flourishing for some years, it died away. Indeed, I think it has been repeatedly tried there, but without eventual success.

Y. S. M.

Dublin.

Wild Plants and their Names (Vol. vii., p. 233.). — *Cowslip*, "Palsy Wort." Culpepper says:

"Because they strengthen the brain and nerves, and remedy palsies, the Greeks gave them the name *paralysis*." "The flowers preserved, or conserved, and the quantity of a nutmeg taken every morning, is a sufficient dose for inward disorders."

For the ointment he gives the following receipt:

"Bruise the *flowers*; and to two handfuls of these, add a pound of hog's grease dried. Put it in a stone pot, covered with paper, and set it in the sun or a warm place three or four days to melt. Take it out and boil it a little; strain it out when hot; pressing it out very hard in a press. To this grease add as many herbs as before, and repeat the whole process, if you wish the ointment strong. — Yet this I tell you, the fuller of juice the herbs are, the sooner will your ointment be strong; the last time you boil it, boil it so long till your herbs be crisp, and the juice consumed; then strain it, pressing it hard in a press; and to every pound of ointment, add two ounces of turpentine, and as much wax."

Ceridwen.

Coninger or Coningry, Coneygar or Conygre (Vol. vii., pp. 182. 241. 368.). — There are many fields in the midland counties which bear the name of *conigree*. In some instances they are in the vicinity of manor-houses. The British name of a rabbit is *cwningen*, plural *cwning*. That of a rabbit warren is *cwning-gaer*, that is, literally, rabbits' camp. The term *coneygar* is so like this, that it may be supposed to have been derived from it. N. W. S. (2)

Miscellaneous.

NOTES ON BOOKS, ETC.

It would be difficult to find a book better calculated to prove the good service which the Camden Society is rendering to historical literature, than the one which has just been circulated among its members. The work, which is entitled *Letters and Papers of the Verney Family down to the end of the year* 1639. *Printed from the original MSS. in the possession of Sir Harry Verney, Bart., edited by* John Bruce, Esq., Treas. S. A., is of direct historical value, although at the first glance it would seem rather to illustrate the fortunes of the Verneys than the history of the country. For, as the editor well observes —

"The most valuable materials, even for general history, are to be found among the records of private and personal experience. More true knowledge of the spirit of an age, more real acquaintance with the feelings and actual circumstances of a people, may be gleaned from a delineation of the affairs of a single family, than from studied historical composition. The one is the expression of cotemporary and spontaneous feeling, and, although limited, is unquestionably genuine; the other is a deduction from knowledge, imperfect even when most extensive, and too frequently coloured by the feelings and prejudices of a subsequent and altered period."

But, valuable as are the materials which the liberality of Sir Harry Verney has placed at the disposal of the Society, it is obvious that they are of a nature which a publisher might hesitate to produce, even if their owner, which is very doubtful, had thought fit to place them in the hands of one for that purpose. Hence the utility of a society which has influence to draw from the muniment rooms of our old families, such materials as those found in the present volume, and which, strung together with the agreeable and instructive narrative with which Mr. Bruce has accompanied them, will secure for the *Verney Papers* the character of being one of the very best, as well as of the most amusing books, which the Camden Society has given to the world.

Having had an opportunity of being present at the private view of Messrs. DelaMotte and Cundall's *Photographic Institution*, in New Bond Street, we were highly pleased with the interesting specimens of the art there collected, which in our opinion far exceed any similar productions which have come before the public. We strongly advise our readers to visit this exhibition, that they may see the rapid progress which the art is making, and how applicable it is to their archæological pursuits.

Books Received. — *The Vale Royal of England, or the County Palatine of Chester Illustrated. Abridged and revised, &c.*, by Thomas Hughes. The title-page of this little volume puts forth its claim to the attention of Cheshire antiquaries. — *The Family Shakspeare*, by Thomas Bowdler, Vol. VI. This volume completes this handsome reprint of an edition of Shakspeare, which fathers and brothers, who may scruple at bringing before their daughters and sisters the blemishes which the character of the age has left in Shakspeare's writings, may safely present to them; as in it nothing is added to the original text, from which only those words and expressions are omitted which cannot with propriety be read in a family.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Tillotson. Vols. I., II., IV., V., XI. 12mo. Tonson, London, 1748.
Livy. Vol. I. 12mo. Maittaire, London, 1722.
Annals and Magazine of Natural History. Vols. I., II., III., IV., V., XIX., XX. 5*s.* each. The above in Parts or Monthly Numbers will do.
The Aviary, or Magazine of British Melody.
A Collection of diverting Songs, Airs, &c.: both published about the middle of last century.
Churchman's Sheet Almanac: all the Years.
Gretton's Introduction to Translation, &c. Part II.
Views of Arundel House in the Strand, 1646. London, published by T. Thane, Rupert Street, Haymarket. 1792.
Parker's Glossary of Architecture. 2nd Edition.
Pickering's Statutes at Large. 8vo. Edit. Camb. From 46 Geo. III. cap. 144. (Vol. XLVI. Part I.) to 1 Wm. IV.
European Magazine. Nos. for May, 1817; January, February, May, June, 1818; April, June, July, October, and December, 1819.
Stanhope's Paraphrase of Epistles and Gospels. London, 1732. Vols. III. and IV.
The Lawyer and Magistrate's Magazine, complete, or single Volumes, *circa* 1805—1810.
Todd's Cyclopædia of Anatomy and Physiology.
Phelps' History and Antiquities of Somersetshire. Part 4., and Parts 9. to end.
Bayle's Dictionary. English Version, by De Maizeaux. London, 1738. Vols. I. and II.
Swift's (Dean) Works. Dublin: G. Faulkner. 19 volumes. 1768. Vol. I.
Transactions of the Microscopical Society of London. Vols. I. and II.
Archæologia. Vols. III., IV., V., VIII. Boards.
Martyn's Plantæ Cantabrigienses. 12mo. London, 1763.

*** *Correspondents sending Lists of Books Wanted are requested to send their names.*

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

Owing to a necessity for going to press this week at an unusually early period, that the present Number might be included in the Monthly Part, we are compelled to omit replies to many Correspondents.

L. A. M. (Great Yarmouth) *will find several Notes respecting the means of discovering the bodies of the drowned in our* 4th Vol., pp. 148. 251. 297.

H. O. N. (Brighton). *In our own practice we have never obtained pictures with the agreeable colour which is produced by the iodide of silver, when iodide of ammonium has been used. The flaking of the collodion would indicate an excess of iodide, and is often cured by the addition of about twenty drops of alcohol to an ounce of collodion. The feathery appearance is difficult to comprehend, without seeing a specimen. If you are using glass which has been previously used, the most minute remains of iron would cause a discoloration. Muriatic acid is the most effectual remedy for cleaning glass so used. It may be procured at* 2½d. *per lb., and should be diluted with three parts of water.*

An Amateur (Oxford). *We are not of opinion that Mr. Talbot could restrain any one from taking collodion portraits, as patentee of the Talbotype process. It is done in many parts of London daily without any permission.—See* Times' *Advertisements, &c.*

C. E. F. *We think you use too strong a solution of the ammonio-nitrate of silver: thirty grains to the ounce of water, and then re-dissolved with the strong liq. ammon., gives to us most satisfactory results,—the paper being prepared before with chloride of barium, chloride of sodium, and chloride of ammonia, of each half a drachm to the quart of water, in which half an ounce of mannite, or sugar of milk, has been previously dissolved. When sufficiently printed, put it into the hypo. sulph. solution, without previous immersion.*

H. L. L. *We shall be happy to render you the best assistance we can, if you will communicate with us again. For iodized paper we may safely refer you to our advertising columns.*

A few complete sets of "Notes and Queries," Vols. i. *to* vi., *price Three Guineas, may now be had; for which early application is desirable.*

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

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Notes.

OLD POPULAR POETRY: "ADAM BELL, CLYM OF THE CLOUGH, AND WILLIAM OF CLOWDESLY."

I have very recently become possessed of a curious printed fragment, which is worth notice on several accounts, and will be especially interesting to persons who, like myself, are lovers of our early ballad poetry. It is part of an unknown edition of the celebrated poem relating to the adventures of Adam Bell, Clym of the Clough, and William of Cloudesly.

There are (as many of your readers will be aware from Ritson's small volume, *Pieces of Ancient Popular Poetry*, 8vo. 1791) two old editions of *Adam Bell, &c.*, one printed by William Copland, without date, and the other by James Roberts in 1605. The edition by Copland must have preceded that by Roberts by forty or fifty years, and may have come out between 1550 and 1560; the only known copy of it is among the Garrick Plays (at least it was so when I saw it) in the British Museum. The re-impression by Roberts is not very uncommon, and I think that more than one copy of it is at Oxford.

When Copland printed the poem, he did not enter it at Stationers' Hall; comparatively few of his publications, generally of a free, romantic, or ludicrous character, were licensed, and he was three times fined for not first obtaining the leave of the Company. Nevertheless, we do find an entry of a "book" called "Adam Bell," &c., among the memoranda belonging to the year 1557-8, but it was made at the instance, not of Copland, but of John Kynge, in this form:

"To John Kynge, to prynte this boke called Adam Bell, &c., and for his lycense he geveth to the howse" —

What sum he gave is not stated. Again, we meet with another notice of it in the same registers, under the date of 1581-2, when John Charlwood was interested in the undertaking. I mention these two entries principally because neither Ritson nor Percy were acquainted with them; but they may be seen among the extracts published by the Shakspeare Society in 1848 and 1849.

No impressions by Kynge or Charlwood having come down to us, we have no means of knowing whether they availed themselves of the permission granted at Stationers' Hall; and, unless I am deceived, the fragment which occasions this Note is not from the presses of either of them, and is of an earlier date than the time of Copland; the type is much better, and less battered, than that of Copland; at the same time it has a more antique look, and in several respects, which I am about to point out, it furnishes a better text than that given by Ritson from Copland's edition, or by Percy with the aid of his folio manuscript. I am sorry to say that it only consists of a single sheet; but this is nearly half the production, and it comprises the whole of the second, and two pages of the third "fit." The first line and the last of the portion in my hands, testify to the greater antiquity and purity of the text there found; it begins —

"These gates be shut so wonderly well;"

and it ends,

"Tyll they came to the kynge's palays."

It is "*wonderous* well" in Copland's impression, and palace is there spelt "pallace," a more modern form of the word than *palays*. Just afterwards we have, in my fragment,

"Streyght comen from oure kyng,"

instead of Copland's

"Streyght *come nowe* from our king."

Comen is considerably more ancient than "come nowe;" so that, without pursuing this point farther, I may say that my fragment is not only an older specimen of typography than Copland's impression, but older still in its words and phraseology, a circumstance that communicates to it additional interest. I subjoin a few various readings, most, if not all, of them presenting a superior text than is to be met with elsewhere. Speaking of the porter at the gate of Carlisle, we are told —

"And to the gate faste he throng."

Copland's edition omits *faste*, and it is not met with in Percy. In another place a rhyme is lost by an awkward transposition, "he saide" for *sayd he;* and farther on, in Copland's text, we have mention of

"The justice with a quest of squyers."

instead of "a quest of *swerers*," meaning of course the jury who had condemned Cloudesly "there hanged to be." Another blunder committed by Copland is the omission of a word, so that a line is left without its corresponding rhyme:

"Then Clowdysle cast hys eyen aside,
And sawe his two bretheren *stande*
At the corner of the market-place,
With theyr good bowes bent in theyr hand."

The word I print in Italics is entirely wanting in Copland. It is curious to see how Percy (*Reliques*, i. 157., ed. 1775) gets over the difficulty by following no known copy of the original:

"Then Cloudesle cast his eyen asyde,
And saw hys brethren twaine
At a corner of the market-place,
Ready the justice for to slaine."

Cloudesly is made to exclaim, in all editions but mine, "I see comfort," instead of "I see *good* comfort." However, it would perhaps be wearisome to press this matter farther, and I have said enough to set a few of your readers, zealous in such questions, rummaging their stores to ascertain whether any text with which they are acquainted, tallies with that I have above quoted.

J. Payne Collier.

WITCHCRAFT.

Observing that you have lately admitted some articles on witchcraft, it may be interesting to make a note of two or three original papers, out of some in my possession, which were given to me many years ago by an old general officer, who served in the American war, and brought them with him to England about 1776. I send exact copies from the originals. H. T. Ellacombe.

Rectory, Clyst St. George.

Whereas several persons, being by authority comitted to Ipswich Goall for fellony and witchcraft, and order being given that search should be made carefully upon their bodyes, to see if there nothing appeared preternaturall thereon: for that end, on July y^e^ 4^th^, 1692, a Jurie of one man and eight women were sumoned to attend, and sworne to make dilligent search, and to give a true account of what they found, viz^t^.—

Doctor Philemon Dance,
Mrs. Johaña Diamond, midwife,
Mrs. Grace Graves,
Mrs. Mary Belcher,
Mrs. Gennet Pengery,
Ann Lovell,
Francis Davis,
Mary Browne,

Who, after search made in particular, give this account, viz^t^.—Upon the body of goodwife Estue they find three unnaturall teats, one under left arme, and one on the back side of her sholder-blade, one near to her secret parts on one thigh, which, being pricked throw with a pin, remained without sense, and did not bleed.

2. Upon y^e^ veiwing and searching y^e^ body of Sarah Cloice, there was nothing unnaturall appeared on her.

3. Upon searching y^e^ body of Mrs. Bradbury, there was nothing appeared unnaturall on her,

only her brest were biger than usuall, and her nipples larger than one y^t^ did not give suck, though her body was much pined and wasted, yet her brests seemed full.

4. Upon y^e^ searching y^e^ body of y^e^ wife of Giles Cory, there was severall darke moulds, one of which was upon one of her buttucks, and being pricked with a pin, it was without sence, and did not bleed.

5. Upon y^e^ searching y^e^ body of Widow Hoer, nothing appeared on her unnaturall, only her body verry much scratched, and on her head a strange lock of haire, verry long, and differing in color from y^e^ rest on her head, and matted or tangled together, which she said was a widow's lock, and said, if it were cutt off she should die.

6. Upon searching y^e^ body of Rachell Clenton, there was found an unnaturall teat on one side, something lower than just under her arme, which teat having a pin thrust throw it she was not senceable of, till by scratching her side, pricked her fingers with y^e^ pin y^t^ was then in y^e^ teate; neither did y^e^ teat bleed.

There was also ordered, with y^e^ foresaid Doct^r^, four other men, viz^t^, Mr. Har. Symonds, Samuel Graves, Sen^r^, Thomas Knewlton, and John Pinder, to search y^e^ body of Giles Cory, and they returned y^t^ they, having searched him, found nothing unnaturall upon him.

The truth of which I heare attest.

(Signed) Tho^e^ Wade, J.P.

Province of Massachusettes Bay, New England, Essex.

Anno R.R. et Reginæ Gulielmi et Mariæ Angliæ, &c. quarto, annoqu Dom. 1692.

The Jurors for our Sov^n^ Lord and Ladye the King and Queen present—

That Abigail Barker, wife of Ebenezer Barker of Andiver, in the County of Essex aforesaid, about two years since, at and in the town of Andiver aforesaid, wickedly, maliciously, and felloniously, a covenant with the Devill did make, and signed the Devill's Booke, and by the Devill was baptized, and renounced her former Christian baptism; and gave herselfe up to the Devill to serve him, and for the Devill to be her lord and master; by which wicked and diabollicall couvenant, shee the said Abigaill Barker is become a detestable witch, contrary to the peace of our Soveraigne Lord and Lady the King and Queene, their crowne and dignity, and the law in that case made and provided.

Sep., '92. The examination and confession of Abigail Barker, taken before John Hawthorn, Esq., and other their Majesties Justices:

Q. How long have you been in the snare of the Devil?

A. Not above two yeares and a half.

Q. At what place were you first overtaken?

A. I am at present very much bewildered.—But a little after she said as followes:—About two yeare and a half agoe she was in great discontent of mynd, her husband being abroad, and she at home alone; at which tyme a black man appeared to her, and brought a book with him, to which he put her finger and made a black mark. She saith, her memory now failes her now more than ordinary; but said she gave herself up to the Devil to serve him, and he was her lord and master; and the Devil set a mark upon her legg, which mark is black and blue, and she apprehends is a witch mark; and said that she is a witch, and thinks that mark is the cause of her afflicting persons, though she thought nothing of it then till afterwards she heard of others having a mark upon them. She sayes, that some tyme after this the black man carryed her singly upon a pole to 5-mile pond, and there were 4 persones more upon another pole, viz. Mistriss Osgood, Goody Wilson, Goody Wardwell, Goody Tyler, and Hanneh Tyler. And when she came to the pond the Devil made a great light, and took her up and dypt her face in the pond, and she felt the water, and the Devil told her he was her lord and master, and she must serve him for ever. He made her renounce her former baptisme, and carryed her back upon the pole. She confesses she has afflicted the persones that accused her, viz. Sprague, Lester, and Sawdy, both at home and in the way comeing downe. The maner thus:—The Devil does it in her shape, and she consents unto, and clinches her hands together, and sayes the Devil cannot doe it in her shape without her consent. She sayes she was at a meeting at Moses Tyler's house, in company with Mistriss Osgood, Goody Wilson, Goody Tyler, and Hanah Tyler. She said the mark above was on her left legg by her shin. It is about two yeare agoe since she was baptized. She said that all this was true; and set her hand to the original as a true confession. *Noate*, that before this her confession she was taken dumb, and took Mr. Epps about the neck and pulled him down, thereby showing him how the black man bowed her down; and for one houre's tyme could not open her lips.

I, underwritten, being appointed by authority to take the above examination, doe testify upon oath taken in court, that this is a true coppy of the substance of it to the best of my knowledge.

Wm. Murray.

6th July, 169$\frac{2}{3}$.

The above Abigail Barker was examined before their Majesties Justices of the Peace in Salem.

(Atest.) John Higginson, Just. Peace.

Owned before the Grand Jury.

(Atest.) Robert Payne, Foreman.

6th January, 1692.

SPRING, ETC.

Our ancestors had three verbs and three corresponding substantives to express the growth of plants, namely, *spring*, *shoot*, and *sprout*,—all indicative of rapidity of growth; for *sprout* (Germ. *spriessen*) is akin to *spurt*, and denotes quickness, suddenness. The only one of these which remains in general use is *shoot:* for *sprout* is now only appropriated to the young growth from cabbage-stalks; and *spring* is heard no more save in *sprig*, which is evidently a corruption of it, and which now denotes a small slip or twig; as we say, sprigs of laurel, bay, thyme, mint, rosemary, &c.

Of the original meaning of *spring*, I have met but one clear instance: it is, however, an incontrovertible one, namely,

"Whoso spareth the *spring* (*i. e.* rod, switch), spilleth his children." — *Visions of Piers Plowman*, v. 2554., ed. Wright.

Perhaps this is also the meaning in —

"Shall, Antipholus,
Even in the spring of love thy *love-springs* rot?"
Com. of Errors, Act III. Sc. 2.

and in "Time's Glory"—

"To dry the old oak's sap and cherish *springs*."
Rape of Lucrece.

Spring afterwards came to be used for underwood, &c. Perhaps it answered to the present *coppice*, which is composed of the springs or shoots of the growth which has been cut down:

"The lofty high wood and the lower *spring*."
Drayton's *Muses' Elysium*, 10.

"The lesser birds that keep the lower *spring*."
Id., note.

It was also used as equivalent to grove:

"Unless it were
The nightingale among the thick-leaved *spring*."
Fletcher's *Faith. Shep.*, v. 1.

where, however, it may be the coppice.

"This hand Sibylla's golden boughs to guard them,
Through hell and horror, to the Elysian *springs*."
Massinger's *Bondman*, ii. 1.

In the following place Fairfax uses *spring* to express the "salvatichi soggiorni," i. e. *selva* of his original:

"But if his courage any champion move
To try the hazard of this dreadful *spring*."
Godf. of Bull., xiii. 31.

and in

"For you alone to happy end must bring
The strong enchantments of the charmed *spring*."
Id., xviii. 2.

it answers to *selva*.

When Milton makes his Eve say —

"While I
In yonder *spring* of roses intermix'd
With *myrtles* find what to redress till noon."
Par. Lost, ix. 217.

he had probably in his mind the *cespuglio* in the first canto of the *Orlando Furioso;* for *spring* had not been used in the sense of thickets, clumps, by any previous English poet. I am of opinion that *spring* occurs for the last time in our poetry in the following lines of Pope:

"See thy bright altars throng'd with prostrate kings,
And heap'd with products of Sabæan *springs*."
Messiah, 93.

Johnson renders the last line—

"Cinnameos cumulos, Nabathæi munera *veris;*"

and this is probably the sense in which the place has generally been understood. But let any one read the preceding quotations, and reflect on what a diligent student Pope was of the works of his predecessors, and perhaps he will think with me.

THOMAS KEIGHTLEY.

NOTES AND QUERIES ON BACON'S ESSAYS, NO. III.

(Vol. vii., pp. 6. 80.)

Essay IX. p. 21. (note *a*). "They used the word 'præfiscini.'" See, *e. g.*, Plaut. *Asin.*, ii. 4. 84. (Weise):

"Præfiscini hoc nunc dixerim: nemo etiam me accusavit
Merito meo."

(Leonida boasts of his integrity.)

Ditto, p. 22. (note *c*). "From the *Stichus* of Plautus," ii. 1. 54.

Ditto, p. 23. "Which was the character of Adrian the Emperor." See *Hist. Aug. Script.*, i. 149., *ut supr.* (Spartian. *Vit. Hadrian.* cap. 15.)

Ditto, p. 26. "It was well said." By whom?

Essay X. ditto. "A poor saying of Epicurus." Where recorded?

Ditto, p. 27. "It hath been well said, 'That the arch flatterer,'" &c. By whom, and where?

Ditto, ditto. "It hath been well said, 'That it is impossible,'" &c. By whom, and where?

Ditto, ditto. "The poet's relation." Ovid. *Heroid.* xvi. 163.

Essay XI. p. 28. "Cum non sis qui fueris," &c. Whence?

Ditto, p. 29. "Illi mors gravis incubat," &c. Seneca, *Thyest.* 401. (ed. Lemaire), Act II. extrem.

Ditto, p. 31. "That was anciently spoken." By whom?

Ditto, ditto. "Tacitus of Galba." Tac. *Hist.*, i. 49.

Ditto, ditto. "Of Vespasian." Tac. *Hist.*, i. 50.

Essay XII. ditto. "Question was asked of Demosthenes." See Cic. *De Orat.*, III. 56. § 213.

Ditto, p. 32. "Mahomet's miracle." Where recorded?

Essay XIII. p. 33. "The desire of power," &c. Cf. Shaksp. *Hen. VIII.*, III. 2. "By that sin (ambition) fell the angels," &c.

Essay XIII. p. 33. "Busbechius." In Busbequii *Legationes Turcicæ Epist. Quatuor* (Hanoviæ, 1605), p. 133., we find this told of "Aurifex quidam Venetus."—N. B. In the Index (*s. v.* Canis) of an edition of the same work, printed in London for R. Daniel (1660), *for* 206 *read* 106.

Ditto, ditto (note *b*). Gibbon (*Miscellaneous Works*, iii. 544., ed. 1815) says, "B. is my old and familiar acquaintance, a frequent companion in my post-chaise. His Latinity is eloquent, his manner is lively, his remarks are judicious."

Ditto, p. 34. "Nicholas Machiavel." Where?

Ditto, p. 35. "Æsop's cock." See Phædrus, iii. 12.

Essay XV. p. 38. "Ille etiam cæcos," &c., Virg. *Georg.* i. 464.

Ditto, ditto. "Virgil, giving the pedigree," &c. *Æn.* iv. 178.

Ditto, p. 39. "That kind of obedience which Tacitus speaketh of." Bacon quotes, from memory, Tac. *Hist.*, ii. 39., "Miles alacer, qui tamen jussa ducum interpretari, quam exsequi, mallet."

Ditto, ditto. "As Machiavel noteth well." Where?

Ditto, p. 40. "As Tacitus expresseth it well." Where?

Ditto, p. 41. "Lucan," i. 181.

Ditto, ditto. "Dolendi modus, timendi non item." Whence?

Ditto, ditto. "The Spanish proverb." What is it? Cf. "A bow long bent at last waxeth weak;" and the Italian, "L'arco si rompe se sta troppo teso." (Ray's *Proverbs*, p. 81., 4th edit., 1768.)

Ditto, p. 43. "The poets feign," &c. See *Iliad*, i. 399.

Ditto, ditto (note *y*). "The myth is related in the *Works and Days of Hesiod*," vv. 47—99., edit. Göttling.

Ditto, p. 44. "Sylla nescivit." Sueton. *Vit. Cæs.*, 77.

Ditto, p. 45. "Galba." Tac. *Hist.*, i. 5.

Ditto, ditto. "Probus." Bacon seems to have quoted from memory, as we find in Vopiscus (*Hist. Aug. Script., ut supr.*, vol. ii. 679. 682.), as one of the *causæ occidendi*, "Dictum ejus grave, Si unquam eveniat salutare, Reip. brevi milites necessarios non futuros."

Ditto, ditto. "Tacitus saith." *Hist.*, i. 28.

P. J. F. GANTILLON, B.A.

(*To be continued.*)

SHAKSPEARE CORRESPONDENCE.

The Passage in King Henry VIII., Act III. Sc. 1. (Vol. vii., pp. 5. 111. 183. 494.).—MR. INGLEBY has done perfectly right to "call me to account" for a rash and unadvised assertion, in saying that we must interpolate *been* in the passage in *King Henry VIII.*, Act III. Sc. 2., after *have*; for even that would not make it intelligible. So far I stand corrected. The passages, however, that are cited, are not parallel cases. In the first we have the word *loyalty* to complete the sense:

". . . . . My loyalty,
Which ever has [been] and ever shall be growing."

In the second, the word *deserved* is clearly pointed out as being understood, from the occurrence of *deserve* after *will*:

"I have spoken better of you than you have [deserved] or will deserve at my hands."

I will assist MR. INGLEBY's position with another example from *Rich. II.*, Act V. Sc. 5.:

". . . . . like silly beggars,
Who sitting in the stocks, refuge their shame,
That many have [sat] and others must sit there."

And even from a much later writer, Bolingbroke:

"This dedication may serve for almost any book that has, is, or shall be published."

Where we must supply *been* after *has*. But in the passage I attempted, and I think successfully, to set right, admitting that custom would allow of the ellipsis of the participle *been*, after the auxiliary *have*, to what can "am, have, and will be" possibly refer?

". . . . . I do professe
That for your highness' good, I euer labour'd
More then mine owne, that am, haue, and will be."

What? Add *true* at the end of the line, and it mars the verse; but make the probable correction of *true* for *haue*, and you get excellent sense without any ellipsis. I am as averse to interpolation or alteration of the text, when sense can by any rational supposition be made of it, as my opponent, or any true lover of the poet and the integrity of his language, can possibly be; but I see nothing rational in refusing to correct an almost self-evident misprint, which would redeem a fine passage that otherwise must always remain a stumbling-block to the most intelligent reader. We have all I trust but one object, *i. e.* to free the text of our great poet from obvious errors occasioned by extremely incorrect printing in the folios, and at the same time to strictly watch over all attempts at its corruption by unnecessary meddling. This, and not the displaying of our own ingenuity in conjectures, ought to be our almost sacred duty; at least, I feel conscious that it is mine.

S. W. SINGER.

"That one may smile, and smile, and be a villain."
Hamlet.

The notable quotation of this line by the Earl of Derby, in the Lords, on Monday evening, April 25, has once more reminded me of my unanswered Query respecting it, Vol. vi., p. 270.

On the 26th February (Vol. vii., p. 217.) MR. COLLIER was good enough to say, that his only

reason for not answering it was, that he had not then within his reach the copy of "N. & Q." wherein it had been proposed; politely adding, that if I would reprint the Query, he would at once answer it.

Supposing, however, that MR. COLLIER'S absence from his library would be only temporary, I deemed it less troublesome to the Editor of "N. & Q." to wait until MR. COLLIER could refer to the Query, as already printed.

Two months have since elapsed, and I now no longer hesitate to ask the Editor for an opportunity of again referring to it, trusting that a sufficient excuse will be found in the importance of the subject, as affecting the fundamental sense of a passage in Shakspeare. A. E. B.

Leeds.

Mr. J. Payne Collier's "Notes and Emendations." — There can be no doubt that many of these emendations are rational and judicious; but I cannot help thinking, *on the whole*, that MR. COLLIER has rather overrated their value, and placed too implicit faith in the infallibility of his unknown guide. At all events, there is not a shadow of authority given for any one of the corrections, and we have therefore a full right to try them, as the lawyers would say, "upon the merits;" or, in other words, to treat them as mere speculative alterations, and to adopt or reject them, as may appear advisable in each particular case. It is difficult to conjecture what can have been the position in life, or the occupation of this mysterious annotator. That his pursuits were not purely literary, I think is plain: first, from the very circumstance of his not authenticating any of his notes, which a literary inquirer would certainly have done; and, secondly, from the very minute attention which is paid to the *business* of the scene and the movements of the actors. These considerations, coupled with the fact of his frequently striking out whole passages of the text (which a literary enthusiast would *not* have done), would at first lead us to suppose that the writer was a theatrical manager, and that the alterations were made to suit either the fancies, or perhaps the peculiar qualifications of certain performers. But in this case one can hardly suppose that the remarks would have extended to more than a certain number of plays, which were most frequently acted. Thus much, however, appears certain, that the commentaries are rather those of an *habitual playgoer*, than of a studious critic; and it will be easy to show that a great portion of the new readings he proposes are really changes *for the worse*, while a still larger number are at least unnecessary! I shall content myself with only a few instances, on this occasion, as I am unwilling to encroach too far on your space; but I can easily multiply them, if I am encouraged to renew the subject.

In the first place, I differ from MR. COLLIER entirely as to the famous passage from *Henry VIII.*, p. 324., which he brings so prominently forward as to give it special notice in his Introduction. To me, I confess, the phrase —

"To steal from spiritual *labour* a brief span,"

appears quite tame and poor in comparison with

"To steal from spiritual *leisure* a brief span,"

and, moreover, destroys all the poetry of the thought. Nor can I see the slightest difficulty in the *sense* of the original passage. The king means to say that Wolsey cannot steal from the *little leisure* afforded him by his spiritual labours "a brief span, to keep his earthly audit:" and surely this is much more poetical than the substituted passage.

In p. 323., from the same play, we have —

"to the sharp'st *kind* of justice,"

transformed to "sharp'st *knife* of justice:" but I cannot assent to this change. The obvious meaning of the poet is, that the contempt of the world, "*shutting all doors*" against the accused, is a sharper *kind* of justice than any which the law could inflict: but, to be given up to "the sharp'st *knife* of justice" could only mean, being consigned to the public executioner, — which was just what Katherine was deprecating.

In p. 325. the lines relating to Wolsey's foundations at Ipswich and Oxford are printed thus in the folio —

"one of which fell with him,
Unwilling to outlive the good that did it:"

that is, unwilling to outlive the virtues which prompted it, — a passage teeming with poetical feeling: but the commentator has ruthlessly altered it to —

"Unwilling to outlive the *good man* did it;"

which, I submit, not only destroys all the poetry, but is decidedly *not English!*

The next passage I would notice is from *Much Ado about Nothing*, p. 76. How, I would ask, can the phrase —

"And sorrow wag,"

be a misprint for "call sorrow joy?" No compositor, or scribe either, could possibly be misled by any sound from the "reader" into such a mistake as that! The words "and sorrow wag," I admit, are not sense; but the substitution of "call sorrow joy" strikes me as bald and common-place in the extreme, and there is no pretence for its having any authority. If, then, we are to have a mere fanciful emendation, why not "bid sorrow wag?" This would be doing far less violence to the printed text, for it would only require the alteration of two letters in the word "and;" while it would preserve the Shakspearian character of the passage. "Wag" is a favourite expression in

the comedies of the Bard, and occurs repeatedly in his works. The passage would then run thus —

"If such a one will smile and stroke his beard,
Bid sorrow wag—cry hem! when he should groan."

In p. 73. we find—

"Soul-tainted flesh," &c.

substituted for "*foul* tainted flesh;" and we are told that the critics have been all wrong who supposed that Shakspeare intended any "metaphor from the kitchen!" If so, what meaning can be attached to the line —

"And salt too little which may season give?"

If that is not a metaphor from the kitchen, I know not what could be? I still believe that "foul tainted flesh" is the correct reading. The expression "*soul*-tainted flesh" is not intelligible. It should rather be "*soul-tainting* flesh." The *soul* may be tainted by the *flesh:* but how the *flesh* can be *soul-tainted*, I cannot understand.

Turning further back, to p. 69., we find it asserted, quite dogmatically, that the word "truths" of the folios ought to be "proofs;" but no reason whatever is offered for the change. I cannot help thinking that "seeming *truths*" is much the most poetical expression; while in "seeming *proofs*" there is something like redundancy, — to say nothing of the phrase being infinitely more common-place!

In the play of the *Tempest*, p. 4., the beautiful passage —

"he being thus *lorded*
Not only with what my revenue yielded," &c.,

is degraded into "he being thus *loaded*," &c. Can there be a moment's doubt that "lorded" was the word used by Shakspeare? It is completely in his style, which was on all occasions to coin verbs out of substantives, if he could. "He being thus *lorded*," i. e. *ennobled* "with what my revenue yielded," is surely a far superior expression to "being thus *loaded*,"—as if the poet were speaking of a costermonger's donkey!

Again, in p. 10.:

"Wherefore *this* ghastly looking?"

or, this ghastly appearance? Who will venture to say, that the substitution of "*thus ghastly* looking" is not decidedly a change for the worse?

In the *Merchant of Venice*, p. 118.:

"and leave itself *unfurnished*,"

is altered to "leave itself *unfinished!*" I confess I cannot see the slightest warrant for this change. The words —

"having made one,
Methinks it should have power to steal *both his*,"

distinctly show that the author was alluding to the *eye* only, and not to the *portrait:* and how could the eye (already *made*) describe itself as *unfinished?* Surely the sense is *unfurnished;* that is, *unfurnished* with its companion, or probably with the other accessories required to complete the portrait.

P. 119. has the line —

"And swearing 'til my very *roof* was dry,"

transmogrified into —

"And swearing 'til my very *tongue* was dry."

Now, why "this lame and impotent conclusion?" What can be a more common expression than the "roof of the mouth?" and it is just the part which is most affected by a sensation of dryness and pricking, after any excitement in speaking, whereas the *tongue* is not the member that suffers!

In *As You Like It*, p. 127., in the line —

"Mistress dispatch you with your *safest haste*,"

the last two words are made "fastest haste;" which, to say the least, are tautology, and are like talking of the "highest height," or the "deepest depth!" Surely, the original form of words, "Dispatch you with your *safest haste;*" that is, with as much haste as is consistent with your personal safety — is a much more dignified and polished address from the duke to a *lady*, and at the same time more poetical!

In p. 129.,

"The constant *service* of the antique world,"

is converted into

"The constant *favour* of the antique world:"

in which line I cannot discover any sense. If I might hazard a guess, I should suggest that the error is in the *second* word, "service," and that it ought to be "servants:"

"When *servants* sweat for duty, not for meed."

In the *Taming of the Shrew*, p. 143., the substitution of "*Warwickshire* ale" for "sheer ale" strikes me as very far-fetched, and wholly unnecessary. There is no defect of sense in the term "*sheer* ale." Sly means to say, he was "fourteen pence on the score for ale alone:" just as one speaks of "sheer nonsense," *i. e.* nothing but nonsense, "sheer buffoonery," "sheer malice," &c. Why should Sly talk of being in debt for *Warwickshire* ale at Wincot? If he had been drinking ale from Staffordshire, or Derbyshire, or Kent, he might possibly have named the county it came from; but to talk of *Warwickshire* ale within a few miles of Stratford-on-Avon seems absurd. It is as if a man came from Barclay and Perkins's, and talked of having been drinking "*London* porter."

In p. 144., I submit, with great deference, that turning "Aristotle's checks" into "Aristotle's ethics" is the very reverse of an improvement. What can be more intelligible than the line —

"And so devote to Aristotle's *checks;*"

that is, to the checks which Aristotle's rules impose upon profligacy? The idea is more poetical,

and the line runs more smoothly; while the altered line is prosaic in comparison, and the metre is not correct.

My dwindling space warns me that I must very soon pause; but these examples can be extended *ad infinitum*, should another opportunity be afforded me.

The instances of alterations simply *unnecessary* are too numerous to be recorded here. I have already a list of forty odd, selected from only eight plays. CECIL HARBOTTLE.

Minor Notes.

Local Rhymes, Norfolk.—

"Halvergate hares, Reedham rats,
Southwood swine, and Cantley cats;
Acle asses, Moulton mules,
Beighton bears, and Freethorpe fools."

Z. E. R.

"*Hobson's Choice.*"—I, the other day, in a paper of 1737, came upon the inclosed, if of interest sufficient for insertion in "N. & Q.:"

"Upon the mention of Mr. Freeman being appointed one of the four horse carriers to the university of Cambridge, we had the following paragraph: — 'This was the office that *old Hobson* enjoyed, in which he acquired so large a fortune as enabled him to leave the town that ever-memorable legacy the conduit, that stands on the Market Hill, with an estate to keep it perpetually in repair. The same person gave rise to the well-known adage, 'Hobson's choice — this or none;' founded upon his management in business. He used to keep, it seems, hackney horses, that he let out to young gentlemen of the university, with whose characters being well acquainted, he suited his beast to its rider, who upon a dislike was sure to receive that answer from him, 'This or none.'"

J. W. G. G.

Khond Fable. — The following is a free version of a fable current among the Khonds of Oriosa, of whom a very interesting account is given by Captain Macpherson in the *Journal of the Royal Asiatic Society* for 1852:

"A mosquito was seated on the horn of a bull, and fearing that his weight might be oppressive to the quadruped, he politely accosted him, begging that, if he felt any inconvenience, he would mention it, and professing himself ready, in that case, to remove to some other position. The bull replied, 'O mosquito, so far are you from oppressing me with your weight, that I was not even aware of your existence.'"

The moral of this is common enough, but is the fable found elsewhere in a similar *form?* J. C. R.

Sir Thomas Fowell Buxton, Bart.—As those who have read the deeply interesting memoirs of Sir Thomas Fowell Buxton are aware, he was placed at a school in Donnybrook, in the year 1802, and shortly after "entered" the University of Dublin. His success in that seat of learning, where able competitors were many in number, was brilliant; for "on the 14th of April in the same year [1807], he received his thirteenth premium, and also the highest honour of the university,—the gold medal. With these distinctions, and the four silver medals from the Historical Society, he prepared to return to England." In fact, so high did his character stand, that a proposal was made to him by the electors (which, however, he deemed it prudent to decline) to come forward as a candidate for the representation of the university in the imperial parliament, and good grounds were given him to expect a triumphant return.

Now, this man was doubtless an honour to the "silent (?) sister" in Ireland; and, as an Irishman, I feel some little degree of pride in our having educated him so well for his subsequent career. With surprise, then, do I find, on referring to the *Dublin University Calendar* for the present year, the name of a "Mr. *John Powell* Buxton" in the list of gold medallists. The editor appears to be sadly ignorant of the proper person, and cannot lay the blunder at the printer's door, having very unaccountably repeated it from year to year. I have taken the trouble of examining many volumes of the *Calendar*. ABHBA.

Anagrams.—I beg to forward the following:

"Antonius B. Magliabechius"

(He was the librarian at Florence, about the end of the sixteenth century). This name makes—

"Is unus Bibliotheca magna."

In the poems of some Jesuit father (Bacchusius, I think) the following rather offensive one is mentioned, on the celebrated father Costerus:

"Petrus Costerus Jesuita!"

i.e.

"Vere tu es asinus: ita!"

PHILOBIBLION.

Queries.

SEAL OF WILLIAM D'ALBINI.

A few years since there was published a *History of the Parish of Attleburgh, in Norfolk*, by the then rector, Dr. Barrett. It is a very handsome volume in quarto, and reflects great credit upon the learning and taste of the reverend editor.

What I wish more particularly to allude to is an engraving of the seal of William de Albini, who was called "William with the Strong Hand;" of whom Dugdale records, that having distinguished himself at a tournament appointed by a queen of France, then a widow, she became so enamoured of him that she offered him marriage. But he, having plighted his troth to Adeliza, widow to

King Henry I. of England, refused her. In revenge for this refusal, the queen of France inveigled him into a den in the garden, where was a fierce lion. Being in this danger, he rolled his mantle about his arm, and putting his hand into the mouth of the beast, pulled out his tongue by the root; followed the queen to her palace, and gave it to one of her maids to present to her. Returning to England with the fame of this glorious exploit, he was forthwith advanced to the earldom of Arundel, and for his arms the lion given him.

Amongst the many illustrations in Dr. Barrett's book is the seal of this William de Albini, representing a knight on horseback, in the usual style of such knightly seals; but in front of the knight is a young lion, and under the feet of the horse some sort of animal of the lizard kind.

In elucidation of this seal, there is a long and elaborate note, with remarks by Mr. Hawkins of the British Museum, with a view of showing that the device on this seal alludes to the story of his combat with the lion.

The attempt to establish this point appears to me amusing; for there seems nothing on the face of the seal different from the usual seals of royal and knightly rank in ancient times.

It strikes me, that the true interpretation of this device, and the introduction of the lion and the lizard-like animal under the horse's feet, may be found in the 13th verse of Psalm xci.:

"Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet."

I should like to learn from some of your correspondents, whether this Psalm, or this portion of it, was used in the solemnities attendant on the installation of a knight, which would tend much to confirm my conjecture. SENEX.

FORMS OF JUDICIAL OATH.

The forms of an oath are different among different denominations of Christians. The Roman Catholics of the Continent swear by raising the hand; the Scotch Presbyterians follow the same practice. The Protestants of the Church of England are sworn on the Gospels; so also are the Irish Roman Catholics. The Quakers reject every form of oath, and confine themselves to a simple affirmation. Upon these points I beg leave to submit the following Queries.

1. What form of judicial oath was first sanctioned by the professors of Christianity as a body? It is stated in Haydn's *Dictionary of Dates*, that "oaths were taken on the Gospels so early as A.D. 528." How were they taken before then?

2. Did the practice of swearing on the Gospels prevail in England before the Reformation? If not, at what period was it introduced?

3. When was that form of oath first adopted by the Irish; and was its adoption a voluntary proceeding on their part, or enforced by legislative enactment?

4. Was the practice of raising the hand in use in Scotland before the Reformation?

5. At what period was the latter form adopted by the Continental Christians, in lieu of the more solemn oath on the Gospels?

6. Are there now, or have there been at any former period, any forms of judicial oath in use among Christians, other than the forms above mentioned? HENRY H. BREEN.

St. Lucia.

Minor Queries.

Passage in Boerhaave.—Will any of your readers kindly oblige me by the *exact word* of a passage in Boerhaave, of which I cite the following from memory?—

"The only malady inherent in the human frame, is the decay of old age."

A FOREIGN SURGEON.

7. Charlotte Street, Bedford Square.

Story of Ezzelin.—Where is the story to be found from which Fuseli derived the subject for his remarkable picture of Ezzelin (Braccioferro) musing over the body of Meduna? It was engraved by J. R. Smith, and published by Jas. Birchel, 473. Strand, May, 1781. What has become of the original picture? J. SANSOM.

The Duke.—Can any of your readers tell me whether Sir Arthur Wellesley's speech in the House of Commons upon Mr. Paull's charge against his brother, was the first he made in parliament? ROBERT J. ALLEN.

Oxford.

General Sir Dennis Pack.—This gallant officer, who, in command of the light division of the Duke's army, distinguished himself in nearly every battle of the Peninsula, and finally at Waterloo, was descended from a younger son of Simon, son of Sir Christopher Pack, Alderman and Lord Mayor of London. The family was originally from Leicestershire. Sir Christopher, having advanced money for the reduction of the French rebels of 1641, received a grant of land in the county of Westmeath; and his younger son, Simon, settled in Ireland about that period. From this Simon descended Thomas Pack, Esq., of Ballinakell in the Queen's County, grandfather of Sir Dennis Pack.

As I have in the press a *History of the Cathedral of St. Canice*, Kilkenny, which latter contains a monument and a fine bust of Sir Dennis Pack by Chantrey, and of which his father the Rev. Thomas

Pack, D.D., was dean, any information which will enable me to complete the pedigree between Simon Pack and the above-named Thomas will be thankfully received. JAMES GRAVES.

Kilkenny.

Haveringemere.—Gervase of Tilbury, in the 4th book of his *Otia Imperialia*, sect. 88., mentions a certain pond or mere lying near the confines of Wales, and named Haveringemere, of which the peculiarity is, that if a person passing over it in a boat utters, in a loud voice, certain opprobrious words, a commotion arises in the waters and sinks the boat. The words, as printed in the edition of Leibnitz (Leibnitii *Scriptores Brunsvicenses*, tom. i. p. 990.), are "*Prout haveringemere* aut *allethophe cunthefere;*" which he explains to mean, "*Phrut* tibi, mare, et omnibus qui te transfretant." He adds with great simplicity: "Et satis mirandum, quod aquæ hujus modi concipiunt indignationes." It is plain that we ought to read, "Phrut Haveringemere, and alle thai that on thee fere" (*i. e.* ferry). *Phrut* or *prut* is a word of contempt, of which Mr. Halliwell gives an instance, *s. v.* Prut, from an Harleian MS.: "And seyth *prut* for thy cursing prest." Is anything known of this mere at the present day, and is there any remnant of this old superstition? Gervase wrote his book anno 1211. C. W. G.

Old Pictures of the Spanish Armada.—At Beddington Hall, famous for its fine banqueting-hall, in which Queen Elizabeth feasted, I have heard that there used to be one or more pictures of the Spanish Armada, presented by Elizabeth herself to the family resident there. Can any reader of "N. & Q." inform me whether these pictures (if more than one) are still in existence: if so, where they are, and whether they are to be seen? A large gilt lock, also presented by Queen Elizabeth, still remains on one of the doors of the said banqueting-hall. J. S. A.

Old Broad Street.

Bell Inscription.—The following inscription occurs on two bells formerly belonging to St. Sepulchre's Church, Cambridge. I should be glad of an explanation:

"[DE] ✠ [PVRI] SANTI EDMONDVS STEFANVS TOMMI ME FECIT [WL] 1576."

C. W. G.

Loselerius Villerius, &c.—I wish to know who was Loselerius Villerius, who edited an edition of the Greek Testament, with the Vulgate and Beza's Latin version (I think) in parallel columns. This edition seems to have been successful, as I have a copy of the third edition. The title-page of my copy is missing, but the dedication to Henry Earl of Huntingdon is dated "London, vi cal. Nov. 1573." Any information about Loselerius would be acceptable. I should also be glad to know whether the edition is considered at all valuable.

Whilst upon this subject, let me ask whether there is any list of editions of the Bible that can be looked upon as in any way complete? I have had occasion to refer to the Duke of Sussex's catalogue, but have there been unable to find all that I required. There is, for instance, in a friend's possession, a Bible which his family traditions maintain to be of great rarity. I find it catalogued nowhere, and should be glad to know if it is really so great a curiosity. It is a fine folio, profusely illustrated. I subjoin a copy of the title-page:

"The Holy Bible, containing the Old and New Testaments, &c., with most profitable Annotations on all the hard Places, and other Things of great Importance; which Notes have never before been set forth with this new Translation, but are now placed in due order, with great Care and Industry. A Amsterdam, printed for Stephen Swart, at the Crowned Bible, on the West Side of the Exchange. 1679."

S. A. S.

Bridgewater.

The Vinegar Plant.—Is it indigenous or imported? Some botanists and *savans* who have examined the subject take the former view. I should be inclined to take the latter, for the following among other reasons:—First, because it is known that many specimens of it *have been so introduced* from various quarters. Secondly, because in all the attempts to produce it that I have heard of, including some experiments made by myself, in no instance has a specimen been procured by means of any of the moulds that are of spontaneous growth in this country, which has entirely resembled the vinegar plant, or which has been so efficient in the production of vinegar. Thirdly, because in tropical and warm climates abnormal variations of vegetable productions are much more likely to originate, and to become naturalised, than in this country. If imported, perhaps some of your correspondents could say where it was originally brought from. FRITZ.

Westminster Parishes.—What are the names of the respective parishes in the city of Westminster in 1630; how far back do their records extend; and what charge would be made for a search in them? I wish to trace a family whose ancestor was born in that city, but in what parish I am ignorant. Were any churches in *Westminster*, as distinguished from *London*, destroyed in the Great Fire? Y. S. M.

Dublin.

Harley Family.—Can any reader of your invaluable miscellany give an account of Thomas Harley, citizen of London, who died in the year 1670, ætat. fifty-six? The Thomas Harley referred to possessed good estate in the county of Leicester,

particularly at Osgathorpe, Walton-on-Wolds, Snibston, and Heather. He founded a hospital at Osgathorpe, and endowed the same at 60*l.* for the maintenance and support of six clergymen's widows. Moreover he also erected a free-school, which he endowed with 60*l.* a year. He married Mary, widow of William Kemp, citizen of London. His daughter, and sole heiress, married into the family of Bainbrigge of Lockington Hall, county of Leicester; which alliance carried with it the estate of Thomas Harley into that family.

The arms of Thomas Harley are: Crest, a lion's head rampant; shield, Or, bend cotized sable.

Is the foregoing family a branch of that of Herefordshire, now ennobled; or does it come down from one of the name anterior to the time when such earldom was made patent, viz. from Sir Richard Harley, 28 Edward I.: whose armorial bearings, according to one annalist, is mentioned as *Or, bend cotized sable?*

Brian de Harley, son of Sir Robert Harley, in the reign of Henry IV., changed his crest; which was a buck's head proper, to a lion rampant, gules, issuing out of a tower, triple towered proper.

ALDRORANDUS.

Leicester.

Lord Cliff.—In 1645, James Howell published his *Epistolæ Ho-Elianæ;* amongst the letters was one on Wines, addressed to the Right Hon. Lord Cliff. Who was he? The letter is dated Oct. 7, 1634. Y. S. M.

Dublin.

Enough.—Was this word always pronounced as at present, *enuf?* I am inclined to think not; for Waller, in his poem "On a War with Spain," rhymes it with *bough:*

> "Let the brave generals divide that bough,
> Our great Protector hath such wreaths *enough.*"

And again, in his "Answer to Sir John Suckling's Verses," he couples it with *plough*, in those anti-Malthusian lines:

> "The world is of a large extent we see,
> And must be peopled: children there must be!—
> So must bread too; but since there are *enough*
> Born to that drudgery, what need we plough?"

When did the change of pronunciation take place? Perhaps some reader of "N. & Q." can also give the etymology of the word.

ROBERT WRIGHT.

Archbishop Magee.—In a committee of the House of Lords, 1825, Lord Holland asked Archbishop Magee: "Does your grace really think that there is any person capable of holding such a monstrous opinion, as that the Roman Catholic religion is idolatrous?" The Archbishop calmly fixed his eyes on Lord Holland's countenance, and replied: "My Lord, *some have sworn to it.*"—I only quote so much of the anecdote (which your readers will find in Archbishop Magee's *Works*, vol. i. p. 67., 1842) as my purpose requires.

As reported in *The Times*, on April 18, 1853, Lord Lansdown, speaking of an old committee in the House of Lords, said:

> "During those two days, a right reverend prelate was examined; and he was required to state upon oath whether the Creed of St. Athanasius was necessary to salvation. The reply was, 'He would not say whether it was that, but a great many persons had sworn that it was.'"

Some correspondent may be able to state whether these two extracts pertain or not to one and the same occurrence, and which is the true version. INDAGATOR.

Carpets at Rome.—In a cutting from a newspaper or periodical, apparently of the year 1790, narrating an accident that happened to Lady Augusta Clavering, daughter of the Duke of Argyle (whilst staying at Rome) by her muslin dress catching fire, it is said:

> "Fortunately, the gentlemen did not lose their presence of mind; and there happening to be a carpet in the room, *a thing very uncommon in that country*, they covered her with it," &c.

Can any of your readers oblige me by informing me whether it is a fact, that the luxury of a carpet was *very uncommon* at Rome at the period referred to; and when carpets were first introduced at Rome? L. A. M.

Great Yarmouth.

Nursery Rhymes.—Can you or any of your correspondents tell me where I shall find an account of the origin of our common nursery rhymes? Is there not reason to believe that many of them are of great antiquity? L.

Oxford.

Gloves at Fairs.—I think that I have read, that at some large fair it was customary to hang out on the town-hall a large gilt glove, as a token of freedom from arrest for debt during the period that the fair lasted. Can any of your correspondents inform me if such was the case, and where? In Halliwell's *Dictionary*, "hoisting the glove" is said to be practised at Lammas Fair, in Devonshire: but why? In the east of England certain village fairs are called *Gants*, — Mattishall Gant, &c. Forby derives this from A.-S. *gan*, to go; but may it not have some reference to the French *gants*, gloves? E. G. R.

Mr. Caryl or Caryll.—Every one knows that the *Rape of the Lock* was written at the request of *Mr. Caryl*, stated by Pope to have been private secretary to James II.'s queen before the Revolu-

tion. It also appears in the Prolegomena to the *Life of James*, that two royal warrants issued at St. Germains by the abdicated monarch and his son the Pretender in 1701 and 1707, are countersigned *Caryll* as Secretary of State. Is there any doubt that this is the same person; and if not, is there any account of when and on what terms he returned to England? where he must have been again domiciled in 1711, and some years after, during which period he corresponded with Pope. His family was settled near East Grinstead, in Sussex. C.

Early Reaping-machines. — Have the former Numbers of "N. & Q." contained an account of the invention of a reaping-machine in the last century, similar in design and construction to the one lately invented in America? A friend of mine has in his possession a work, entitled *The Complete Farmer, or a General Dictionary of Husbandry;* containing the various methods of improving the land, &c., together with a great variety of new discoveries and improvements, the 4th edition, by a society of gentlemen. There is no date on the title-page; but, from internal evidence, I am led to think that the work was not published before 1780. If it be thought desirable, I shall be happy to send an extract from the work, giving an account of the machine; or, if drawings be admitted into the pages of "N. & Q.," the work might be sent to the Editor. H. D. W.

Minor Queries with Answers.

"*Diary of a Self-Observer.*" —

"Augustine's *Confessions* may be in some degree compared with the *Private Diary of a Self-Observer* (*Geheimes Tagebuch von einem Beobachter seiner selbst*) which has in our own days been read with so great eagerness and sympathy. Not as if the celebrated author of the latter work did not in many ways deserve a preference above the African bishop," &c. — Schröckh's *Kirchengeschichte*, xv. 376.: Leipzig, 1790.

What is the book here meant, and by whom was it written? J. C. R.

[This *Diary* is by the celebrated John Caspar Lavater, author of *Essays on Physiognomy*. In 1769 he commenced it under the title of *Secret Journal of a Self-Observer*. In the following year it fell into the hands of a stranger, and from him it was transmitted to Zollikofer, with such alterations, however, as to conceal the real author. Zollikofer, thinking that it contained much useful matter, had it printed; and, among others, sent a copy of it to his friend Lavater, who was beyond measure astonished at the sight. However, as it was now before the world in a somewhat disfigured state, Lavater edited it with the necessary alterations, and with an additional volume: Leipsic, 1771 and 1773. In 1795, the German original was translated into English by the Rev. Peter Will, of the Reformed German Chapel in the Savoy, in two vols. 8vo. Prefixed to the second volume is a letter from Lavater to the editor, with the editor's reply. See Chalmers's *Biographical Dictionary*, *s. v.*, and Heisch's *Memoirs of John Caspar Lavater*, pp. 58–60.]

Jockey. — Mr. Borrow, in his Introduction to *The Gypsies of Spain*, says:

"The English gypsies are constant attendants at the race-course. What jockey is not? Perhaps jockeyism originated with them, and even racing, at least in England. Jockeyism properly implies *the management of a whip;* and the word *jockey* is neither more nor less than the term, slightly modified, by which they designate the formidable whip which they usually carry, at present in general use amongst horse-traffickers under the title of jockey-whips."

Can any of your correspondents give the derivation of *jockey?* Q. Q.

[Most etymologists derive it from *Jackey*, a diminutive of the Scotch term *Jock*, or *Jack*, John; primarily, a boy that rides horses.]

Boyle Lectures. — In that valuable and well-executed work, now publishing by Darling of Great Queen Street, called the *Cyclopædia Bibliographica*, a list of the preachers of the Boyle Lecture is given. The list is very nearly complete, the preachers during the following years only being marked "Unknown:"—1729, 1733–5, 1746, 1753–5, 1764–5. With these few omissions, the names of preachers from 1692 to 1807 are given without exception. Will some of your correspondents kindly supply the hiatus above referred to? Possibly the lectures for those years were not printed, as was the case very frequently (see columns 405. 406. *Cyc. Bibl.*) — so there may be some slight difficulty in identifying the preachers.

W. Sparrow Simpson, B.A.

[The same omissions occur in the *Oxford Catalogue*, 1837, so that it is a probable conjecture they were never printed.]

Replies.

The Discovery and Recovery of MSS.

(Vol. iii., pp. 161. 261. 340.; Vol. iv., p. 282.; Vol. vii., p. 354.)

I am glad to see that a subject to which I have at various times attempted to turn public attention, has at least been responded to by one voice. When the "N. & Q." was first established, I felt that there was now at least one place where it was possible to print historical documents of various kinds, and no one can deny that at various times very interesting and important papers have been made publicly available, which might otherwise have escaped notice. I may instance a very interesting account of the inquest on Chatterton, which I have myself, in a sketch of that ill-fated

youth's fate, been the first to make use of for biographical purposes.

It is still my conviction that at some time or other an association for such purposes will be formed, and I must again earnestly entreat those persons whose position would command assistance, and whose learning and opportunities would aid the cause I am advocating, to give some sign of their favourable intention toward such a scheme. I must once more place this very important matter before the eyes of the public; I trust that my appeal may not be in vain.

See how in other cases, when something offers itself promising amusement and instruction, societies can be formed and spring into life and activity at once. For instance, I might adduce the beautiful and useful processes of photography; within the short space of a few months the art has been brought to a high degree of excellence: a Photographical Institute is, I believe, now in active working, there is a photographical journal, besides the continued and unwearying co-operation of "N. & Q." itself. Why may not historical documents have something of the same sort? For a slight sum (but a few shillings a year), if the reading public were willing, such a society might be founded, and many invaluable documents of every description placed where they would be available for the historian, for the archæologist, for the editor, and for the general inquirer.

Let me hope that something may be proposed; I have myself hunted through dusty MS. folios, quartos, duodecimos innumerable, and my investigations have not been wholly useless.

If there be any who look with a favourable eye upon these hints, I shall be glad to hear from them. KENNETH R. H. MACKENZIE.

68. Mortimer Street.

"THE WHIPPIAD."

(Vol. vii., pp. 393. 417.)

Perhaps a few lines from a fellow-collegian of Reginald Heber, during his last years of residence at Brazenoze College, may throw light on this discussion.

My cotemporary MS. copy of *The Whippiad* contains Heber's *own notes*, additional ones by myself, explanatory of places and persons mentioned, autographs of the latter, and Blackwood's printed copy (the subject of inquiry), No. 333., July, 1843.

The *notes* subjoined to Blackwood's printed copy are *Heber's notes*, varying only from my MS. copy in immaterial points.

As to the *epigram* mentioned in p. 417., the two first stanzas were by Heber, and written (as I think) after his election to All Souls. The third was attributed to Mr. Wilson, the learned High Master of Clithero School.

Very many *jeux d'esprit* by Heber, relative to convivialities and passing events in Brazenoze and All Souls, live in the memory and MSS. of his surviving friends; but their amiable author would doubtless have wished them to be forgotten, with the subjects to which they related. The forbearance of Mr. Halliwell made him vainly anxious for the suppression of *The Whippiad*.

I subjoin from Heber's autograph a Song for a Bow Meeting, near St. Asaph, in or about 1808. It has an airy freshness, and is (as I believe) unpublished. LANCASTRIENSIS.

I.

The Soldier loves the laurel bright,
The Bard the myrtle bough,
And smooth shillalas yield delight
To many an Irish brow.
The Fisher trims the hazel wand,
The Crab may tame a shrew,
The Birch becomes the pedant's hand,
But Bows are made of yew.

CHORUS.

The yew, the yew, the hardy yew!
Still greenly may it grow,
And health and fun
Have every one
That loves the British Bow.

II.

'Tis sweet to sit by Beauty's side
Beneath the hawthorn shade;
But Beauty is more beautiful
In green and buff array'd.
More radiant are her laughing eyes,
Her cheeks of ruddier glow,
As, hoping for the envied prize,
She twangs the Cambrian bow.

The yew, the yew, &c.

III.

The Fop may curl his Brutus wig,
And sandy whiskers stain,
And fold his cravat broad and big;
But all his arts are vain.
His nankeen trowsers we despise,
Unfit for rain or dew,
And, pinch'd in stays, he vainly tries
His strength against the yew.

The yew, the yew, &c.

IV.

The heiress, once, of Bowdale Hall,
A lovely lass, I knew —
A Dandy paid his morning call,
All dizen'd out to woo.
I heard his suit the Coxcomb ply;
I heard her answer — "No;"
A true love knot he ne'er could tie,
Who could not bend a bow.

The yew, the yew, &c.

SPONTANEOUS COMBUSTION.

(Vol. vii., p. 286.)

Leaving the philosophy of this question for the *savans*, I beg to add the following to the alleged cases already referred to. Dr. Lindsley has compiled a table of nineteen instances, from the *Dictionnaire de Médecine*,—not, however, of *spontaneous* combustion exactly, but of something akin to it; namely, the rapid ignition of the human body (which *per se* is not combustible) by contact with flame, as a consequence of the saturation of its tissues by alcohol:

No.	Works in which they are reported.	By whom.	Date of Occurrence.	Age of the Individual.	Extent of the Combustion.	Immediate Cause when known.	Habit of Life.	Situation of the Remains, &c.
1	*Actes de Copenhague*	Jacobeus	1692	-	The whole body, except the skull and last joints of the fingers	- -	Abuse of spirits for three years	Upon a chair.
2	*Annual Register*	Blanchin de Verone	1763	62	Except the skull, a part of the face, and three fingers	Took fire through sitting near a lamp	Indulged in frequent fomentations of camphorated spirits	Upon the floor.
3	*Ibid.* - -	Wilmer	-	50	Except thigh and one leg	A light upon a chair near the bed	Took a pint of rum daily	Upon the floor near the bed.
4	*Ency. Method.* - -	-	-	50	Except a few bones	- -	Habitually drunken.	
5	*Acta Medica* - -	-	-	-	Except the skull and fingers	- -	She drank brandy as her only drink	
6	*Mem. on Spon. Com.*	Lecat	1744	60	Except a part of the head and limbs	A pipe which she was smoking	A drunkard	Near the chimney.
7	*Ibid.* - -	Ibid.	1745	-	Ibid.	A fire	Habitually drunken	Upon the hearth.
8	*Ibid.* - -	Ibid.	1749	80	A charred skeleton only left	Fire of the hearth	Drank brandy only for many years	Sitting on a chair near the fire.
9	*Jour. de Méd.* - -		1779	-	Except a few bones, a hand, and a foot	A foot-stove under her feet	A drunkard.	
10	*Ibid.* - -	- -	1782	60	Ibid.	A fire of the hearth	Ibid.	Upon the hearth.
11	*Revue Médicale*	Julia Fontenelle	1820	90	Except the skull and a portion of skin	A candle	Abuse of wine and Eau de Cologne	In bed.
12	*Ibid.* - -	Ibid.	1830	66	Except the right leg	Ibid.	Ibid.	In the same bed. Both burnt together.
13	- -	Gen. William Kepland	-	Very old	Almost wholly consumed	A lighted pipe	- - -	Upon the floor.
14	*Journal de Florence*	Joseph Battaylia	1786	-	Skin of right arm and right thigh only burnt	- -	- -	Upon the floor. He lived four days after.
15	*Revue Méd.* -	Robertson	1799	-	Combustion incomplete	- -	Abuse of brandy	Upon a bench.
16	*Ibid.* - -	M. Marchand	-	-	Hand and thigh only burnt	- -	- -	Cured.
17	*Journal Hosp. Hamp.*	- -	-	17	One finger of right hand only burnt	A candle	- -	Cured.
18	- -	Alph. Devengee	1829	51	Muscles of thighs, superior extremities, and trunk burnt	A foot-stove	Abuse of spirits	Upon a chair.
19	*Dic. de Médecine*	- -	-	-	Combustion almost complete	A foot-stove	Ibid.	Upon the floor.

The following case is related, on the authority of Dr. Schofield, Upper Canada, in the *Journal of the American Temperance Union* for March, 1837:—A young man, aged twenty-five, had been an habitual drunkard for many years. One evening at about eleven o'clock he went to a blacksmith's shop: he was then full of liquor, though not thoroughly drunk. The blacksmith, who had just crossed the road, was suddenly alarmed by the breaking forth of a brilliant conflagration in his shop. He rushed across, and threw open the door, and there stood the man, erect, in the midst of a widely-extended silver-coloured flame, bearing, as he described it, exactly the appearance of the wick of a burning candle in the midst of its own flame. He seized him by the shoulder, and jerked him to the door, and the flame was instantly extinguished. There was no fire in the shop, and no articles likely to cause combustion within reach of the individual. In the course of a short time a general sloughing came on, and the flesh was almost wholly removed in the dressing, leaving the bones and a few of the large blood-vessels standing. The blood nevertheless rallied round the heart, and life continued to the thirteenth day, when he died, a loathsome, ill-featured, and disgusting object. His shrieks and cries were described as truly horrible.

Some information will be found in Nos. 44. and 56. of an old magazine called *The Hive*,—a book which may be found in the British Museum. Two cases have occurred recently, one in 1851 at Paris,

and one last year somewhere in the north. Both may be found by reference to the newspapers.

SHIRLEY HIBBERD.

MAJOR-GENERAL LAMBERT.

(Vol. vii., p. 269.)

LORD BRAYBROOKE speaks of a *tradition* of Major-General Lambert's having been imprisoned in Cornet Castle, in the island of Guernsey, after the Restoration. The following documents, copies of which exist in Guernsey, will prove that he really was kept as a prisoner in that island:

CHARLES R.

Upon suite made unto us by Mrs. Lambert, for liberty for herself and children to goe to and remaine w^th her husband Collonell Lambert yo^r prisoner, Wee, graciously inclyninge to gratifye her in that request, have thought fitt to signify our royall pleasure to you in that particular, willing and requiring you, upon sight hereof, to suffer the said Mrs. Lambert, her three children, and three maid-servants, to goe and remaine w^th the said Mr. Lambert, under the same confinement he himselfe is, untill o^r further pleasure be knowne. And for soe doinge this shalbe y^r warrant. Given at our Court at Whitehall, the 17^th day Febr., 166½.

By his Ma^ts Comand,
EDW. NICHOLAS.

To our right trusty and welbeloved Counsello^r S^r Hugh Pollard, K^nt and Bar^t, Governo^r of our Island of Guernsey and Castle there, or to other our Governo^r for y^e tyme beinge, and in his absence to his Deputy Governo^r.

This is a true copie of his Ma^t's Warrant.
(Signed) HUGH POLLARDE.

[In dorso.]
The King's order for Lambert's children.

In 1662, Christopher Lord Hatton was appointed Governor of Guernsey, upon which the following warrant was issued:

CHARLES R.

Our will and pleasure is, That you take into your custody the person of John Lambert, commonly called Collonell Lambert, and keepe him close prisoner, as a condemned traytor, untill further order from us, for which this shall be your warrant. Given at our Court at Hampton Court, this 25^th day of July, 1662.

By his Ma^ty^s Comand,
EDW. NICHOLAS.

To our trusty and welbeloved Councellor y^e Lord Hatton, Governor of our Island of Guernsey, and to the Lieutenant Governo^r thereof or his Deputy.

Lambert to Guernsey.

Four months later the following order was issued:

CHARLES R.

Our will and pleasure is, That from sight hereof you give such liberty and indulgence to Collonell John Lambert your prisoner, within the precincts of that our island, as will consist with the security of his person, and as in your discretion you shall think fitt; and that this favour be continued to him till you receive our order to the contrary, allwayes understood, that he the sayd Collonell Lambert show himself worthy thereof in his comportment, and entertaine noe correspondencyes to the prejudice of our service, for which this shall be your warrant. Given at our Court at Whitehall, November the eighteenth, one thousand six hundred sixty-two,

By his Ma^ts command,
HENRYE BENNET.

To our trusty and well-beloved Counsellor the Lord Hatton, our govern^r of our Island of Guernsey, to his Leiftenant Governour, or other officer commanding in chief there.

Liberty of the Island to Mr. Lambert.

[In dorso.]
The King's order for Mr. Lambert's liberty.

In Rees's *Cyclopædia*, art. AMARYLLIS, sect. 27., *A. Sarniensis*, Guernsey lily, I find the following statement: "It was cultivated at Wimbledon, in England, by General Lambert, in 1659." As Guernsey, during the civil wars, sided with the Parliament, it is probable that Lambert procured the roots from some friend in the island.

The exact date of his arrival as a prisoner in Guernsey is fixed by a sort of journal kept by Pierre Le Roy, schoolmaster and parish clerk of St. Martin de la Bellouse in that island, who says:

"Le 17^e de 9vembre, 1661, est arrivé au Château Cornet, Jean Lambert, générall des rebelles sectères en Angleterre, ennemy du roy, et y est constitué prisonnier pour sa vie."

There is no tradition in the island of his having died there. I remember to have read, but cannot at present remember where, that he died a Roman Catholic.

EDGAR MACCULLOCH.

Guernsey.

[Lambert was removed to the island of St. Nicholas, at the entrance of Plymouth Harbour, in 1667, where his death took place during the *hard winter* at the close of 1682 or commencement of 1683.—See "N. & Q.," Vol. iv., p. 340. Probably some of our readers in that neighbourhood might, by a reference to the parish registers, be enabled to ascertain the precise date of that event.]

THE "SALT-PETER-MAN."

(Vol. vii., p. 377.)

Your correspondent J. O. asks for information to No. 4. of his notes respecting the "salt-peter-man," so quaintly described by Lord Coke as a troublesome person. Before the discovery and importation of rough nitre from the East Indies, the supply of that very important ingredient in the manufactory of gunpowder was very inadequate to the quantity required; and this country having in the early part of the seventeenth century to depend almost entirely upon its own resources. Charles I. issued a proclamation in 1627, which set forth that the saltpetre makers were never able to furnish the realm with a third part of the saltpetre required, especially in time of war. The proclamation had reference to a patent that had been granted in 1625 to Sir John Brooke and Thomas Russel, for making saltpetre by a new invention, which gave them power to collect the animal fluids (ordered by the same proclamation to be preserved by families for this purpose), once in twenty-four hours in summer, and in forty-eight hours in winter. This royal proclamation was very obnoxious and inconvenient to the good people of England, increased as it was by the power granted to the saltpetre makers to dig up the floors of all dove-houses, stables, cellars, &c., for the purpose of carrying away the earth, the proprietors being at the same time prohibited from laying such floors with anything but "mellow earth," that greater facility might be given them. This power, in the hands of men likely to be appointed to fulfil such duties, was no doubt subject to much abuse for the purposes of extortion, making, as Lord Coke states, "simple people believe that Lee (the salt-peter-man) will, without their leave, breake up the floore of their dwelling-house, unless they will compound with him to the contrary." The new and uncertain process for obtaining the constituents of nitre having failed to answer the purpose for which the patent was granted, an act was passed in 1656, forbidding the saltpetre makers to dig in houses or lands without leave of the owner: and this is the point to which the learned commentator of the law, in his *Discouerie of the Abuses and Corruption of Officers*, alludes, when "any such fellowe if you can meete with all, let his misdemenor be presented, that he may be taught better to understand his office." In England, up to about the period when these curious acts of parliament were passed, the right of all soil impregnated with animal matter was claimed by the crown for this peculiar purpose; and in France the rubbish of old houses, earth from stables, slaughter-houses, and all refuse places, was considered to belong to the Government, till 1778, when a similar edict, to relieve the people from the annoyances of the saltpetre makers, was made. J. DECK.

Cambridge.

METRICAL PSALMS AND HYMNS.

(Vol. iii., pp. 119. 198.)

In reply to your correspondent ARUN, who inquired about the origin and authority of metrical psalms and hymns in churches, in addition to an extract from one of Bishop Cosin's letters on the subject, I referred also to the treatise commonly known as Watson's *Deduction*, but of which treatise Heylin was in fact the author. I have recently met with a passage in Heylin's *History of the Reformation* (ann. 1552, Lond., 1674, p. 127.) which seems to contain the rudiment or first germ of the *Deduction*, and to which ARUN therefore (if not already acquainted with it) may be glad to be referred:

"About this time (says Heylin) the Psalms of David did first begin to be composed in English meetter by one Thomas Sternhold, one of the grooms of the Privy Chamber; who, translating no more than thirty-seven, left both example and encouragement to John Hopkins and others to dispatch the rest: — a device first taken up in France by one Clement Marot, one of the grooms of the bedchamber to King Francis the First; who, being much addicted to poetry, and having some acquaintance with those which were thought to have enclined to the Reformation, was persuaded by the learned Vatablus (professor of the Hebrew tongue in the University of Paris) to exercise his poetical phancies in translating some of David's Psalms. For whose satisfaction, and his own, he translated the first fifty of them; and, after flying to Geneva, grew acquainted with Beza, who in some tract of time translated the other hundred also, and caused them to be fitted unto several times; which hereupon began to be sung in private houses, and by degrees to be taken up in all the churches of the French, and other nations which followed the Genevian platform. Marot's translation is said by Strada to have been ignorantly and perversely done, as being but the work of a man altogether unlearned; but not to be compared with that barbarity and botching, which everywhere occurreth in the translation of Sternhold and Hopkins. Which notwithstanding being first allowed for private devotion, they were by little and little brought into the use of the church, *permitted rather than allowed* to be sung before and after sermons; afterwards printed and bound up with the Common Prayer Book, and at last added by the stationers at the end of the Bible. For, though it is expressed in the title of those singing psalms, that they were set forth and allowed to be sung in all churches before and after Morning and Evening Prayer, and also before and after sermons; yet this allowance seems rather to have been a *connivance* than an *approbation*: no such allowance being anywhere found by such as have been most industrious and concerned in the search thereof. At first it was pretended only that the said Psalms should be sung before and after Morning and Evening Prayer, and also before and after sermons; which shows they were not to be intermingled in the public Liturgie. But in some tract of time, as the Puritan faction grew in strength and con-

fidence, they prevailed so far in most places, to thrust the *Te Deum*, the *Benedictus*, the *Magnificat*, and the *Nunc Dimittis*, quite out of the church. But of this more perhaps hereafter, when we shall come to the discovery of the Puritan practices in the times succeeding."

J. SANSOM.

Oxford.

THE SIGN OF THE CROSS IN THE GREEK CHURCH.

(Vol. vii., p. 380.)

The cross, X, in the Greek Church, represents the initial of Χριστὸς, the Messiah, the symbolic affixing of which (sealing) before and after baptism indicates that the name of Christ is imposed on the believer, who takes his new or Christian name at baptism. This mark on the forehead refers to Revelation vii. 3., xiv. 1., xxii. 4. The longer catechism of that church, in answer to the question, "What force has the sign of the cross, used on this and other occasions?" says, "What the *name* of Jesus Christ crucified is, when pronounced with faith by the motion of the lips, the *very same* is also the sign of the cross, when made with faith by *the motion of the hand*, or represented in any other way." The authority quoted is Cyril of Jerusalem (*Cat. Lect.* xiii. 36.).

In the Western Church the cross, †, represented the σταυρὸς whereon Christ suffered.

Both these crosses are now found in the Greek Church; and the Latin form, †, has at least been used therein nine centuries; for in Goar's *Rituale Græcorum* may be seen (pp. 114, 115. 126.) the icons of Saints Methodius, Germanus, and Cyrillus, whose vestments are embellished with Latin crosses. The Latin cross is marked on the sacramental bread of the Greek communion,—which bread is also impressed with an abbreviation of the words on Constantine's labarum: "Jesus Christ overcometh." (Eusebius's *Life of Constantine*, lib. i. c. 25.: compare with Goar's *Rituale Græcorum*, p. 117.)

The Latin cross, †, is rarely found on the sepulchres in the catacombs at Rome,—the most ancient Christian memorials; but, instead of it, a combination of the letters XP prevails, as the monogram for "Christ." Aringhi, in his *Roma Subterranea* (Romæ, 1651) says:

"Illud autem fatendum nobis est, nullatenus ante felicissima Constantini Magni ad fidem traducti tempora crucem publicæ populorum venerationi expositam fuisse."—Vol. ii. lib. vi. c. xiv. p. 546.

The following statement from Humphrey's *Montfaucon* (vol. x. part ii. book iii. cap. 1. p. 158.) is very clear as to the form of the cross:

"The cross, made with beams put together, had the shape of the Samaritan *tau*, says St. Jerome, whose words are these: 'In the oldest *Hebrew* letters, which the Samaritans now make use of, the last, which is *tau*, had the form of a cross.' This *tau*, like a cross, was like the T of the Greeks, according to Paulinus, who says that the shape of the cross is expressed by the Greek letter *tau*, which stands for three hundred. The cross of our Lord was something different from the letter *tau*; the beam that was fixed in the earth crossing that which was athwart it above, and made as it were a head by rising above it: such a cross we see in the medals of Constantine the Great, in this form, †, and such is it found described in the most ancient Christian monuments; this is the form of the cross which St. Jerome means, when he compares it to birds flying, to a man swimming, and to a man praying to God, with his arms extended."

The Greek church has retained *both* forms: the Latin Church, in its ignorance of the Greek language, has lost the more important symbol. These forms were probably invented by Constantine, who used them on his helmet, as crests were afterwards used in the ages of chivalry. T. J. BUCKTON.

Birmingham.

The difference between the manner in which the members of the Greek and those of the Latin Church used to sign themselves with the sign of the cross is this: both used the right hand, the thumb and first and second fingers open, and the third and fourth closed; both began at the forehead, and descended to the breast: but in crossing that vertical line by an horizontal one, from one shoulder to the other, the *Greeks go from the right to the left*, but the *Latins from the left to the right*. It is said, that in the Latin Church, up to the thirteenth century, the cross line was traced indifferently from either shoulder.

Whilst there is this difference between the Greek and Latin sign of the cross when made upon oneself, there is also a difference between the two when made upon others. The Latin *Benediction* is given with the thumb and first two fingers open; the third and fourth finger remaining closed. This arrangement of the fingers is symbolical of the Trinity: the three open fingers signifying the three divine persons, and the two closed fingers being emblematic of the two natures of Christ.

The Greek benediction is given with the forefinger entirely open; the middle finger slightly bent, the thumb crossed upon the third finger, and the little finger bent.

In the present day, however, in the Latin Church, a person making on himself the sign of the cross, employs the right hand entirely open, instead of three fingers only. And as it has been thought desirable to make a distinction between the benediction given by a bishop and a priest, bishops reserved to themselves the right of blessing with three fingers; and priests give the benediction with the hand entirely open.

J. C. B. will find this subject fully treated in Didron's *Christian Iconography*, Bohn's edition, pp. 405. 412.; and an illustration of the Latin benediction at p. 205., and the Greek benediction at p. 176. CEYREP.

PHOTOGRAPHIC NOTES AND QUERIES.

New Developing Fluid.—DR. DIAMOND has reported very favourably of the developing fluid, which I spoke of in "N. & Q." of March 12 as "being simple, inexpensive, and keeping good a length of time." In accordance with what I then stated, I herewith give the readers of "N. & Q." the benefit of it, and leave them to form their own opinion of its value after trying it:

Protosulphate of iron	12 grs.
Nitrate of lead	8 grs.
Water	10 drs.
Acetic acid	½ dr.

Dissolve the protosulphate of iron in the water; then throw in the nitrate of lead in powder; stir with glass rod until it is dissolved; keep stirring while pouring in the acetic acid, and for a few minutes afterwards. Let the precipitate subside, then filter. I have used nothing else for positives on glass since I discovered the preparation. I have not tried it for developing in the wax-paper or other paper process. The liquid is colourless as water when first made. By long keeping it will change colour, but throws down no deposit, nor loses its properties. If those gentlemen who try it would give their opinions of it, I should be obliged. J. L. SISSON.

Edingthorpe Rectory.

[Since this was in type, MR. SISSON has written to say, that he has been informed that the use of nitrate of lead has already been recommended by MR. W. BROWN. MR. SISSON was not aware of that fact, but is unwilling to appear in any way to appropriate to himself the suggestion of another.—ED.]

Photographic Tent.—Can any of your readers inform me how, or where, to procure an *effective tent* for photographic operations out of doors? All those I have yet seen are sadly wanting in the two great essentials—*portability* and *cheapness*. If any one could suggest the means for supplying the desiderata, it would prove in the coming season a boon to photographers at large, and confer a favour on M. F. M.

Mr. Wilkinson's simple mode of levelling Cameras.—The following ingenious suggestion appears in the 3rd Number of the *Journal of the Photographic Society*, and deserves to be widely circulated. "My plan is to place a T-square on the bottom of the camera, and draw one perpendicular line on each side (exactly opposite to each other), either with paint or pencil; or the ends of the camera itself will do if perpendicular to the base. Then, having two musket bullets attached to a silk thread, simply hang them over the camera, and everything required will be attained much quicker by these plumb-lines, and with accuracy equal to the spirit-levels. The advantage of the simple contrivance of two bullets suspended by threads is, that when the thread is laid across the camera, it is at once seen whether the thread touches all the way down both sides; if not, one or other side of the camera is raised, until the thread lies close on each side: this gives the level crossways. The other perpendicular of the line is then sought for, and the back or front of the camera raised or lowered, until the thread cuts the line drawn below. Here then we have the most perfect line that can be obtained, at the expense of two bullets and a bit of silk, answering every purpose of the best spirit-level, and applied in one-half the time. It has since occurred to me, that as we sometimes require to measure the distance for stereoscopic pictures, this thread ought to be about three feet long; and we might as well make three knots, and then we should have the measure of a three-feet rule always with us. It has also occurred to me, that in taking portraits you sometimes require to have a measure of time; and by a little modification we have here the most accurate chronometer that can be produced. Instead of three feet, I make it thirty-nine inches and the decimal necessary, say two-tenths from the centre of support to the centre of the bullet. I then get a pendulum which vibrates to second exactly, from the point of suspension to the point of oscillation. I hang it by a pin, and I there have a chronometer of the greatest possible accuracy; and I can employ it for taking portraits of one, two, three, or four seconds: it will vibrate for a minute. Consequently I have a mode of levelling my camera with the greatest accuracy, a measure of time, and a measure of distance; and all at a cost considerably under one penny."

Antiquarian Photographic Club.—This association for the interchange of photographic views of objects of antiquarian interest, has now nearly attained the number of members to which it is proposed to limit it. For the few remaining vacancies preference will be given, for obvious reasons, to parties resident in varied localities. Any gentlemen or ladies desirous to join the club, may send their names, with specimens of their skill, to the *Honorary Secretary*, care of Mr. Bell, 186. Fleet Street. The amount of the annual subscription is not yet fixed, but as all that can be required will be to meet the expenses incident to the receipt and interchange of the photographs, it must necessarily be very limited.

Replies to Minor Queries.

Erroneous Forms of Speech: Mangel Wurzel (Vol. vii., p. 329.). — Against the dictum of E. G. R., I beg insertion of the following quotation from the *Agricultural Gazette*, March 4, 1848, p. 166.:

"Mangold wurzel is simply the German of *beet-root*. 'Mangel wurzel,' on the other hand, is one founded on an idea, which, though absurd, did not the less effectually answer the object of those who introduced the plant. 'Scarcity root,' or 'Famine root,' made a good heading to an advertisement."

And Rham, *Dictionary of the Farm*, p. 62.:

"The German name is 'Mangold wurzel,' or 'Mangold root;' but it is sometimes pronounced 'Mangel wurzel,' which means *scarcity root;* and, by a strange translation, it is called in French *racine d'abondance*, as well as *racine de disette*. The name of field-beet is much more appropriate."

I hope E. G. R. will, however, not insist on classing those who say and write "mangold" with those who would write "reddishes, sparrowgrass, and cowcumbers." I should be sorry to be suspected of any one of the three last; but "mangold" I will say and write till the authority of the best German scholars decrees otherwise.

GEO. E. FRERE.

The Whetstone (Vol. vii., pp. 208. 319.). — Herbert, in his *Typographical Antiquities*, vol. ii. p. 1144., cites a book entitled, *Fower great Liers striving who shall win the Silver Whetstone. Also a Resolution to the Countreyman, proving it utterly unlawful to buy or use our yearely Prognostications*, by W. P.: 8vo., printed by R. Waldegrave; no date. H. C.

Charade (Vol. vi., p. 604.).—

"By mystic sign and symbol known,
To Daniel, wise and meek, alone,
Was Persia's coming *wo* foreshown.

"And in great Cæsar's proudest day,
The Gospel held a mightier sway,
And *man* shone forth with purest ray.

"But when, in Babylonia chain'd,
Man of his deepening *wo* complain'd,
A *woman* conquering both, in faithful Esther reign'd."

SOPHRONIA SPHYNX.

Parochial Libraries (Vol. vi., p. 432. &c.; Vol. vii., p. 392.). — *Totnes* may be added to the list of places containing parochial libraries. The books are placed in presses in the vestry room of the church, and so preserved from loss and damage to which they were formerly subjected. The collection is principally composed of works of divinity published in the seventeenth century, the age of profound theological literature. I noticed amongst the goodly array of weighty folios, the works of St. Augustine, the *Homilies* of St. Chrysostom, works of St. Ambrose, St. Gregory, &c., the works of the high and mighty King James, Birckbek's *Protestant Evidence*, and Walton's *Polyglott*. Nothing is known of the history and formation of this library. Inside the cover of one of the volumes is the following inscription:

"Totnes Library. The guift of Mr. Thomas Southcott, July 10. 1656."

I found the following incorrect and antiquated piece of information respecting this library in a flimsy work, published in 1850, entitled, *A Graphic and Historical Sketch of the Antiquities of Totnes*, by William Cotton, F.S.A., *note*, p. 38.:

"I know not what the library contains. I believe nothing more than theological lumber. It is always locked up, and made no use of by those who keep it, and it is inaccessible to those who would wish to examine it. I was once there by accident, and looked into some books, which were all on Divinity."

J. M. B.

Tunbridge Wells.

Judge Smith (Vol. vii., p. 13.).—Judge Smith lived towards the close of Queen Elizabeth's reign, and was noted for severity against witches. His monument is in Chesterfield Church. He belonged to the ancient family seated at Dunston Hall, near that town, which I believe has lately ended in coheiresses. The late Sir J. E. Smith was of the same family: his father, a considerable merchant of Norwich, married a Kindersley descended from Geoffrey,—who was queried in Vol. vi., p. 603., and is ancestor of the present Vice-Chancellor.

Z. E. R.

Church Catechism (Vol. vii., p. 190.).—B. H. C. will confer a favour by printing the Latin original of the Catechism. Z. E. R.

Charade attributed to Sheridan (Vol. vii., p. 379.), — Several years ago, I think in 1818 or 1819, a friend gave me some verses nearly similar to those communicated by your correspondent BALLIOLENSIS, and requested me to ascertain if they were Mrs. Piozzi's, as my friend had been told that they were written by that lady. Soon afterwards I asked Mrs. Piozzi if she ever wrote a riddle on a gaming-table. She replied, "Yes, a very long time ago." She immediately repeated a line or two, and, after some consideration, recited the following, which, she assured me, were her original composition. These lines, it will be observed, differ somewhat from those attributed to Sheridan, but they were probably the basis of those, and also of other versions of the riddle, which, I believe, are in existence. This statement so thoroughly removes all uncertainty about the

author of the original, that I trust you will deem it worthy of insertion in your journal.

"A place I here describe, how gay the scene!
Fresh, bright, and vivid with perpetual green,
Verdure attractive to the ravish'd sight,
Perennial joys, and ever new delight,
Charming at noon, more charming still at night.
Fair pools where fish in forms pellucid play;
Smooth lies the lawn, swift glide the hours away.
No mean dependance here on summer skies,
This spot rough winter's roughest blast defies.
Yet here the government is curs'd with change,
Knaves openly on either party range,
Assault their monarch, and avow the deed,
While honour fails, and tricks alone succeed;
For bold decemvirs here usurp the sway;
Now all some single demagogue obey,
False lights prefer, and hate the intruding day.
Oh, shun the tempting shore, the dangerous coast,
Youth, fame, and fortune, stranded here, are lost!"

J. S. S.

Bath.

Gesmas and Desmas (Vol. vii., pp. 238. 342.).—The names of the two thieves crucified with our blessed Saviour are variously written. In the verses quoted by A. B. R. (p. 238.) they are written *Gesmas and Desmas*. In the edition of the Gospel of Nicodemus, quoted by W. C. H. (p. 342.), *i. e.* the edition of "William Hone, Ludgate Hill, 1820," the names are written *Gestas and Dimas*. He also gives an authority for the spelling "*Dismas and Gestas*." I find them written in the edition I have of the Gospel of Nicodemus, *i. e.* "Hutman's, London, 1818," *Dismas and Gesmas* (pp. 87, 88.). Elsewhere I have met with them written as in the following verse, *Gistas and Dismas:*

"Gistas damnatur, Dismas ad astra levatur,"

which I have ventured to translate:

"Gistas to hell—with Dismas all goes well;"

or perhaps better thus:

"Gistas goes down, Dismas receives a crown."

The names of these two men in early life is said to have been *Titus* and *Dumachus:* see the *Evangelium Infantiæ*, quoted by Hutman (p. 13.).

Ceyrep.

Lode (Vol. v., pp. 345. 350.).—There is in Gloucester a church and parish called Saint Mary de Lode, touching which Mr. Fosbroke (*History of City of Gloucester*, p. 341.) observes:

"This parish is said to have derived the adjunct of *Lode* from the Severn formerly running near it; and this may have been the fact, but it is not easy to give a satisfactory explanation of the term."

I would remark, that as the term *Lode* may be considered a general name for any navigable river, that if it be a fact that the river Severn did formerly run near the parish in question, it appears to me not difficult to give a satisfactory explanation of the term by which such parish is distinguished from St. Mary de Crypt and St. Mary de Grace.

C. H. Cooper.

Cambridge.

Epitaphs imprecatory (Vol. vii., p. 256.).—I have no doubt that the churchyards of Scotland will furnish many examples of the embittered feelings which religious persecution produced, during the latter half of the seventeenth century; and as a specimen I forward the following, which is found in the churchyard of Dalgarnock, in Dumfriesshire. The Duke of York alluded to was afterwards James II.; and the descendants of Mr. Harkness are still most respectable inhabitants of the parish of Closeburn, which has been united to Dalgarnock:

"Here Lyes the body of James Harkness, in Locherben, who died 6th Dec., 1723, aged 72 years.

"Belo this stone his dust doth ly,
Who indured 28 years
Persecution by tirrany
Did him pursue with echo and cry
Through many a lonesome place,
At last by Clavers he was taen
Sentenced for to dy;
But God, who for his soul took care,
Did him from prison bring,
Because no other Cause they had
But that he ould not give up
With Christ his Glorious King.
And swear allegence to that beast,
The duke of York I mean.
In spite of all there hellish rage
A natural death he died
In full assurance of his rest
With Christ ieternalie."

The following may be given as an example of a punning epitaph. It is found in St. Anne's churchyard, in the Isle of Man, and is said to have been written by Sir Wadsworth Busk, who was for many years attorney-general of the island:

"Here, Friend, is little Daniel's Tomb,
To Joseph's age he did arrive;
Sloth killing thousands in their bloom,
While labour kept poor Dan alive.
Though strange yet true, full seventy years
Was his wife happy in her *Tears*.
Daniel Tear died December 9th, 1787, aged 110 years."

C. T. R.

Straw-bail (Vol. vii., pp. 85. 342.).—The origin of the expression "a man of straw" may be traced to those mannikins or effigies representing the human figure, which are (or used to be) paraded in the streets during the Carnival in most continental countries. These mannikins were gene-

rally stuffed with *straw;* and hence, in legal phraseology, "a man of straw" denotes the semblance of a man—a person of neither substance nor responsibility, who is put forward to screen a real delinquent, or bear the brunt of a prosecution. Such, at least, is the origin commonly assigned by the French to their "homme de paille," the prototype of our "man of straw."

HENRY H. BREEN.

St. Lucia.

How to stain Deal (Vol. vii., p. 356.).—If C. will apply by letter or otherwise to Mr. Henry Stephens, 54. Stamford Street, Blackfriars Road, he will learn every particular, and be furnished with samples of its effect on common deal, as now very extensively used in churches, school-rooms, &c.

Detached Belfry Towers (Vol. vii., pp. 333. 416.).—Add to the list, Marston Morteyne in Bedfordshire, not far from Ampthill, and Gunwalloe, in Cornwall, about five miles south of Helston. Gunwalloe tower appears to be much older than the church, and faces the south-west angle of the nave, from which it is distant about fourteen feet. J. M. B.

Tunbridge Wells.

CAMBRENSIS has forgotten that the *cloich teachs* (bell-houses), or round belfries, peculiar to Ireland, and which have become famous as "round towers," are almost always separate from the churches.

JAMES GRAVES.

Kilkenny.

To your instances of detached belfries in England add Magdalene College and New College in Oxford, and Woburn in Bedfordshire. H. C.

Thurles.

Detached church-towers exist at Beccles, Suffolk, and at East Dereham, Norfolk. G. J. C.

Oxford.

Miscellaneous.

NOTES ON BOOKS, ETC.

The anniversary of the Camden Society on Monday last, when Mr. Peter Cunningham, Sir F. Madden, and Sir C. Young were elected on the Council, was distinguished by two departures from the usual routine: one, a special vote of thanks to Sir Harry Verney for placing his family papers at the service of the Society; and the other, a general expression of satisfaction on the part of the members at the steps taken by the Council to bring under the consideration of the Commission appointed to inquire into the laws regarding matters testamentary, the great impediments thrown in the way of all historical and literary inquirers by the authorities in the Prerogative Office.

It does not require the skill of an Œdipus to divine that in giving us so graphic a picture of *The Vicar and his Duties*, the Rev. A. Gatty has had the advantage of sketching from the life, and that his portraiture of

> "A good man of religioun
> That was a poore Persone of a toun;
> But riche he was of holy thought and werke."

is as much a true effigy, though taken with pen and ink, as if he had put that capital parish priest, the Vicar of Leeds, before his camera. To the many friends of Dr. Hook, this little volume will be deeply interesting.

BOOKS RECEIVED.—Pulleyn's *Etymological Compendium, or Portfolio of Origins and Inventions. Third edition, revised and improved, by* Merton A. Thoms. This new edition of a very popular and useful little book has had the advantage of a thorough revision, and contains much new and interesting information.—Longman's *Traveller's Library* has lately been enriched by two of Mr. Macaulay's brilliant essays, viz. on *Lord Byron* and *The Comic Dramatists of the Restoration*, and by a carefully compiled life of *Marshal Turenne* by the Rev. T. O. Cockayne: while Mr. Murray has added to his valuable collection of *Railway Readings*, a reprint of *The Life of Lord Bacon*, by his noble biographer Lord Campbell.—*Reynard the Fox, after the German Version of Göthe, with Illustrations by* J. Wolf. Part V. This translation is kept up with spirit, and the present number carries us to *The Pardon* of the wily transgressor.—Mr. Bohn has put forth numerous fresh claims on the favour of poor scholars: in his *Standard Library* he has given a third volume of *Miss Bremer's* Works, containing *Home* and *Strife and Peace;* in his *Classical Library* he continues the translation of *Aristotle* in *The Politics and Economics*, translated by G. Walford, M. A.; in his *Antiquarian Library*, he has continued his series of translations of Early English Chronicles by giving us in one volume a translation of *Henry of Huntingdon*, and also of the *Gesta Stephani;* while he will have done good service to naturalists and keepers of aviaries and cage birds by the edition of Bechstein's *Cage and Chamber Birds* and Sweet's *Warblers*, which he has included in the same volume of his *Illustrated Library*.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

JACOB'S ENGLISH PEERAGE. Folio Edition, 1766. Vols. II., III., and IV.
GAMMER GURTON'S NEEDLE.
ALISON'S EUROPE. (20 Vols.) Vols. XIII., XX.
TILLOTSON. Vols. I., II., IV., V., XI. 12mo. Tonson, London, 1748.
LIVY. Vol. I. 12mo. Maittaire, London, 1722.
ANNALS AND MAGAZINE OF NATURAL HISTORY. Vols. I., II., III., IV., V., XIX., XX. 5*s.* each. The above in Parts or Monthly Numbers will do.
THE AVIARY, OR MAGAZINE OF BRITISH MELODY.
A COLLECTION OF DIVERTING SONGS, AIRS, &c.: both published about the middle of last century.
CHURCHMAN'S SHEET ALMANAC: all the Years.
GRETTON'S INTRODUCTION TO TRANSLATION, &c. Part II.
VIEWS OF ARUNDEL HOUSE IN THE STRAND, 1646. London, published by T. Thane, Rupert Street, Haymarket. 1792.
PARKER'S GLOSSARY OF ARCHITECTURE. 2nd Edition.
PICKERING'S STATUTES AT LARGE. 8vo. Edit. Camb. From 46 Geo. III. cap. 144. (Vol. XLVI. Part I.) to 1 Wm. IV.
EUROPEAN MAGAZINE. Nos. for May, 1817; January, February, May, June, 1818; April, June, July, October, and December, 1819.

STANHOPE'S PARAPHRASE OF EPISTLES AND GOSPELS. London, 1732. Vols. III. and IV.
THE LAWYER AND MAGISTRATE'S MAGAZINE, complete, or single Volumes, *circa* 1805—1810.
TODD'S CYCLOPÆDIA OF ANATOMY AND PHYSIOLOGY.
PHELPS' HISTORY AND ANTIQUITIES OF SOMERSETSHIRE. Part 4., and Parts 9. to end.
BAYLE'S DICTIONARY. English Version, by DE MAIZEAUX. London, 1738. Vols. I. and II.
SWIFT'S (DEAN) WORKS. Dublin: G. Faulkner. 19 volumes. 1768. Vol. I.
TRANSACTIONS OF THE MICROSCOPICAL SOCIETY OF LONDON. Vols. I. and II.
ARCHÆOLOGIA. Vols. III., IV., V., VIII. Boards.
MARTYN'S PLANTÆ CANTABRIGIENSES. 12mo. London, 1763.
ABBOTSFORD EDITION OF THE WAVERLEY NOVELS. Odd Vols.
THE TRUTH TELLER. A Periodical.
R. MANT'S CHURCH ARCHITECTURE CONSIDERED IN RELATION TO THE MIND OF THE CHURCH. 8vo. Belfast, 1840.
J. L. PETIT'S CHURCH ARCHITECTURE. 2 Vols.
CAMBRIDGE CAMDEN SOCIETY'S TRANSACTIONS. Vol. III. — ELLICOTT ON VAULTING.
QUARTERLY REVIEW, 1845.
COLLIER'S FURTHER VINDICATION OF HIS SHORT VIEW OF THE STAGE. 1708.
CONGREVE'S AMENDMENT OF COLLIER'S FALSE AND IMPERFECT CITATIONS. 1698.
BEDFORD'S SERIOUS REFLECTIONS ON THE ABUSES OF THE STAGE. 8vo. 1705.

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Notices to Correspondents.

J. N. C. *will see by this week's Number, that the line to which he refers is from* Hamlet.

K. R. H. M.'s *communication was marked for insertion before we received his Note.*

W. F. *We were quite unable to attend to your wishes this week.*

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The Publications for the past year (1851-2) were:

52. PRIVY PURSE EXPENSES of CHARLES II. and JAMES II. Edited by J. Y. AKERMAN, Esq., Sec. S.A.

53. THE CHRONICLE OF THE GREY FRIARS OF LONDON. Edited from a MS. in the Cottonian Library by J. GOUGH NICHOLS, Esq., F.S.A.

54. PROMPTORIUM: An English and Latin Dictionary of Words in Use during the Fifteenth Century, compiled chiefly from the Promptorium Parvulorum. By ALBERT WAY, Esq., M.A., F.S.A. Vol. II. (M to R.) (In the Press.)

Books for 1852-3.

55. THE SECOND VOLUME OF THE CAMDEN MISCELLANY, containing, 1. Expenses of John of Brabant, 1292-3; 2. Household Accounts of Princess Elizabeth, 1551-2; 3. Requeste and Suite of a True-hearted Englishman, by W. Cholmeley, 1553; 4. Discovery of the Jesuits' College at Clerkenwell, 1627-8; 5. Trelawny Papers; 6. Autobiography of Dr. William Taswell.—Now ready for delivery to all Members not in arrear of their Subscription.

56. THE VERNEY PAPERS. A Selection from the Correspondence of the Verney Family during the reign of Charles I. to the year 1639. From the Originals in the possession of Sir Harry Verney, Bart. To be edited by JOHN BRUCE, ESQ., Treas. S.A.

57. REGULÆ INCLUSARUM: THE ANCREN REWLE. A Treatise on the Rules and Duties of Monastic Life, in the Anglo-Saxon Dialect of the Thirteenth Century, addressed to a Society of Anchorites, being a translation from the Latin Work of Simon de Ghent, Bishop of Salisbury. To be edited from MSS. in the Cottonian Library, British Museum, with an Introduction, Glossarial Notes, &c., by the REV. JAMES MORTON, B.D., Prebendary of Lincoln. (Will be ready immediately.)

The following Works are at Press, and will be issued from time to time, as soon as ready:

58. THE CORRESPONDENCE OF LADY BRILLIANA HARLEY, during the Civil Wars. To be edited by the REV. T. T. LEWIS, M.A. (Will be ready immediately.)

ROLL of the HOUSEHOLD EXPENSES of RICHARD SWINFIELD, Bishop of Hereford, in the years 1289, 1290, with Illustrations from other and coeval Documents. To be edited by the REV. JOHN WEBB, M.A., F.S.A.

THE DOMESDAY OF ST. PAUL'S: a Description of the Manors belonging to the Church of St. Paul's in London in the year 1222. By the VEN. ARCHDEACON HALE.

ROMANCE of JEAN and BLONDE OF OXFORD, by Philippe de Reims, an Anglo-Norman Poet of the latter end of the Twelfth Century. Edited, from the unique MS. in the Royal Library at Paris, by M. LE ROUX DE LINCY, Editor of the Roman de Brut.

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6. Political Songs.
7. Hayward's Annals of Elizabeth.
8. Ecclesiastical Documents.
9. Norden's Description of Essex.
10. Warkworth's Chronicle.
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35. The Chronicle of Calais.
36. Polydore Vergil's History Vol. I.
37. Italian Relation of England.
38. Church of Middleham.
39. The Camden Miscellany, Vol. I.
40. Life of Ld. Grey of Wilton.
41. Diary of Walter Yonge, Esq.
42. Diary of Henry Machyn.
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A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

No. 185.] SATURDAY, MAY 14. 1853. {Price Fourpence. Stamped Edition, 5d.

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Notes.

ENGLISH BOOKS OF EMBLEMS.

It is a remarkable circumstance, that whilst the emblems of Alciatus went through almost innumerable editions, and were translated into most of the continental languages, no version of these Emblems should ever have been printed in this country, although we believe that MS. translations of them are in existence. It is remarkable also that more than half a century should have elapsed after their appearance, before any English publication on this subject should have been committed to the press. Our English authors of Books of Emblems were not only late in their appearance, but are few in number, and in their embellishments not very original, the plates being for the most part mere copies of those already published abroad by Herman Hugo, Rollenhagius, and others. The notices of the English writers on this entertaining subject are also but meagre and imperfect, and restricted to a very few works; both Dibdin, in his slight and rapid sketch on Books of Emblems in the *Bibliogr. Decam.*, vol. i. p. 254., and the writer in the *Retrosp. Rev.*, vol. ix. p. 123., having confined their remarks to some one or two of the leading writers only, Arwaker, Peacham, Quarles, Whitney, and Wither. With the exception of an occasional article in the *Bibl. Ang. Poet.*, *Cens. Liter. Restituta*, and similar bibliographical volumes, we are not aware that any other notice has been taken of this particular branch of our literature*, nor does there exist,

* We must exempt from this sweeping assertion a very interesting and well-written account of works on this subject, entitled "A Sketch of that Branch of Literature called Books of Emblems, as it flourished during the 16th and 17th centuries, by Joseph Brooks Yates, Esq., F.S.A.," of West Dingle, near Liverpool, the friend of Roscoe, and the worthy and intelligent President of the Literary and Philosophical Society of Liverpool, read at their meetings, and of which two parts have already been printed in their volumes of *Proceedings*. This "Sketch" only requires to be enlarged and completed, with specimens added of the different styles of the engravings, to render it everything that is to be desired on the subject.

that we know of, any complete, separate, and distinct catalogue of such works.

Being anxious, therefore, to obtain a correct account of what may be termed the English Series of Books of Emblems, I inclose a list of all those in my own possession, and of the titles of such others as I have been able to collect; and I shall be glad if any of your readers can make any additions to the series, confining them at the same time strictly to Books of Emblems, and not admitting fables, heraldic works, or other publications not coming within the same category. A good comprehensive work on this subject of Books of Emblems, not confined merely to the English series, but embracing the whole foreign range, giving an account both of the writers of the verses, and also of the engravers, and the different styles of art in each, is still a great desideratum in our literary history; and if ably and artistically done, with suitable illustrations of the various engravings and other ornaments, would form a very interesting, instructive, and entertaining volume; and I sincerely hope that the time will not be far distant when such a volume will be found in our libraries.

I conclude with a Query of inquiry, whether anything is known of the present resting-place of a *Treatise on Emblems*, which the late Mr. Beloe informs us, at the close of his *Literary Anecdotes*, vol. vi. p. 406., he had written at "considerable length," from communications furnished him by the Marquis of Blandford, whose collection of Emblems was at that time one of the richest and most extensive in the kingdom, and whose treatise, if published, might perhaps prove a valuable addition to our information on this portion of our literature.

I would also inquire who was Thomas Combe, and what did he write, who is thus mentioned by Meres in his *Palladis Tamia: Wits Treasury*, Lond. 1598, 8vo., as one of our English writers of Emblems: "As the Latines have those emblematists, Andreas Alciatus, Reusnerus, and Sambucus, so we have these, Geffrey Whitney, Andrew Willet, and *Thomas Combe*." Is anything known of the latter, or of his writings? THOMAS CORSER.

Stand Rectory.

List of English Writers of Books of Emblems.

A. (H.) Parthenia Sacra, or the Mysterious and Delicious Garden of the Sacred Parthenis: Symbolically set forth and enriched with Pious Devises and Emblems for the entertainment of devout Soules, &c. By H. A. Plates. 8vo. Printed by John Cousturier, 1633.

Abricht (John A. M.). Divine Emblems. Embellished with Etchings on Copper after the fashion of Master Francis Quarles. 12mo. Lond. 1838.

Arwaker (Edmund). Pia Desideria, or Divine Addresses in Three Books. With 47 Copper Plates by Sturt. 8vo. Lond. 1686.

Ashrea: or the Grove of Beatitudes. Represented in Emblemes: and by the Art of Memory to be read on our Blessed Saviour Crucified, &c. 12mo. Lond. 1665.

Astry (Sir James). The Royal Politician represented in One Hundred Emblems. Written in Spanish by Don Diego Saavedra Faxardo, &c. Done into English from the Original. By Sir James Astry. In Two Vols. With Portrait of William Duke of Gloucester, and other Plates. 8vo. Lond. 1700. Printed for Matthew Gylliflower.

Ayres (Philip). Emblemata Amatoria. Emblems of Love in Four Languages. Dedicated to the Ladys. By Ph. Ayres, Esq. With 44 Plates on Copper. 8vo. Lond. 1683.

Barclay (Alexander).* The Ship of Fooles, wherein is shewed the folly of all States, &c. Translated out of Latin into Englishe. With numerous Woodcuts. Imprinted by John Cawood. Folio, bl. letter, Lond. 1570.

Blount (Thomas). The Art of making Devises: treating of Hieroglyphicks, Symboles, Emblemes, Ænigmas, &c. Translated from the French of Henry Estienne. 4to. Lond. 1646.

Bunyan (John). Emblems by J. Bunyan. [I have not seen this work, but suspect it is only a common chap-book. A copy was in one of Lilly's Catalogues.]

Burton (R.). Choice Emblems, Divine and Moral, Ancient and Modern; or Delights for the Ingenious in above Fifty Select Emblems, Curiously Ingraven upon Copper Plates. With engraved Frontispiece, &c. 12mo. Lond. 1721. Printed for Edmund Parker.

Castanoza (John). The Spiritual Conflict, or The Arraignment of the Spirit of Selfe-Love and Sensuality at the Barre of Truth and Reason. First published in Spanish by the Reverend Father John Castanoza, afterwards put into the Latin, Italian, German, French, and English Languages. With numerous Engravings. 12mo. at Paris, 1652.

Choice Emblems, Natural, Historical, Fabulous, Moral, and Divine. 12mo. Lond. 1772.

Colman (W.). La Dance Machabre, or Death's Duell, by W. C. With engraved Frontispiece by Cecil, and Plate. 8vo. Lond. 163–.

Compendious Emblematist; or Writing and Drawing made easy. With many Plates. 4to. Lond.

Emblems Divine, Moral, Natural, and Historical, Expressed in Sculpture, and applied to the several Ages, Occasions, and Conditions of the Life of Man. By a Person of Quality. With Woodcut Engravings and Metrical Illustrations. 8vo. Lond. 1673. Printed by J. C. for Will. Miller.

Emblems for the Entertainment and Improvement of Youth, with Explanations, on 62 Copper Plates. White Knights. 8vo. n. d., Part I.

Emblems of Mortality. With Holbein's Cuts of the Dance of Death, modernized and engraved by Bewick. Three Editions. 8vo. Lond. 1789.

Farlie (Robert). Lychnocausia, sive Moralia Facum Emblemata. Lights Morall Emblems. Kalendarium

* Perhaps this, and the works of Colman and Heywood, are scarcely to be considered as *Books of Emblems*.

Humanæ Vitæ. The Kalendar of Man's Life. With Frontispiece and numerous Woodcuts. 8vo. Lond. 1638.

Fransi (Abrahami). Insignium Armorum Emblematum Hieroglyphicorum et Symbolorum Explicatio. No Plates. 4to. Lond. 1588.

G. (H.). The Mirrour of Majestie; or the Badges of Honour conceitedly emblazoned. With Emblems annexed. 4to. Lond. 1618. [This is the rarest of the English series; only two copies known, one perfect *penes* me, and another imperfect.]

Gent (Thomas). Divine Entertainments; or Penitential Desires, Sighs, and Groans of the Wounded Soul. In Two Books, adorned with suitable Cuts. In Verse. With numerous Woodcuts. 12mo. Lond. 1724.

Hall (John). Emblems, with elegant Figures newly published. Sparkles of Divine Love. Engraved Frontispiece and Plates. 12mo. Lond. 1648.

Heywood (Thomas). Pleasant Dialogues and Dramas, selected out of Lucian, &c. With sundry Emblems, extracted from the most elegant Iacobus Catsius, &c. 8vo. Lond. 1637. No Plates.

Jenner (Thomas). The Soules Solace; or Thirtie and one Spirituall Emblems. With Plates on Copper, and Verses. 4to. Lond. 1631.

—— The Ages of Sin, or Sinnes Birth and Growth. With the Steppes and Degrees of Sin, from Thought to finall Impenitence. Nine leaves containing nine emblematical engravings, each with six metrical lines beneath. 4to. No printer's name, place, or date.

—— A Work for none but Angels and Men, that is, to be able to look into, and to know themselves, &c. It contains eight Engravings emblematic of the Senses, and is in fact Sir John Davis's poem on the Immortality of the Soul turned into prose. 4to. Lond. 1650. Printed by M. S. for Thomas Jenner.

—— Wonderful and Strange Punishments inflicted on the Breakers of the Ten Commandments. With curious Plates. 4to. Lond. 1650.

Montenay (Georgette de). A Booke of Armes, or Remembrance: wherein are a hundred Godly Emblemata; first invented and elaborated in the French Tongue, but now in severall Languages. With Plates. 8vo. Franckfort, 1619.

Murray (Rev. T. B.). An Alphabet of Emblems. With neatly executed Woodcuts. 12mo. Lond. 1844.

Peacham (Henry). Minerva Britannia, or, A Garden of Heroickall Devises, furnished and adorned with Emblemes and Impressas, &c. Numerous Woodcuts. 4to. Lond. n. d. (1612.)

Protestant's (The) Vade Mecum, or Popery Displayed in its proper Colours, in Thirty Emblems, lively representing all the Jesuitical Plots against this Nation. With thirty engraved Emblems on copper. 8vo. Lond. 1680. Printed for Daniel Brown.

Quarles (Francis). Emblemes by Fra. Quarles. The First Edition. With Plates by W. Marshall and others. Rare. 8vo. Lond. 1635. Printed by G. M. at John Marriott's.

—— Hieroglyphickes of the Life of Man, by Fra. Quarles. In a Series of engraved Emblems on Copper by Will. Marshall. With Verses. 8vo. Lond. 1638. Printed by M. Flesher.

Richardson (George). Iconology; or a Collection of Emblematical Figures, Moral and Instructive. In Two Volumes. With Plates. 4to. Lond. 1777–79.

Riley (George). Emblems for Youth. Reprinted in 1775, and again in 1779. 12mo. Lond. 1772.

Ripa (Cæsar). Iconologia; or Morall Emblems. Wherein are express'd various Images of Virtues, Vices, &c. Illustrated with 326 Human Figures engraved on Copper. By the care and charge of P. Tempest. 4to. Lond. 1709.

S. (P.) The Heroical Devises of M. Claudius Paradin, Canon of Beauvieu. Whereunto are added the Lord Gabriel Symons and others. Translated out of Latin into English by P. S. With Woodcuts. 16mo. Lond. 1591. Imprinted by William Kearney.

Stirry (Thomas). A Rot among the Bishops, or a terrible Tempest in the Sea of Canterbury, a Poem with lively Emblems. A Satire against Archbishop Laud. With Four Wood Engravings. Rare. 8vo. Lond. 1641.

Thurston (J.). Religious Emblems; being a Series of Engravings on Wood, from the Designs of J. Thurston, with Descriptions by the Rev. J. Thomas. 4to. Lond. 1810.

Vicars (John). A Sight of y^e^ Transactions of these latter Yeares Emblemized with engraven Plates, which men may read without Spectacles. Collected by John Vicars. With Engravings on Copper. 4to. Lond. n. d., are to be sould by Thomas Jenner at his shop.

——. Prodigies and Apparitions, or England's Warning Pieces. Being a seasonable Description by lively figures and apt illustrations of many remarkable and prodigious forerunners and apparent Predictions of God's Wrath against England, if not timely prevented by true Repentance. Written by J. V. With curious Frontispiece and six other Plates. 8vo. Lond. n. d., are to bee sould by Tho. Bates.

Whitney (Geoffrey). A Choice of Emblems and other Devises. Englished and Moralized by Geoffrey Whitney. With numerous Woodcuts. 4to. Leyden, 1586. Imprinted at Leyden in the house of Christopher, by Francis Raphalengius.

Willet (Andrew). Sacrorum Emblematum Centuria Una quæ tam ad exemplum aptè expressa sunt, &c. No Plates. 4to. Cantabr. n. d. (1598.)

Wither (George). A Collection of Emblems, Ancient and Moderne: Quickened with Metricall Illustrations both Morall and Divine. With engraved Frontispiece by Marshall. The Plates, 200 in number, were engraved by Crispin Pass. Folio, Lond. 1635. Printed by A. M. for Henry Taunton.

Wynne (John Huddlestone). Choice Emblems for the Improvement of Youth. Plates. 12mo. Lond. 1772.

AUTHOR OF TRACT ON "ADVANTAGES OF THE EAST INDIA TRADE, 1720, 8vo."

Of this pamphlet, originally published in 1701, 8vo., under the title of *Considerations upon the East India Trade*, and afterwards in 1720, 8vo., with a new title-page, *The Advantages of the East India Trade to England considered*, containing

128 pages, inclusive of Preface, the author has never yet been ascertained.

Mr. M'Culloch accords to it, and very deservedly, the highest praise. He styles it (*Literature of Political Economy*, p. 100.) "a profound, able, and most ingenious tract;" and observes that he has "set the powerful influence of the division of labour in the most striking point of view, and has illustrated it with a skill and felicity which even Smith has not surpassed, but by which he most probably profited." Addison's admirable paper in *The Spectator* (No. 69.) on the advantages of commerce, is only an expansion of some of the paragraphs in this pamphlet. In some parts I think he has scarcely equalled the force of his original. Take, for instance, the following sentences, which admit of fair comparison:

"We taste the spices of Arabia, yet never feel the scorching sun which brings them forth; we shine in silks which our hands have never wrought; we drink of vineyards which we never planted; the treasures of those mines are ours which we have never digged; we only plough the deep, and reap the harvest of every country in the world."—*Advantages of East India Trade*, p. 59.

"Whilst we enjoy the remotest products of the north and south, we are free from those extremities of weather which give them birth: our eyes are refreshed with the green fields of Britain, at the same time that our palates are feasted with fruits that rise between the tropics."—*Spectator*, No. 69.

Mr. M'Culloch makes no conjecture as to the probable author of this very able tract; but it appears to me that it may on good grounds be ascribed to Henry Martyn, who afterwards—not certainly in accordance with the enlightened principles he lays down in this pamphlet—took an active part in opposing the treaty of commerce with France, and was rewarded by the appointment of Inspector-General of the exports and imports of the customs. (See an account of him in Ward's *Lives of Gresham Professors*, p. 332.) He was a contributor to *The Spectator*, and Nos. 180. 200. and 232. have been attributed to him; and the matter of Sir Andrew Freeport's speculations appears to have been furnished by him as Addison and Steele's oracle on trade and commerce. It will be seen that in No. 232. he makes exactly the same use of Sir William Petty's example of the watch as is done in the tract (p. 69.), and the coincidence seems to point out one common author of both compositions. But, without placing too much stress on this similarity, I find, that Collins's *Catalogue*, which was compiled with great care, and where it mentions the authors of anonymous works may always be relied upon, attributes this tract to Martyn (Collins's *Cat.* 1730–1, 8vo., Part I., No. 3130.). I have a copy of the edition of 1701, in the original binding and lettering—lettered "Martyn on the East India Trade"—and copies of the edition of 1720 in two separate collections of tracts; one of which belonged to A. Chamier, and the other to George Chalmers; in both of which the name of Martyn is written as its author on the title-page, and in the latter in Chalmers's handwriting. I think therefore we may conclude that this tract, which well deserves being more generally known than it is at present, was written by Henry Martyn. JAS. CROSSLEY.

"AKE" AND "ACHE."

John Kemble, it is well known, maintained that the latter was the mode of pronouncing this word in Shakspeare's days. He was right, and he was wrong; for, as I shall show, both modes prevailed, at least in poetry, till the end of the seventeenth century. So it was with some other words, *show* and *shew*, for instance. It is, perhaps, hardly necessary to observe that the sounds *k*, *ch*, *sh*, *kh* (guttural) are commutable. Thus the letter *h* is named in Italian, *acca;* in French, *ache;* in English, *aitch*, perhaps originally *atch:* our *church* is the Scottish *kirk*, &c. Accordingly, we meet in Shakspeare *reckless* and *rechless*, *reeky* and *reechy:* "As I could *pike* (pitch) my lance." (*Coriol.*, Act I. Sc. 1.) Hall has (*Sat.* vi. 1.) "Lucan *streaked* (stretched) on his marble bed." So also there were *like* and *liche*, and the vulgar *cham* for *I am* (*Ic eom*, A.-S.)

Having now to show that both *ake* and *ache* were in use, I commence with the former:

"Like a milch-doe, whose swelling dugs do *ake*,
Hasting to find her fawn hid in some brake."
Shakspeare's *Venus and Adonis*.

"By turns now half asleep, now half awake,
My wounds began to smart, my hurt to *ake*."
Fairfax, *Godf. of Bull.*, viii. 26.

"Yet, ere she went, her vex'd heart, which did *ake*,
Somewhat to ease, thus to the king she spake."
Drayton, *Barons' Wars*, iii. 75.

"And cramm'd them till their guts did *ake*
With caudle, custard, and plumcake."
Hudibras, ii. 2.

The following is rather dubious:

"If chance once in the spring his head should *ach*,
It was foretold: thus says my almanack."
Hall, *Sat.* ii. 7., ed. Singer.

The *aitch*, or rather, as I think, the *atch* sound, occurs in the following places:

"*B.* Heigh-ho!
M. For a hawk, a horse, or a husband?
B. For the letter that begins them all, *H*."
Much Ado about Nothing, Act III. Sc. 4.

"Their fears of hostile strokes, their *aches*, losses."
Timon of Athens, Act V. Sc. 2.

"Yea, fright all *aches* from your bones."
Jonson, *Fox*, ii. 2.

"Wherefore with mine thou dow thy musick match,
Or hath the crampe thy ionts benom'd with *ache*."
Spenser, *Shep. Cal.*, viii. 4.

"Or Gellia wore a velvet mastic-patch
Upon her temples, when no tooth did *ach*."
Hall, *Sat.* vi. 1.

"As no man of his own self catches
The itch, or amorous French *aches*."
Hudibras, ii. 2.

"The natural effect of love,
As other flames and *aches* prove."
Ib., iii. 1.

"Can by their pangs and *aches* find
All turns and changes of the wind."
Ib., iii. 2.

These, in Butler, are, I believe, the latest instances of this form of the word.

THOMAS KEIGHTLEY.

LOCALITIES MENTIONED IN ANGLO-SAXON CHARTERS.

When Mr. Kemble published the index to his truly national code of Anglo-Saxon Charters, he expressly stated that there were many places of which he was in doubt, and which are indicated by Italics.

It is only by minute local knowledge that many places can be verified, and with the view of eliciting from others the result of their investigations, I send you my humble contribution of corrections of places known to myself.

Bemtún, 940. Bampton, Oxon.
Bleódon, 587, 1182. Bleadon, Somerset.
Bóclond, 1050. Buckland, Berks.
Brixges stán, 813. Brixton, Surrey.
Ceomina lacu, 714. Chimney, Oxon.
Ceommenige, 940. Idem.
Cingestún, 1268, 1276, 1277. Kingston Bagpuxe, Berks.
Cingtuninga gemære, 1221. Idem.
Colmenora, 1283. Cumnor, Berks.
Crócegelád, 1305. Cricklade, Wilts.
Dúnnestreátún, 136. Dunster, Somerset.
Esstune, 940. Aston-in-Bampton, Oxon.
Fifhidan, 546, 1206. Fyfield, Berks.
Hearge, 220. Harrow-on-the-Hill.
Hengestesige, 556. Hinksey, Berks.
Leoie, 1255. Bessil's-leigh, Berks.
Monninghæma díc, 645. Monnington, Herefordshire.
Osulfe's Lea, 404, is in Suffolk, or near it.
Pipmynster, 774, &c., probably Pippingminster, Somerset.
Scypford, 714. Shifford, Oxon.
Scuccanhláu, 161, is in Berks.
Tubbanford, 1141, 1255. Tubney, Berks.
Whétindún, 863. Whatindon, Surrey.
Wenbeorg, 1053. Wenbury, Devon.
Wænríc, 775, and Wenrisc, 556, is the River Windrush.
Wícham (Witham), 116, 214, 775. Witham, Berks.
Wyttanig, 556. Witney, Oxon.
Wurde, Wyrde, Weorthe, Weorthig, 208, 1171, 1212, 1221. Longworth, Berks.
Worth, Wurthige, 743, 1121. Worth, Hants.

The following are omitted:

Hanlee, 310.
Helig, 465.
Pendyfig, 427.
Stanford, 1301. Stanford, Kent.
Stánlége, 1255. Standlake, Oxon.
Þestinctun, 805.
Welingaford, 1154. Wallingford, Berks.
Wanhæminga, 1135.

B. WILLIAMS.

INEDITED LETTER.

August 24th, 1690,
Qu. Coll. Oxon.

Dear S^r^,

I heartily thank you for the favour of your letter, and to shew itt will not fail to write as often as anything does occurr worth sending, if you think the account I give not troublesome. Dr. Adams, Dr. Rudston, and Delaune have promis'd to write this post: we remembred you both before and after your letters came w^th^ S^r^ John Mathews, who staid here 3 nights this weeke. Our militia is gone home cloath'd in Blew coates, but many coxcombs of this city have refused to pay their quota towards the buying of them, railing against my L^d^ Abington, who has smooth'd the mob by giving a brace of Bucks last Friday in Port Meed. J. M. has bin expected here this fortnight: the Lady that calls herselfe by his name has bin a good while at Astrop, and has discover'd her displeasure there, that her husband as shee calls him keeps the coach so long from her at Oxford: upon hearing of w^ch^ S^r^ W. H. in a blunt way gave her the old name, w^ch^ caus'd some dissatisfaction and left her smal acquaintance: I heare that the understanding between our Friend and his uncle is not so good as formerly, but I do not think it will end in Abdication. Mr. Painter is admitted Rector of Exeter. The *Naked Gospel** was burnt on y^e^ 19th in the Scholes Quadrangle. The Regents first drew up a Petition to have it censured; then some others more busy than wise tooke upon them to gett it subscribed, and went to coffee houses and taverns as well as colleges for that purpose: these proceedings being ag^st^ statute, and reflecting upon the vice ch., gave great offence; at last he call'd a meeting of y^e^

[* For some account of this work, by Arthur Bury, and the controversy respecting it, see Wood's *Athenæ*, edit. Bliss, vol. iv. p. 483. William Rooke, the writer of the letter, was of Queen's College; made B.A., May 16, 1674; M.A., Oct. 30, 1677; B.D., April 12, 1690.—ED.]

heads of houses, who deputed 6 to examine it: they pick'd several Proposit. w^ch were read. The sentence was in this form: Propositiones &^c tanquā falsas et impias in Chris. Relig. et in Ecc. præcipue Anglicanā contumeliosas damnamus, plerasq; insuper hæreticas esse decernimus et declaramus, &^c. This was first subscribed by all y^e heads of Coll. and then condemn'd unanimously in a full convocation. The Decree is printed, but is too large to send. The Author of y^e Booke has sent about a soft vindication of himselfe, that he is unwilling to be accounted a Socinian, &c. If I can gett a sight of it I will send you the contents. I do not know how far you are in the right about guessing at a Bursar: Tim. seems resolv'd to act according to y^e song; but I to shew good nature even w^thout a tree have promis'd to make him a Dial: and when that's done I will doe y^e like at Astrop. I am

Your very humble serv^t,

W. R.

If you see Coll. Byerly, give my service to him.

Directed thus: These to George Clark, Esq., Secretary of War in Ireland.

By y^e way of London.

Indorsed: W. Rooke, Rec^d at Tipperary, Sept. 7th.

A SHAKSPERIAN BOOK.

"There exists," says Mr. John Wilson, "as it were a talismanic influence in regard to the most trivial circumstance connected with Shakspeare," and yet this enthusiast has not, in his *Shaksperiana*, alluded to the dramatic works of Mary Hornby, written under, and dated from, the *dear* old roof at Stratford-upon-Avon!

It was my late good fortune, after filling my pockets from the twopenny boxes of the suburban bookstalls, to find, on turning out the heterogeneous contents, that I had accidentally become possessed of *The Broken Vow*, a comedy by the aforesaid lady, who waits to be enrolled in that much wanted book, a new edition of the *Biographia Dramatica*. This *Broken Vow*, which looks like a re-cooking of the *Merry Miller* of Thomas Sadler, 1766, bears to be "printed at Stratford-upon-Avon, for the Author, by W. Barnacle, 1820." Mary Hornby, following the example of the *pre-occupier of the butcher's shop*, tries her hand at both tragedy and comedy; in the first line she stands charged with the perpetration of *The Battle of Waterloo*, which, I doubt not, rivalled its original enactment in its *sanguinary* character. I have not been lucky enough to fall in with this, which was a *hit;* our fair authoress, in her preface to the comedy under notice, modestly attributing its great success more to the kindness of her friends than to its literary merit.

Mrs. Hornby sustains the dignity of the drama by adhering to her five acts, with prologue and epilogue according to prescription. Looking to the prologue for the *who*, the *why*, and the *wherefore*, I am sorry to say I find no materials for the concoction of a biographical note; upon the second point, the *why*, she tells us:

> "When women teem, be it with bad or good,
> They must bring forth — forsooth 'tis right they should,
> But to produce a bantling of the brain,
> Hard is the task, and oft the labour vain."

That her literary *accouchement* should not be a failure, she further says:

> "Lord, how I've bother'd all the gods and graces,
> Who patronize *some* mortals, in such cases."

I take the expressive use of the word "some" here to indicate her predecessor, the ancient occupier of the tenement, who certainly was a *protégé* of the said parties.

Mrs. Hornby then goes on to relate how that during her *gestation* she invoked Apollo, Thalia, and Erato:

> "Soon they arrived, with Hermes at their side,
> By Jove commission'd, as their friend and guide.
> But when the mirth-inspiring dames stepp'd o'er
> The sacred threshold of *great Shakspeare's door*,
> The heav'nly guests, *who came to laugh with me*,
> Oppress'd with grief, wept with *Melpomene;*
> Bow'd pensive o'er the Bard of Nature's tomb,
> Dropt a sad tear, then left me to my doom!"

I leave the reader to judge for himself whether the Muses really "came to laugh" with Mary Hornby, or whether, under the belief of the immortality of our Bard, they did not rather expect a pleasant *soirée* with Gentle Will, and naturally enough went off in a huff when they found themselves inveigled into a tea-party at Mrs. Hornby's.

Mr. Wilson, in the work above quoted, does condescend to notice Mrs. Hornby,—

> "Who rented the butcher's shop under the chamber in which the poet was born, and kept the *Shaksperian Album*, an interesting record of the visitors to that shrine. Some of the subscribers having given vent to original stanzas suggested by the scene, those effusions," continues the lofty bookseller, "*the female in question* caused to be inscribed and printed in a small pamphlet, which she sells to strangers."

Not a word, you will see, about the poet's mantle having descended upon the shoulders of our Mary,—which was unpolite of him, seeing that both the tragedy and comedy had the precedence of his book by some years. Not having before me the later history of Shakspeare's house, I am unable to say whether our subject deserved more consideration and gallant treatment at the hands of Mr. Collier, when he and his colleagues came into possession.

J. O.

Minor Notes.

Shakspeare's Monument. — When I was a young man, some thirty or forty years ago, I visited the monument of Shakspeare, in the beautiful church of Stratford-upon-Avon, and there copied, from the Album which is kept for the names of visitors, the following lines:

"Stranger! to whom this monument is shown,
Invoke the poet's curse upon Malone!
Whose meddling zeal his barbarous taste displays,
And smears his tombstone, as he marr'd his plays.

R. F.

Oct. 2, 1810."

This has just now been brought to my mind by reading, in page 155. of the second volume of Moore's Journal, the following account of a conversation at Bowood:

"Talked of Malone—a dull man—his whitewashing the statue of Shakspeare, at Leamington or Stratford (?), and General Fitzpatrick's (Lord L.'s uncle) epigram on the subject—very good—

'And smears his statue as he mars his lays.'"

I cannot but observe that the doubt expressed in the Diary of Moore—whether Shakspeare's monument is "at Leamington or Stratford (?)"—is curious; and I conceive my version of the last line, besides being more correct, is also more pithy. It is incorrect, moreover, to call it a *statue*, as it is a three-quarters bust in a niche in the wall.

The extract from *Moore's Diary*, however, satisfactorily explains the initials "R. F.," which have hitherto puzzled me. SENEX.

Archbishop Leighton and Pope: Curious Coincidence of Thought and Expression. —

"Were the true visage of sin seen at a full light, undressed and unpainted, it were impossible, while it so appeared, that any one soul could be in love with it, but would rather flee from it as hideous and abominable." — Leighton's *Works*, vol. i. p. 121.

"Vice is a monster of such hideous mien,
As to be hated, needs but to be seen." —*Pope.*

JAMES CORNISH.

Grant of Slaves. — I send you a copy of a grant of a slave with his children, by William, the Lion King of Scotland, to the monks of Dunfermline, taken from the *Cart. de Dunfermline*, fol. 13., printed by the Bannatyne Club from a MS. in the Advocates' Library here, which you may, perhaps, think curious enough to insert in "N. & Q."

"De Servis.

"Willielmus Dei gracia Rex Scottorum. Omnibus probis hominibus tocius terre me, clericis et laicis, salutem: Sciant presentis et futuri me dedisse et concessisse et hac carta mea confirmasse, Deo et ecclesie Sancte Trinitatis de Dunfermlene et Abbati et Monachis ibidem, Deo servientibus in liberam et perpetuam elemosinam, Gillandream Macsuthen et ejus liberos et illos eis quietos clamasse, de me, et heredibus meis, in perpetuum. Testibus Waltero de Bid, Cancellario; Willielmo filio Alani, Dapifero; Roberto Aveneli Gillexio Rennerio, Willielmo Thoraldo, apud Strivelin."

G. H. S.

Edinburgh.

Sealing-wax. — The most careful persons will occasionally drop melting sealing-wax on their fingers. The first impulse of every one is to pull it off, which is followed by a blister. The proper course is to let the wax cool on the finger; the pain is much less, and there is no blister. UNEDA.

Philadelphia.

Queries.

WALMER CASTLE.

In Hasted's *History of Kent*, vol. iv. p. 172., folio edition, we have as follows:

"Walmer, probably so called *quasi vallum maris*, i. e. the wall or fortification made against the sea, was expressed to have been a member of the port of Sandwich time out of mind," &c.

Again, p. 165., note *m*, we find:

"Before these three castles were built, there were, between Deal and Walmer Castle, two eminences of earth, called 'The Great and Little Bulwark;' and another, between the north end of Deal and Sandwich Castle (all of which are now remaining): and there was probably one about the middle of the town, and others on the spots where the castles were erected. They had embrasures for guns, and together formed a defensive line of batteries along that part of the coast," &c.

To the new building of these castles Leland alludes, in his *Cygnea Cantio:*

"Jactat Dela novas celebris arces
Notus Cæsareis locus trophæis."—Ver. 565.

There are clear remains of a Roman entrenchment close to Walmer Castle. (See *Hasted*, vol. iv. p. 162., notes.)

Any of your correspondents who could give me any information tending to show that an old fortification had existed on the site of Walmer Castle, previous to the erection of the present edifice — or even *almost* upon the same site — would do me a very great kindness if he would communicate it, through the columns of "N. & Q.," or by a private letter sent to the Editor. C. WAYMOR.

SCOTCHMEN IN POLAND.

Can any of your readers throw any light on this passage in Dr. Johnson's *Life of Sir John Denham?*

"He [Sir John Denham] now resided in France, as one of the followers of the exiled king; and, to divert

the melancholy of their condition, was sometimes enjoined by his master to write occasional verses; one of which amusements was probably his ode or song upon the Embassy to Poland, by which he and Lord Crofts procured a contribution of ten thousand pounds from the Scotch, that wandered over that kingdom. Poland was at that time very much frequented by itinerant traders, who, in a country of very little commerce and of great extent, where every man resided on his own estate, contributed very much to the accommodation of life, by bringing to every man's house those little necessaries which it was very inconvenient to want, and very troublesome to fetch. I have formerly read, without much reflection, of the multitude of Scotchmen that travelled with their wares in Poland; and that their numbers were not small, the success of this negociation gives sufficient evidence."

The title of Denham's poem is "On my Lord Crofts' and my journey into Poland, from whence we brought 10,000*l.* for his Majesty by the decimation of his Scottish subjects there."

PETER CUNNINGHAM.

BISHOP JUXON AND WALTON'S POLYGLOTT BIBLE.

In the library at this island, which formerly belonged to the Knights of Malta, there is an edition of Walton's Polyglott Bible, which was published in London in 1657. This work is in a most perfect state of preservation.

On the title-page of the first of the eleven volumes, there is written, in a bold and perfectly legible manner, the following words:

"Liber Coll. Di Joannis Baptæ Oxon Ex dono Reverendiss. in Xto Patris Gvil^i Jvxon Archiep. Cantvariensis. Aº Dni 1663."

Just below, but on the right of the above, there is written in a clear hand as follows:

"Ex Libris domus Abbatialis S. Antonij Viennensis, Catalogo Inscript an. 1740. No. 11."

That the question which I shall ask at the end of this Note may be the more easily answered, it will perhaps be necessary for me to state, that in the year 1777, Rohan, the Grand Master of the Knights of Malta, succeeded in annexing the property belonging to the Order of St. Antonio de Vienna to that of Malta. In accepting of these estates, which were situated in France and Savoy, Rohan bound himself to pay the many mortgages and debts with which they were encumbered; and so large an amount had to be thus defrayed, that for a hundred years the convent would not be reimbursed for its advances, and receive the 120,000 livres, at which sum their annual rental would then be valued. Of the foundation of this Order a recent writer (Thornton) thus remarks:

"In 1095 some nobles of Dauphiny united for the relief of sufferers from a kind of leprosy called St. Anthony's fire, which society, in 1218, was erected into a religious body of Hospitallers, having a grand master for chief. This order, after many changes in its constitution, having been left the option between extinction and secularisation, or union with another order, accepted the latter alternative, and selected that of St. John of Jerusalem."

Among the movable effects which came to the Knights of Malta by this arrangement, was a small and well-selected library, and in it this edition of Walton's Bible.

Without, therefore, writing more at length on this subject, which might take up too much space in "N. & Q.," I would simply add, that my attention was called to this work by the Rev. Mr. Howe, chaplain of H.B.M. ship "Britannia," and for the purpose of asking, At what time, by whom, and in what manner, were these volumes removed from St. John's College at Oxford, and transferred to the library of the Order of St. Antonio de Vienna in France? W. W.

La Valetta, Malta.

Minor Queries.

Was Andrew Marvell poisoned?—I have just been reading the three ponderous quarto volumes comprising *The Works* of Andrew Marvell, as collected and edited by his townsman, Capt. Edward Thompson of Hull. In the "Life," near the end of vol. iii., we are told that the patriot died on Aug. 16, 1678, "and by poison; for he was healthful and vigorous to the moment he was seized with the premeditated ruin." And again, in a summary of his merits, we are told that "all these patriot virtues were insufficient to guard him against the jesuitical machinations of the *state;* for what vice and bribery could not influence, was perpetrated by poison." This heinous crime, so formally averred against the enemies of Marvell, may have been committed by "some person or persons unknown;" but, as not a tittle of evidence is adduced or indicated by the zealous biographer in support of the charge—Query, had it any foundation in fact? In the court, and out of the court, the anti-popish, anti-prelatical Puritan had enemies numerous and bitter enough; but is there really any other ground for the abominable imputation of foul play alluded to, beyond his actually sudden death? Is the hypothesis of poison coeval with the date of Marvell's demise? If so, was there any official inquiry—any "crowner's quest?" Surely his admiring compatriots on the banks of the Humber did not at once quietly sit down with the conviction, that *thus* "fell one of the first characters of this kingdom or of any other." H.

Anonymous Pamphlet by Dr. Wallis (Vol. vii., p. 403.).—Will MR. CROSSLEY have the kindness to give the title of the anonymous pamphlet which, he informs us, was published by Dr. John Wallis

in defence of the Oxford decree of 1695, on the subject of the Trinity? TYRO.

Dublin.

Mrs. Cobb's Diary.—Can any of your readers give me any information as to the following book, *Extracts from the Diary and Letters of Mrs. Mary Cobb:* London, printed by C. and R. Baldwin, 1805, 8vo., pp. 324.; said to be *privately printed?* JOHN MARTIN.

Roxfield, Bedfordshire.

Compass Flower. —

"Look at this delicate flower that lifts its head from the meadow —
See how its leaves all point to the north, as true as the magnet;
It is the compass flower, that the finger of God has suspended
Here on its fragile stalk, to direct the traveller's journey
Over the sea-like, pathless, limitless waste of the desert."

Evangeline, Part II. iv. line 140., &c.

Where can I find a description of this flower, and what is its scientific name?

In Abercrombie's *Intellectual Powers*, p. 49. edit. 1846, I find the following passage:

"The American hunter finds his way in the trackless forests by attention to minute appearances in the trees, which indicate to him the points of the compass."

Can any one tell me what these "minute appearances" are? A. H. BATTIER.

East Sheen, Surrey.

Nuns of the Hotel Dieu.—What is the religious habit of the nuns at the hospital of the Hotel Dieu in Paris at the present day? M. L.

Purlieu.—Some of your correspondents seem afraid that an attempt to repair the deficiencies of our English dictionaries, by research into disputed etymologies in "N. & Q.," would tend to produce too much and too tedious discussion, and fill its space too much. Could *this*, at least, not be done without much objection? Could we not co-operate in finding the earliest known mention of words, and thus perhaps trace the occasion and manner of their introduction?

At any rate, this word *purlieu* is certainly in want of some examination. Johnson has adopted the wretched etymology of *pur*, Fr. for pure, and *lieu*, Fr. for place; and he defines it as a place on the outskirts of a forest free of wood.

The earliest record in which this word occurs, so far as I have seen, is in an act of Edward III., quoted by Manwood, and it is there spelt *puraley;* and it relates to the disafforested parts which several preceding kings permitted to be detached from their royal forests.

Might I ask if any of your correspondents find an earlier use of the word; and can it be gifted with a probable paternity?

The tracing of the earliest known mention of disputed words is a task capable of being finished, and might perhaps be attended, in many cases, with happy results. It would rid us probably of many puerilities which degrade our current dictionaries. M. C. E.

Jennings Family.—Some time since I requested as a great favour that your correspondent PERCURIOSUS would kindly inform me where I could get a sight of the Spoure MSS. I repeat that I should feel greatly obliged if he would do so: and as this is of no public interest, I send a postage envelope, in the event of PERCURIOSUS obliging me with the desired information. J. JENNINGS-G.

Latimer's Brothers-in-Law.—In Bishop Latimer's first sermon, preached before King Edward VI., we find the quaint martyr-bishop magnifying the paternal prudence for having suitably "married his sisters with five pounds, or twenty nobles, apiece;" but neither the editors of the sermon, nor the writers of several biographical notices of Latimer consulted by me, and in which the extract appears, give any account of the fortunate gentlemen whom the generous parent thus doubly blessed with his twofold treasure.

Can you, or any of your readers, oblige by furnishing the *names* of Bishop Latimer's brothers-in-law, or by giving some references or brief account of them? * *

Autobiographical Sketch.—A fragment came into my possession some time ago, among a quantity of waste paper in which books were wrapped, which, from the singularity of its contents, I felt desirous to trace to the book of which it forms a part, but my research has hitherto proved unsuccessful. It consists of two leaves of a large octavo sheet, probably published some twenty years back, and is headed "Autobiographical Sketch of the Editor." It commences with the words: "The Commissioners of the Poor Laws will understand me, when I say, that I was born at Putney, in Surrey." The pages are of course not consecutive: so after an allusion to the wanderings of the writer, I have nothing more up to p. 7., at which is an account of a supposed plot against the lord mayor and sheriffs, concocted by him with the assistance of some school-boy coadjutors; the object of which appears to have been, to overturn the state-coach of the civic functionary, as it ascended Holborn Hill, by charging it with a hackney coach, in which sat the writer and certain widows armed with bolsters in pink satin bags. The word having been given to "Charge!" this new kind of war-chariot was driven down the hill at full speed, gunpowder ignited on its roof, and blazing squibs protruded

through its back, sides, and front. The ingenious author declares that the onslaught was crowned with complete success; but here, most unfortunately, the sheet ends: and unless you, Mr. Editor, or some of your correspondents, will kindly help me to the rest of the narrative, I must, I fear, return unexperienced to my grave. I have omitted to mention, that the date of this event is given as the 4th of July, 1799. CHEVERELLS.

Schonbornerus.—Can any of your readers give me information about a book I became possessed of by chance a short time ago, or tell me anything respecting its author, for whom I have vainly sought biographical dictionaries? The volume is a duodecimo, and bears the following title-page:

"Georgii Schonborneri Politicorum, Libri Septem. Editio ad ipsius Authoris emendatum Exemplar nunc primum vulgata. Amsterodami: apud L. Elzevirium, anno 1642."

It is written in Latin, and contains as many quotations as the *Anatomy of Melancholy*, or Mr. Digby's *Broad Stone of Honour*. H. A. B.

Symbol of Globe and Cross.—Can any one oblige me with an explanation of the mysterious symbols on a seal not older than the last century? It contains a globe, bearing a cross upon it, and a winged heart above, with the legend "*Pour vous.*" C. T.

Booth Family.—Can any of your Lancashire correspondents afford information bearing on the families of Booth of Salford, and Lightbown of Manchester? Is any pedigree extant of either of these families, and what arms did they bear? Humphrey Booth founded, I believe, a church in Salford about the year 1634, the patronage of which still remains, as it might seem, in the family, the *Clergy List* describing it as in the gift of Sir R. G. Booth.

There is a Booth Hall in Blackley, a small village lying by the road side, between Manchester and Middleton; and from the *inquisitio post mortem* of Humphrey Booth, 12 Car. I., it appears that he died seised of lands in Blackley as well as Salford.

Is there any evidence to connect him with this hall, as the place of his residence? A JESUIT.

Jesus College, Cambridge.

Ennui.—What is our nearest approach to a correct rendering of this expression? Some English writer (Lady Morgan, I believe) has defined it "mental lukewarmness:" but, if it be true, as La-Motte Houdart says, that—

"L'ennui naquit un jour de l'uniformité."

the above definition would seem to indicate rather the cause of *ennui* than *ennui* itself.

HENRY H. BREEN.

St. Lucia.

Bankruptcy Records.—Where can I search for evidence of a bankruptcy, probably about 1654? The Chief Registrar's indices do not go back nearly so far. J. K.

Golden Bees.—Napoleon I. and II. are said to have had their imperial robes embroidered with golden bees, as claiming official descent from Carolus Magnus. Query, what is the authority for this heraldic distinction, said to have been assumed by Charlemagne? JAMES GRAVES.

Kilkenny.

The Grindstone Oak.—Can any of your topographical correspondents state what is the earliest mention made of an oak tree well known in this part of the country, and the destruction of which by fire, on the 5th of November, 1849, was the subject of regret to all who had seen or heard of it? It was called the *Grindstone Oak*, and had been a denizen of the forest of Alice Holt, as many suppose, since the days of the Confessor. It measured thirty-four feet in circumference, at the height of seven feet from the ground; and is mentioned by Gilbert White, in his *History of Selborne*, as "the great oak in the Holt, which is deemed by Mr. Marsham to be the biggest in this island." L. L. L.

Near Selborne, Hants.

Hogarth.—About the year 1746, Mr. Hogarth painted a portrait of himself and wife: he afterwards cut the canvass through, and presented the half containing his own portrait to a gentleman in Yorkshire.

If any of your numerous readers are in possession of any portrait of Mr. Hogarth, about three feet in length, and one foot eight inches wide, or are aware of the existence of such a portrait, they will confer a favour by addressing a line to

J. PHILLIPS,
5. Torrington Place, London.

Adamsons of Perth.—Can any of your Scottish correspondents inform me what relationship existed between Patrick Adamson, titular Archbishop of St. Andrew's, and the two learned brothers, Henry Adamson, author of the *Muses' Threnodie*, and John Adamson, principal of the college at Edinburgh, and editor of the *Muses' Welcome;* and whether any existing family claims to be descended from them? They were all born at Perth. Henry and John were the sons of James Adamson, a merchant and magistrate of the fair city. Probably the archbishop was a brother of this James Adamson, and son of Patrick Adamson, who was Dean of the Guild when John Knox preached his famous sermon at St. John's. Mariota, a daughter of the archbishop, is said by Burke to have married Sir Michael

Balfour, Bart., of Nortland Castle, Orkney. Another daughter would appear to have become the wife of Thomas Wilson, or Volusenus, as he calls himself, the editor of his father-in-law's poems and other publications. E. H. A.

Cursitor Barons of the Exchequer.—Will you allow me to repeat a question which you inserted in Vol. v., p. 346., as to a list of these officers, and any account of their origin and history? Surely some of your correspondents, devoted to legal antiquities, can give me a clue to the labyrinth which Madox has not ventured to enter. The office still exists—with peculiar duties which are still performed—and we know that it is an ancient one; all sufficient grounds for inquiry, which I trust will meet with some response. EDWARD FOSS.

Syriac Scriptures.—I am very anxious to know what editions of the Scriptures in Syriac (the *Peshito*) were published between Leusden and Schaaf's New Testament, and the entire Bible in 1816 by the Bible Society. B. H. C.

Replies.

PSALMANAZAR.

(Vol. vii., pp. 206. 435.)

Having long felt a great respect for this person, and a great interest in all that concerns his history, I am induced to mention the grounds on which I have been led to doubt whether the letter in the *Gentleman's Magazine*, to which MR. CROSSLEY refers, is worthy of credit. When I first saw it, I considered it as so valuable an addition to the information which I had collected on the subject, that I was anxious to know who was the writer. It had no signature; but the date, "Sherdington, June, 1704," which was retained, gave me a clue which, by means not worth detailing, led me to the knowledge that what thus appeared in the *Gentleman's Magazine* for February, 1765, had issued from "Curll's chaste press" more than thirty years before, in the form of a letter from the person now known in literary history as "Curll's Corinna," but by her cotemporaries (see the index of Mr. Cunningham's excellent *Handbook of London*) as Mrs. Elizabeth Thomas, sometime of Dyot Street, St. Giles's, and afterwards of a locality not precisely ascertained, but within the rules of the Fleet, and possibly (though Mr. Cunningham does not corroborate this) at some period of her life resident in the more genteel quarters which Curll assigns to her. To speak more strictly, and make the matter intelligible to any one who may look at it in the Magazine, I should add that the first paragraph (seventeen lines, on p. 78., dated from "Sherdington," and beginning "I dined," says the letter writer, "last Saturday with Sir John Guise, at Gloucester") is part of a letter purporting to be written by her lover; while all the remainder (on pp. 79—81.) is from Corinna's answer to it.

The worthless and forgotten work of which these letters form a part, consists of two volumes. The copy which I borrowed when I discovered what I have stated, consisted of a first volume of the second edition (1736), and a second volume of the first edition (1732). The title of the second volume (which I give as belonging to the earlier edition) is:

"The Honourable Lovers: or, the second and last Volume of Pylades and Corinna. Being the remainder of Love Letters, and other Pieces (in Verse and Prose), which passed between Richard Gwinnett, Esq.; of Great Shurdington, in Gloucestershire, and Mrs. Elizabeth Thomas, Jun., of Great Russel Street, Bloomsbury. To which is added, a Collection of familiar Letters between Corinna, Mr. Norris, Capt. Hemington, Lady Chudleigh, Lady Pakington, &c. &c. All faithfully published from their original Manuscripts. London: printed in the Year M.DCC.XXXII. (Price 5*s.*)"

The title-page of the first volume (second edition) differs principally in having the statement that the book was "printed for E. Curll" (whose name does not appear in the earlier second volume, though perhaps it may have done so in the first of that earlier edition), and an announcement that the fidelity of the publication is "attested, by Sir Edward Northey, Knight."

The work is a farrago of low rubbish utterly beneath criticism; and I should perhaps hardly think it worth while to say as much as I have said of it, had it not been that, in turning it about, I could not help feeling a suspicion that Daniel Defoe's hand was in the matter, at least so far as that papers that had belonged to him might have come into Curll's hands, and furnished materials for the work. It would be tedious to enter into details; but the question seemed to me to be one of some interest, because, in my own mind, it was immediately followed by another, namely, whether Daniel had not more to do than has been suspected with the *History of Formosa?* Those who are more familiar with Defoe than I am, will be better able to judge whether he was, as Psalmanazar says, "the person who Englished it from my Latin;" for the youth was as much disqualified for writing the book in English, by being a Frenchman, as he would have been if he had been a Formosan. He acknowledges that this person assisted him to correct improbabilities; but I do not know that he anywhere throws further light on the question respecting the help which he must have had. Daniel would be just the man to correct some gross improbabilities, and at the same time help him to some more probable fictions. Under this impression I recently inquired (see "N. & Q.," Vol. vii., p. 305.) respecting the authorship of

Pylades and Corinna, and the possibility that it might be the work of Defoe; but I believe that my question has not been answered.

I have already trespassed unreasonably on your columns; but still I must beg, in justice to a man whose character, as I have said, I very highly respect, to add one remark. When his imposture is referred to, it is not always remembered that when he came to this country he was not his own master. It seems that he rambled away from his home in the South of France, when about fifteen years old; that he spent about two years in wandering about France and Germany, and astonishing people by pretending to be, at first a converted, and afterwards an unconverted, Formosan; that when performing this second, pagan, character, he arrived at Sluys, where a Scotch regiment in the Dutch service, under Brigadier Lauder, was stationed; that the chaplain, named Innes, detected the fraud, but instead of reproving the lad for his sin and folly, only considered how he might turn the cheat to his own advantage, and render it conducive to his own preferment. The abandoned miscreant actually went through the blasphemous mockery of baptizing the youth as a convert from heathenism; named him after the brigadier, who stood godfather; claimed credit from the Bishop of London for his zeal; and was by the kind prelate invited to bring his convert to London. The chaplain lost no time in accepting, was graciously received by the bishop and the archbishop, snapped up the first piece of preferment that would answer his views (it happened to be the office of chaplain-general to the forces in Portugal), and made off, leaving his convert to bear the storm which was sure to burst on him, as best he might. That a youth thus tutored and thus abandoned, before Johnson was born, should have lived to attract his society, and win from him the testimony that he was "the best man" whom he had ever known, gives him a claim to our respect, which seems to me to be strengthened by everything which I have been able to learn respecting him. S. R. MAITLAND.

Gloucester.

CONSECRATED ROSES, ETC.

(Vol. vii., p. 407.)

Had G.'s Query referred solely to the consecration of *The Golden Rose*, I might have given him a satisfactory answer by referring him to Cartari's essay on the subject entitled *La Rosa d'Ora Pontificia, &c.*, 4to. 1681, and to the account (with accompanying engraving) of the *Rose, Sword, and Cap* consecrated by Julius III., and sent by him to Philip and Mary; and to Cardinal Pole's exposition of these Papal gifts, which are to be found in the 1st volume of F. Angeli Rocca, *Opera Omnia* (fol. Rome, 1719). In the authors to whom I have referred, much curious information will, however, be found. I take this opportunity of saying, that as I am about to submit a communication on the subject of *The Golden Rose* to the Society of Antiquaries, I shall feel obliged by any hints which may help me to render it more complete; and of putting on record in "N. & Q." the following particulars of the ceremonial, as it was performed on the 6th of March last, which I extract from the *Dublin Weekly Telegraph* of the 9th of April.

"On Sunday, the 6th [March, 1853], the Benediction of the Golden Rose was, according to annual usage, performed by the Pontiff previously to High Mass, in the Sistine Chapel, celebrated by a cardinal, at which he assists every Sunday during Lent. To the more ancient practice of blessing, on the fourth Sunday of 'Quaresima,' a pair of gold and silver keys, touched with filings from the chains of St. Peter (which are still preserved in Rome), the Holy See has substituted that of the Benediction of the 'Rosa d'Oro,' to be presented, within the year, to some sovereign or other potentate, who has proved well deserving of the Church. The first positive record respecting the Golden Rose has been ascribed to the Pontificate of Leo IX. (1049–53); but a writer in the *Civitta Catolica* states that allusion to a census levied for its cost may be found in the annals of a still earlier period. The Pontiffs used formerly to present it annually to the Prefect of Rome, after singing Mass, on this Sunday, at the Lateran, and pronouncing a homily, during which they lifted the consecrated object in one hand whilst expounding to the people its mystic significance. Pius II. (1458) is the last Pope recorded to have thus preached in reference to and thus conferred the Golden Rose; and the first foreign potentate recorded to have received it from the Holy See is Fulk, Count of Anjou, to whom it was presented by Urban II. in 1096. A homily of Innocent III. also contains an explanation of this beautiful symbol — the precious metal, the balsam and musk used in consecrating it, being taken in mystic sense as allusion to the triple substance in the person of the Incarnate Lord — divinity, soul, and body. It is not merely a single flower, but an entire rose-tree that is represented — the whole about a foot in height, most delicately wrought in fine lamina of gold. This being previously deposited between lighted candelabra, on a table in the sacristy, is taken by the youngest cleric of the camera, to be consigned to his Holiness, after the latter has been vested for the solemnity, but before his assuming the mitre. After a beautiful form of prayer, with incense and holy water, the Pontiff then, holding the object in his hand, imparts the Benediction, introducing into the flower which crowns the graceful stem, and is perforated so as to provide a receptacle, balsam of Peru and powder of musk. He then passes with the usual procession into the Sistine, still carrying the rose in his left hand; and during the Mass it remains beneath the crucifix over the altar. If in the course of the year no donation of the precious object is thought advisable, the same is consecrated afresh on the anniversary following. Some have conjectured that the Empress of France will be selected

by Pius IX. to receive this honour in the present instance; but this is mere conjecture. On a former occasion, it is true, the Golden Rose was conferred by him on another crowned head of the fairer sex — one entitled to more than common regards from the Supreme Pastor in adversity — the Queen of Naples."

WILLIAM J. THOMS.

CAMPBELL'S IMITATIONS.

(Vol. vi., p. 505.)

It is curious that two of the passages pointed out by MR. BREEN, as containing borrowed ideas, are those quoted by Alison in his recent volume (*Hist. Eur.*, vol. i. pp. 429, 430.) to support his panegyric on Campbell, of whose "felicitous images" he speaks with some enthusiasm.

The propensity of Campbell to adapt or imitate the thoughts and expressions of others has often struck me. Let me then suggest the following (taken at random) as further, and I believe hitherto unnoticed, illustrations of that propensity:

1. "When front to front the banner'd hosts combine,
Halt ere they close, and form the dreadful line."
Pleasures of Hope.

"When front to front the marching armies shine,
Halt ere they meet, and form the lengthening line."
Pope, *Battle of Frogs and Mice.*

2. "As sweep the shot stars down the troubled sky."
Pleasures of Hope.

"And rolls low thunder thro' *the troubled sky.*"
Pope, *Frogs and Mice.*

3. "With meteor-standard to the winds unfurl'd."
Pleasures of Hope.

"The imperial *standard* which full high advanc'd,
Shone *like a meteor* streaming *to the wind.*"
Milton, *Par. Lost*, i. 535.

4. "The dying man to Sweden turn'd his eye,
Thought of his home, and clos'd it with a sigh."
Pleasures of Hope.

"Sternitur infelix alieno vulnere, cœlumque
Aspicit, *et dulces moriens reminiscitur Argos.*"
Virgil, *Æn.*, x. 782.

5. ". . . Red meteors flash'd along the sky,
And conscious Nature shudder'd at the cry."
Pleasures of Hope.

". . . *Fulsere ignes, et conscius* æther."
Virgil, *Æn.*, iv. 167.

6. "In hollow winds he hears a spirit moan."
Pleasures of Hope.

Shakspeare has the *hollow whistling* of the southern *wind.*

7. "The strings of Nature crack'd with agony."
Pleasures of Hope.

"His *grief* grew puissant, and *the strings of life*
Began *to crack.*" — Shakspeare, *King Lear.*

8. "The fierce extremes of good and ill to brook."
Gertrude of Wyoming.

". . . And feel by turns the bitter change
Of *fierce extremes, extremes* by change more *fierce.*"
Milton, *Par. Lost*, ii. 599.

9. "His tassell'd horn beside him laid."
O'Connor's Child.

". . . Ere th' odorous breath of morn
Awakes the slumb'ring leaves, or *tassell'd horn*
Shakes the high thicket." — Milton, *Arcades.*

10. "The scented wild-weeds and enamell'd moss."
Theodric.

Campbell thinks it necessary to explain this latter epithet in a note: "The moss of Switzerland, as well as that of the Tyrol, is remarkable for a bright smoothness approaching to the appearance of enamel." And yet was not one, or both, of the following passages floating in his brain when his pen traced the line?

"O'er the *smooth enamell'd green*
Where no print of step hath been."
Milton, *Arcades.*

"Here blushing Flora paints *th' enamell'd ground.*"
Pope, *Windsor Forest.*

W. T. M.

Hong Kong.

"THE HANOVER RAT."

(Vol. vii., p. 206.)

An Essay on Irish Bulls is said to have found its way into a catalogue of works upon natural history; with which precedent in my favour, and pending the inquiries of *naturalists*, *ratcatchers*, and *farmers* into the history of the above-named formidable invader, I hope MR. HIBBERD will have no objection to my intruding a bibliographical curiosity under the convenient head he has opened for it in "N. & Q."

My book, then, bears the appropriate title, *An Attempt towards a Natural History of the Hanover Rat, dedicated to P***m M******r, M.D., and S——y to the Royal Society*, 8vo., pp. 24.: London, 1744.

The writer of this curious piece takes his *cue* from that remarkable production, *An Attempt towards a Natural History of the Polype*, 1743; in which the learned Mr. Henry Baker, in a letter to Martin Folkes, of 218 pages, 8vo., illustrated by a profusion of woodcuts, elaborately describes this link between the animal and vegetable creation, and the experiments he practised upon the same: commencing with "cutting off a polype's head," and so on through a series of scientific barbarities upon his *little creature*, which ended only in "turning a polype inside out!"

Following the plan of Mr. Baker, the anonymous author of *The Hanover Rat* tells us, that, after thirty years' laborious research, he had satis-

fied himself that this animal was not a native of these islands: "I cannot," he says, "particularly mark the date of its first appearance, yet I think it is within the memory of man;" and finding favour in its original *mine affamée* state with a few of the most starved and hungry of the English rats from the common sewer, he proceeds to show that it *did* extirpate the natives; but whether this is the best account, or whether the facts of the case as here set forth will satisfy your correspondent, is another thing. According to *my* authority, the aboriginal rat was, at the period of writing, sorely put to it to maintain his ground against the invading colonists and their unnatural allies the *providers;* and the present work seems to have been an effort on the part of one in the interest of the former to awaken them to a sense of their danger. In his laudable attempts to rally their courage, this advocate reminds them of a similar crisis when their country was infested with a species of frog called *Dutch frogs:* "which no sooner," says he, "began to be mischievous, than its growth and progress was stopped by the natives." "Had we," he continues, "but the same public spirit with our ancestors, we need not complain to-day of being eaten up by *rats.* Our country is the same, but alas! we feel no more the same affection for it." In this way he stimulates the invaded to a combined attack upon the common enemy, and we need not tell *our* readers how successfully, nor how desperate the struggle, the very next year; which ended in the complete ascendency of the *Hanover rat,* or reigning family, over the unlucky Jacobite native. Under his figure of a rat, this Jacobite is very scurrilous indeed upon the Hanoverian succession; and, continuing his *polypian* imitations, relates a few coarse experiments upon *his subject* illustrative of its destructive properties, voracity, and sagacity, which set at nought "all the contrivances of the farmer to defend his barns; the trader his warehouse; the gentleman his land; or the inferior people their cup-boards and small beer cellars. No bars or bolts can keep them out, nor can any gin or trap lay hold of them."

Luckily for us living in these latter days, we can extract amusement from topics of this nature, which would have subjected our forefathers to severe pains and penalties; and looking at the character and mischievous tendency of *The Hanover Rat,* I am curious to know if Mary Cooper, the publisher, was put under surveillance for her share in its production; for to me it appears a more aggravated libel upon the reigning family than that of the *Norfolk Prophecy*—for the publication of which, Boswell says, the great Samuel Johnson had to play at hide and seek with the officers of justice.

The advent of both Pretenders was preceded by *straws* like these cast out by their adherents, to try *how the current set.* The present *jeu d'esprit,* however, is a double-shotted one: for, not content with tampering with the public allegiance, this aboriginal rat seems more innocently enjoying a laugh at the Royal Society, and its ingenious *fellow* Mr. Baker, in as far as regards the aforesaid elaborate treatise upon *polypes.* J. O.

FONT INSCRIPTIONS.

(Vol. vii., p. 408.)

Mr. Ellacombe desires examples of these. I can supply the following:—

At Bradley, Lincolnshire, is a very large font, of the Decorated period, with this inscription round the bowl in black letter:

"Pater Noster, Ave Maria, and Criede, leren ye chyld yt es nede."

This is an early instance of the use of *English* for inscriptions. The sketch was engraved in the work on *Baptismal Fonts.*

At Threckingham, Lincolnshire, I believe I succeeded in deciphering an inscription round the font, which was said to have been previously studied in vain. It is somewhat defaced; but in all probability the words are,—

"Ave Maria gracia p... d... t..."

i.e. of course, "plena, dominus tecum." The bowl of the font is Early English; but the base, round which the inscription runs, appears to be of the fifteenth century.

At Burgate, Suffolk, an inscription in black letter is incised on the upper step of the font:

"[Orate pro an—b'] Will'mi Burgate militis et dñe Elionore uxoris eius qui istum fontem fieri fecerunt."

Sir William Burgate died in 1409. It is engraved in the *Proceedings of the Bury and West Suffolk Archæological Institute.*

At Caistor, by Norwich:

"Orate pro animab .... liis .... ici de Castre."

At Walsoken, Norfolk:

"Remember the soul of S. Honyter and Margaret his wife, and John Beforth, Chaplain."

with the date 1544.

At Gaywood, Norfolk, is a font of Gothic design, but probably of post-Reformation date. On four of the eight sides of the bowl are these inscriptions:

"QVI . CREDIDE
RIT . ET . BAPTI
ZATVS . FVERIT
SALVVS . ERIT."

"VOCE . PATER
NATUS . CORPORE
FLAMEN . AVE.
MAT . S."

"CHRISTVM . IN
DVISTIS . QVOT
QVOT . BAPTI
ZATI . ESTIS."

"I . AM . THY . GOD
AND . THE . GOD
OF . THY . SEEDE.
GEN."

At Tilney, All Saints, Norfolk, is an inscribed font so similar to the one last mentioned that they are probably the works of the same designer.

On the *cover* of the font at Southacre, Norfolk, is this inscription:

"Orate p. aia. Mri. Rici. Gotts et dni Galfridi baker, Rectoris huj' [eccliæ qui hoc] opus fieri fecet."

I may take the opportunity of adding two *pulpit* inscriptions; one at Utterby, Lincolnshire, on the sounding-board:

"Quoties conscendo animo contimesco."

The other at Swarby, in the same county:

"O God my Saviour be my sped,
To preach thy word, men's soulls to fed."

C. R. M.

IRISH RHYMES — ENGLISH PROVINCIALISMS — LOWLAND SCOTCH.

(Vol. vi., pp. 605, 606.)

MR. BEDE, who first called attention to a class of rhymes which he denominated "Irish," seems to take it ill that I have dealt with his observations as somewhat "hypercritical." I acknowledged the justness of his criticism; but I did, and must still, demur to the propriety of calling certain false rhymes peculiarly *Irish*, when I am able to produce similes from poets of celebrity, who cannot stand excused by MR. BEDE'S explanation, that the rhymes in question "made music for their Irish ear." If, as he tells us, MR. BEDE was not "blind to similar imperfections in English poets," I am yet to learn why he should fix on "Swift's Irishisms," and call those errors a national peculiarity, when he finds them so freely scattered through the standard poetry of England?

Your correspondent J. H. T. suggests a new direction for inquiry on this subject when he conjectures that the pronunciation now called *Irish* was, "during the first half of the eighteenth century, the received pronunciation of the most correct speakers of the day;" and MR. BEDE himself suggests that *provincialisms* may sometimes modify the rhymes of even so correct a versifier as Tennyson. I hope some of your contributors will have "drunk so deep of the well of English undefiled" as to be competent to address themselves to this point of inquiry. I cannot pretend to do much, being but a shallow philologist; yet, since I received your last Number, I have lighted on a passage in that volume of "omnifarious information" Croker's *Boswell*, which will not be deemed inapplicable.

Boswell, during a sojourn at Lichfield in 1776, expressed a doubt as to the correctness of Johnson's eulogy on his townsmen, as "speaking the purest English," and instanced several provincial sounds, such as *there* pronounced like *fear*, *once* like *woonse*. On this passage are a succession of notes: Burney observes, that "David Garrick always said *shupreme*, *shuperior*." Malone's note brings the case in point to ours when he says, "This is still the vulgar pronunciation in Ireland; the pronunciation in Ireland is doubtless that which generally prevailed in England in the time of Queen Elizabeth." And Mr. Croker sums up the case thus:

"No doubt the English settlers carried over, and may have in some cases preserved, the English idiom and accent of their day. Bishop Kearny, as well as his friend Mr. Malone, thought that the most remarkable peculiarity of Irish pronunciation, as in *say* for *sea*, *tay* for *tea*, was *the English mode, even down to the reign of Queen Anne*; and there are rhymes in Pope, and more frequently in Dryden, that countenance that opinion. But rhymes cannot be depended upon for minute identity of sound."—Croker's *Notes*, A.D. 1776.

If this explanation be adopted, it will account for the examples I have been furnishing, and others which I find even among the harmonious rhymes of Spenser (he might, however, have caught the brogue in Ireland); yet am I free to own that to me popular pronunciation scarcely justifies the committing to paper such loose rhymes as ought to grate on that fineness of ear which is an essential faculty in the true poet; "here or awa'," in England or Ireland, I continue to set them down to "slip-slop composition."

It may not be inappropriate to notice, that among Swift's eccentricities, we find a propensity to "out-of-the-way rhymes." In his works are numerous examples of couplets made apparently for no other purpose but to show that no word could baffle him; and the anecdote of his long research for a rhyme for the name of his old enemy Serjeant *Betsworth*, and of the curious accident by which he obtained it, is well known; from which we may conclude that he was on the watch for occasions of exhibiting such rhymes as *rakewell* and *sequel*, *charge ye* and *clergy*, without supposing him ignorant that he was guilty of "lèse majesté" against the laws of correct pronunciation.

When I asked MR. BEDE'S decision on a *palpable Cockneyism* in verse, I did so merely with a view, by a "*tu quoque* pleasantry," to enliven a discussion, which I hope we may carry on and conclude in that good humour with which I accept his parenthetic hint, that I have made "a bull" of my Pegasus. I beg to submit to him, that, as I read the *Classical Dictionary*, it is from the *heels* of Pegasus the fount of poetic inspiration is supposed to be derived; and, further, that the *brogue* is not so *malapropos* to the *heel* as he imagines, for in Ireland the *brogue* is in use as well to cover the *understanding* as to *tip the tongue*. Could I enjoy the pleasure of MR. BEDE'S company in a stroll over my native mountains, he might find that there are occasions on which he might be glad to put off

his London-made shoe, and "to *wear* the *brogue*, though *speak* none." A. B. R.

P.S.—The *postscriptum* of J. H. T. respecting the pronunciation of English being preserved in Scotland, goes direct to an opinion I long since formed, that the Lowland Scotch, as we read it in the Waverley Novels, is the only genuine unadulterated remains we have of the Saxon language, as used before the Norman Conquest. I formed this opinion from continually tracing what we call "braid Scotch" to its root, in Bosworth's, and other Saxon dictionaries; and I lately found this fact confirmed and accounted for in a passage of Verstegan, as follows:—He tells us that after the battle of Hastings Prince Edgar Atheling, with his sisters Margaret and Christian, retired into Scotland, where King Malcolm married the former of these ladies; and proceeds thus:

"As now the English court, by reason of the abundance of Normannes therein, became moste to speak French, so the Scottish court, because of the queen, and the many English that came with her, began to speak English; the which language, it would seem, King Malcolm himself had before that learned, and now, by reason of his queen, did more affecte it. But the English toung, in fine, prevailed more in Scotland than the French did in England; *for English became the language of all the south part of Scotland*, the Irish (or Gaelic) having before that been the general language of that whole country, since remaining only in the north."—Verstegan's *Restitution of Antiquities*, A.D. 1605.

Many of your accomplished philological readers will doubtless consider the information of this Note trivial and puerile; but they will, I hope, bear with a tyro in the science, in recording an original remark of his own, borne out by an authority so decisive as Verstegan. A. B. R.

PICTURES BY HOGARTH.

(Vol. vii., pp. 339. 412.)

In reply to AMATEUR, I can inform him that at the sale of the Marlborough effects at Marlborough House about thirty years ago, there were sold four or five small whole-lengths in oil of members of that family. They were hardly clever enough for what Hogarth's after-style would lead us to expect, but there were many reasons for thinking they were by him. They came into the possession of Mr. Croker, who presented them, as family curiosities, to the second Earl Spencer, and they are now, I presume, in the gallery at Althorpe. One of them was peculiarly curious as connected with a remarkable anecdote of the great Duchess. Horace Walpole tells us in the *Reminiscences*, her granddaughter, Lady Bateman, having persuaded her brother, the young Duke of Marlborough, to marry a Miss Trevor without the Duchess's consent:

"The grandam's rage exceeded all bounds. Having a portrait of Lady Bateman, she blackened the face, and then wrote on it, '*Now her outside's as black as her inside.*'"

One of the portraits I speak of was of Lady Bateman, and bore on its face evidence of having incurred some damage, for the coat of arms with which (like all the others, and as was Hogarth's fashion) it was ornamented in one corner, were angrily scratched out, as with a knife. Whether this defacement gave rise to Walpole's story, or whether the face had been also blackened with some stuff that was afterwards removed, seems doubtful; the picture itself, according to my recollection, showed no mark but the armorial defacement.

I much wonder this style of small whole-lengths has not been more prevalent; they give the general air and manner of the personage so much better than the bust size can do, and they are so much more suited to the size of our ordinary apartments. C.

Referring to AN AMATEUR's inquiry as to where any pictures painted by Hogarth are to be seen, I beg to say that I have in my possession, and should be happy to show him, the portrait of Hogarth's wife (Sir William Thornhill's daughter), painted by himself. LYNDON ROLLS.

Banbury.

The late Bishop Luscombe showed me, at Paris, in 1835, a picture of "The Oratorio,"—a subject well known from Hogarth's etching. He told me that he bought it at a broker's shop in the Rue St. Denis; that, on examination, he found the frame to be English; and that, as the price was small—thirty francs, if I remember rightly—he bought the piece, without supposing it to be more than a copy. Sir William Knighton, on seeing it in the bishop's collection, told him that Hogarth's original had belonged to the Dukes of Richmond, and had been in their residence at Paris until the first Revolution, since which time it had not been heard of; and Sir William had no doubt that the bishop had been so fortunate as to recover it. Perhaps some of your readers may have something to say on this story. J. C. R.

PHOTOGRAPHIC CORRESPONDENCE.

Washing Collodion Process.—In "N. & Q.," No. 153., p. 320., your valued correspondent DR. DIAMOND states "that up to the *final* period of the operation, no washing of the plate is requisite. It prevents, rather than assists, the necessary chemical action."

Now, in all other instructions I have yet seen, it is directed to wash off the iron, or other developing solution, *prior* to immersing in the hypo., and after

such immersion, again to wash well in water. I shall feel greatly obliged if DR. D. will be kind enough to state whether the first-named washing is requisite, or whether the properties of the hypo., or the beauty of the picture, will be in any way injured by the previous solutions *not* having been washed off, prior to the fixing. C. W.

[We have submitted this Query to DR. DIAMOND, who informs us that he never adopts the practice of washing off the developing fluid, and considers it not only needless, but sometimes prejudicial, as when such washing has not been resorted to, the hyposulphite solution flows more readily over the picture, and causes none of the unpleasant stains which frequently occur in pictures which have been previously washed, especially if hard water has been used. But besides this, and the saving of time, the doing away with this unnecessary washing economises water, which in out-door practice is often a great consideration. DR. DIAMOND would again impress upon our readers the advantage of using the hyposulphite over and over again, merely keeping up its full strength by the addition of fresh crystals of the salt from time to time, as such practice produces pictures of whiter and softer tone than are ever produced by the raw solution.]

Colouring Collodion Pictures (Vol. vii., p. 388.)—A patent has just been taken out (dated September 23, 1852) for this purpose, by Mons. J. L. Tardieu, of Paris. He terms his process *tardiochromy*. It consists in applying oil or other colours at the back of the pictures, so as to give the requisite tints to the several parts of the photograph, without at all interfering with its extreme delicacy. It may even, in some cases, be used to remedy defects in the photographic picture. The claim is essentially for the application of colours at the back, instead of on the surface of photographs, whatever kind of colours may be used. It is therefore, of course, applicable only to photographs taken on paper, glass, or some transparent material.

A. C. WILSON.

Wanted, a simple Test for a good Lens.—As all writers on Photography agree that the first great essential for successful practice is a good lens—that is to say, a lens of which the visual and chemical foci coincide—can any of the scientific readers of "N. & Q." point out any simple test by which unscientific parties desirous of practising photography may be enabled to judge of the goodness of a lens? A country gentleman, like myself, may purchase a lens from an eminent house, with an assurance that it is everything that can be desired (and I am *not* putting an imaginary case), and may succeed in getting beautiful images upon his focussing-glass, but very unsatisfactory pictures; and it may not be until he has almost abandoned photography, in despair at his own want of skill, that he has the opportunity of showing his apparatus, manipulation, &c. to some more practised hand, who is enabled to prove that *the lens was not capable* of doing what the vendors stated it could do. Surely scientific men must know of a simple test which would save the disappointment I have described; and I hope some one will take pity upon me, and send it to "N. & Q.," for the benefit of myself and every other

COUNTRY PRACTITIONER.

Photographic Tent—Restoration of Faded Negatives.—In Vol. vii., p. 462., I find M. F. M. inquiring for a cheap and portable tent, effective for photographic operations out of doors. I have for the last two years, and in mid-day (June), prepared calotype paper, and also the collodion glass plates, for the camera, under a tent of glazed yellow calico of only a single thickness: the light admitted is very great, but does not in the least injure the most sensitive plate or paper. It is made square like a large bag, so that in a room I can use it double as a blind; and out of doors, in a high wind, I have crept into it, and prepared my paper opposite the object I intended to calotype.

I should be glad if any of your readers would inform me how a faded negative calotype can be restored to its original strength. I last year took a great number, some of which have nearly faded away; and others are as strong, and as able to be used to print from, as when first done. The paper was prepared with the single iodide of silver solution, and rendered sensitive with aceto-nitrate sil. and gallic acid in the usual way. I attribute the fading to the hyposulphate not being got rid of; and the question is, Can the picture be restored?

Are DR. DIAMOND'S *Notes* published yet?

S. S. B., Jun.

Replies to Minor Queries.

Gibbon's Library (Vol. vii., p. 407.).—I visited it in 1825, in company with Dr. Scholl, of Lausanne, who took charge of it for Mr. Beckford. It was sold between 1830 and 1835, partly by auction, partly by private sale in detail.

JAMES DENNISTOUN.

Robert Drury (Vol. v., p. 533.).—I am afraid that the credit attachable to Drury's *Madagascar* is not supported or strengthened by the announcement that the author was "every day to be spoken with" at Old Tom's Coffee House in Birchin Lane. *The Apparition of Mrs. Veal*, and other productions of a similar description, should make us very doubtful as regards the literature of the earlier part of the eighteenth century. Might not a person have been suborned to represent the fictitious Robert Drury, to the benefit of the coffee-house keeper as well as the publisher? I am induced to express this suspicion by a parallel case of the same period. *The Ten Years' Voyages of Captain George Roberts*, London, 1726, is universally, I

believe, considered fictitious, and ascribed to Defoe; yet at the end of the work we find:

"N. B.—The little boy so often mentioned in the foregoing sheets, now lives with Mr. Galapin, a tobacconist, in Monument Yard; and may be referred to for the truth of most of the particulars before related."

W. PINKERTON.

Ham.

Grub Street Journal (Vol. vii., p. 383.).—MR. JAMES CROSSLEY, after quoting Eustace Budgell's conjectures as to the writers of this paper, leaves it as doubtful whether Pope was or was not one of them. The poet has himself contradicted Budgell's insinuation when he retorted upon him in those terrible lines (alluding to his alleged forgery of a will):

"Let Budgell charge low Grub Street to my quill,
And write whate'er he please—except my will!"

ALEXANDER ANDREWS.

Wives of Ecclesiastics (Vol. i., p. 115.).—In considering "the statutes made by Anselm, Archbishop of Canterbury, Thomas, Archbishop of York, and all the other bishops of England," ann. 1108, interdicting the marriage of ecclesiastics, might it not be worth investigating, by such of your correspondents as are curious on the subject, what had been the antecedents of the several bishops themselves?

With respect to Thomas II., Archbishop of York, it is historically certain, that he was the *son* of an ecclesiastic, and likewise the *grandson* of an ecclesiastic (his *father* being one of the bishops who concurred in these statutes). Neither does it seem altogether unlikely that Thomas himself also had spent some part of his early life in bonds of wedlock, since we learn from the *Monasticon* (vol. iii. p. 490. of new edit.), that "Thomas, *son of Thomas (the second of that name), Archbishop of York*, confirmed what his predecessors, Thomas and Girard, had given," &c. If this be correct, as stated*, the conclusion is inevitable; but possibly some error may have arisen out of the circumstance, that Thomas I. and Thomas II., Archbishops of York, were uncle and nephew.

J. SANSOM.

Blanco White.—In Vol. vii., p. 404., is a copy of a sonnet which is said to be "*on* the Rev. Joseph Blanco White." This sonnet is one which I have been in search of for some years. I saw it in a newspaper (I believe the *Athenæum*), but not having secured a copy of it at the time, now ten or twelve years ago, I have had occasion to regret it ever since, and am consequently much obliged to BALLIOLENSIS for his preservation of it in "N. & Q." "It is needless," as he well observes, "to say anything in its praise." I should add, that my strong impression is that this sonnet was written *by* Blanco White. H. C. K.

—— Rectory, Hereford.

Captain Ayloff (Vol. vii., p. 429.).—Your correspondent will find a short notice of Capt. Ayloff in Jacob's *Poetical Register* (1719–20, 8vo., 2 vols.), and two of his poetical pieces—"Marvell's Ghost" and the "Cambridge Commencement"—in Nichols's *Collection of Poems* (vol. iii. pp. 186—188.), 1780, 12mo. There is considerable vigour in his "Marvell's Ghost;" and had he cultivated his talent, he might have taken a respectable place as a poet amongst the writers of his time.

JAS. CROSSLEY.

General Monk and the University of Cambridge (Vol. vii., p. 427.).—I cannot doubt that "W. D." was Dr. William Dillingham, Master of Emmanuel College, and Vice-Chancellor of the University, from November 1659 till November 1660.

The election to which his letter relates took place April 3, 1660. The votes were:

Lord General Moncke - - - -	341
Thomas Crouch, M.A., Fellow of Trin. Coll.	211
Oliver St. John, Chancellor of the University	157

The Vice-Chancellor, in his accounts, makes this charge:

"Paid to two messengers sent to wait on y^e^ Lord Generall about y^e^ burgesship, 4*l.* 10*s.*"—*MS. Baker*, xl. 59.

On the 22nd of May, General Monk, who had been also chosen for Devonshire, made his election to sit for that county. C. H. COOPER.

Cambridge.

In reply to LEICESTRIENSIS, I beg leave to inform him that "W. D." was Wm. Dillingham, D.D., master of Clare Hall, and at the time Vice-Chancellor of the University of Cambridge. The letter in question, which was the original draft, was, with a variety of other family papers, *stolen* from me in 1843. J. P. ORD.

P.S.—Query, from whom did the present possessor obtain it?

The Ribston Pippin (Vol. vii., p. 436.).—The remarks of your correspondent H. C. K., respecting the uncertain origin of the Ribston pippin, reminded me of a communication which I received about fifty years ago, from one of the sisters of the late Sir Henry Goodricke, the last of the family who possessed Ribston. Though it leaves the question concerning the origin of that excellent apple unsettled, yet it may not be uninteresting to

* Robertus Bloëtus also, who was still Bishop of Lincoln, and Rogerus, Bishop of Salisbury, appear to have had sons, though, perhaps, not born in wedlock; but query.

H. C. K. and some others of your numerous readers. I therefore send a transcript:

"*Tradition of the Ribston Pippin Tree.*

"About the beginning of the last century, Sir Henry Goodricke, father of the late Sir John Goodricke, had three pips sent by a friend in a letter from Rouen in Normandy, which were sown at Ribston. Two of the pips produced nothing: the third is the present tree, which is in good health, and still continues to bear fruit."

"*Another Account.*

"Sir Henry, the father of the late Sir John Goodricke, being at Rouen in Normandy, preserved the pips of some fine flavoured apples, and sent them to Ribston, where they were sown, and the produce in due time planted in what then was the park. Out of seven trees planted, five proved decided crabs, and are all dead. The other two proved good apples; they never were grafted, and one of them is the celebrated original Ribston pippin tree."

The latter tradition has, I believe, always been considered as the most correct. S. D.

Cross and Pile (Vol. vi., *passim.*).—The various disquisitions of your correspondents on the word *pile* are very ingenious; but I think it is very satisfactorily explained as "a ship," by Joseph Scaliger in *De Re nummaria Dissertatio*, Leyden, 1616:

"Macrobius de nummo *ratito* loquens, qui erat æreus: *ita fuisse signatum hodieque intelligitur in aleæ lusu, quum pueri denarios in sublime jactantes, Capita aut Navia, lusu teste vetustatis exclamant.*"—P. 58.

And in Scaligerana (prima):

"Nummus ratitus—ce qu'aujourd'hui nous appellons jouer à croix ou à pile, car *pile* est un vieil mot français qui signifiait un Navire, *unde* Pilote. Ratitus nummus erat ex ære, sic dictus ab effigie ratus."—Tom. ii., Amsterdam, 1740, p. 130.

See also, *Auctores Latinæ Linguæ*, by Gothofred, 1585, p. 169. l. 53. Also, *Dictionnaire National* of M. Bescherelle, tome ii. p. 885., Paris, 1846, art. PILE (*subst. fém.*)

En passant, allow me to point out a very curious and interesting account of this game, being the pastime of Edward II., in the *Antiquarian Repertory*, by Grose and Astle: Lond. 1808, 4to., vol. ii. pp. 406–8. Φ.

Richmond, Surrey.

Ellis Walker (Vol. vii., p. 382.).—

"Ellis Walker, D.D.," according to Ware, "was born in the city of York; but came young into Ireland, and was educated in the college of Dublin, where he passed through all his degrees. He fled from thence in the troublesome reign of King James II., and lived with an uncle at York, where he translated *Epictetus* into verse. After the settlement of Ireland he returned, and for seven years employed himself with great reputation in teaching a public school at Drogheda, where he died on the 17th of April, 1701, in the fortieth year of his age; and was buried there in St. Peter's Church, and twenty years after had a monument erected to his memory by one of his scholars."

TYRO.

Dublin.

Blackguard (Vol. vii., pp. 77. 273.).—I am not aware that the following extract from Burton's *Anatomy of Melancholy* has ever yet been quoted under this heading. Would it not be worth the while to add it to the extract from Hobbes's *Microcosmos*, quoted by JARLTZBERG, Vol. ii., p. 134.: and again, by SIR J. EMERSON TENNENT at Vol. vii., p. 78.:

"The same author, Cardan, in his *Hyperchen*, out of the doctrine of the Stoicks, will have some of these genii (for so he calls them) to be desirous of men's company, very affable and familiar with them, as dogs are; others again, to abhor as serpents, and care not for them. The same, belike, Trithemius calls *igneos et sublunares, qui nunquam demergunt ad inferiora, aut vix ullum habent in terris commercium: generally they far excel men in worth, as a man the meanest worm*; though some there are *inferiour to those of their own rank in worth, as the black guard in a princes court, and to men again, as some degenerate, base, rational creatures are excelled of brute beasts.*"—*Anat. of Mel.*, Part I. sec. 2. Mem. 1. subs. 2. [Blake, 1836, p. 118.]

C. FORBES.

Temple.

In looking over the second volume of "N & Q.," I find the use of the word *blackguard* is referred to, and passages illustrative of its meaning are given from the works of Beaumont and Fletcher, Hobbes, Butler, &c. To these may be added the following fanciful use of the word, which occurs in the poems of Charles Sackville, Earl of Dorset; the author of the well-known naval song, "To all you Ladies now at Land:"

"Love is all gentleness, all joy,
Smooth are his looks, and soft his pace.
Her [Belinda's] Cupid is a blackguard boy,
That rubs his link full in your face."

CUTHBERT BEDE, B.A.

Talleyrand (Vol. vi., p. 575.).—Talleyrand's maxim is in Young. I regret that I cannot give the reference. Z. E. R.

Lord King and Sclater (Vol. v., pp. 456. 518.).—By Sclater's answer, "as I am informed, the Lord Chancellor *King* was himself fully convinced."—Zach. Grey's *Review of Neal*, p. 67., edit. 1744.

"*Beware the Cat*" (Vol. v., p. 319.).—The "dignitary of Cambridge" was probably Dr. Thackeray, provost of King's, who bequeathed all his black-

letter books to the college. Perhaps *Beware the Cat* may be among them. Z. E. R.

"*Bis dat qui cito dat*" (Vol. vi., p. 376.).—The following Greek is either in the *Anthologia*, or in Joshua Barnes:

"ὠκεῖαι χάριτες γλυκερώτεραι, ἢν δὲ βραδυνῇ
πᾶσα χάρις φθινύθει, μηδὲ λέγοιτο χαρις."

"Gratia ab officio quod mora tardat, abest."

Z. E. R.

High Spirits a Presage of Evil.—The Note of your correspondent CUTHBERT BEDE (Vol. vii., p. 339.) upon this very interesting point recalls to my recollection a line or two in Gilfillan's *First Gallery of Literary Portraits*, p. 71., which bears directly upon it. Speaking of the death of Percy Bysshe Shelley, the author says, "During all the time he spent in Leghorn, he was in brilliant spirits, *to him a sure prognostic of coming evil.*" I may add, that I have been on terms of intimacy with various persons who entertained a dread of finding themselves in good spirits, from a strong conviction that some calamity would be sure to befall them. This is a curious psychological question, worthy of attention. W. SAWYER.

Brighton.

Colonel Thomas Walcot (Vol. vii., p. 382.) married Jane, the second daughter of James Purcel of Craugh, co. Limerick, and had by her six sons and two daughters: John, the eldest, who married Sarah Wright of Holt, in Denbighshire; Thomas, Ludlow, and Joseph, which last three died unmarried; Edward (who died an infant); William (of whom I have no present trace); Catherine and Bridget. The latter married, first, Mr. Cox of Waterford, and second, Robert Allen of Garranmore, co. Tipperary. John, the eldest son, administered to his father, and possessed himself of his estates and effects. I think his son was a John Minchin Walcot, who represented Askeaton in Parliament in 1751, died in London in 1753, and was buried in St. Margaret's churchyard. Two years after his death his eldest daughter married William Cecil Pery, of the line of Viscount Pery, and had by him Edmund Henry Pery, member of parliament for Limerick in 1786. A William Walcot was on the Irish establishment appointed a major in the 5th Regiment of Foot in 1769, but I cannot just now say whether, or how, he was related to Colonel Thomas Walcot.

JOHN D'ALTON.

Dublin.

Wood of the Cross: Mistletoe (Vol. vii., p. 437.).—Was S. S. S.'s farmer a native of an eastern county? If he came from any part where Scandinavian traditions may be supposed to have prevailed, there may be some connexion between the myth, that the mistletoe furnished the wood for the cross, and that which represents it as forming the arrow with which Hödur, at the instigation of Lok, the spirit of evil, killed Baldyr. I have met with a tradition in German, that the aspen tree supplied the wood for the cross, and hence shuddered ever after at the recollection of its guilt.

T. H. L.

The tradition to which I have been always accustomed is, that the aspen was the tree of which the cross was formed, and that its tremulous and quivering motion proceeded from its consciousness of the awful use to which it had once been put.

W. FRASER.

Tor-Mohun.

Irish Office for Prisoners (Vol. vii., p. 410.).—The best reference for *English* readers is to Bishop Mant's edition of the Prayer-Book, in which this office is included. J. C. R.

Andries de Græff: Portraits at Brickwall House (Vol. vii., p. 406.).—"Andries de Græff. Obiit lxxiii., MDCLXXIV." Was this gentleman related to, or the father of, Regulus de Græf, a celebrated physician and anatomist, born in July, 1641, at Scomharen, a town in Holland, where his father was the first architect? Regulus de Græf married in 1672, and died in 1673, at the early age of thirty-two. He published several works, chiefly *De Organis Generationis*, &c. (See Hutchinson's *Biographia Medica;* and, for a complete list of his works, *Lindonius Renovatus*, p. 933.: Nuremberg, 1686, 4to.) S. S. S.

Bath.

"*Qui facit per alium, facit per se*" (Vol. vii., p. 382.).—This is one of the most ordinary maxims or "brocards" of the common law of Scotland, and implies that the employer is responsible for the acts of his servant or agent, done on his employment. Beyond doubt it is borrowed from the civil law, and though I cannot find it in the title of the digest, *De Diversis Regulis Juris Antiqui* (lib. l. tit. 17.), I am sure it will be traced either to the "Corpus Juris," or to one of the commentators thereupon. W. H. M.

Christian Names (Vol. vii., p. 406.).—When Lord Coke says "a man cannot have two names of baptism, as he may have divers surnames," he does not mean that a man may not have two or more Christian names given to him at the font, but that, while he may have "divers surnames at divers times," he may not have divers Christian names *at divers times*.

When a man changes his Christian name, he alters his legal identity. The surname, however, is assumable at pleasure. The use of surnames came into England, according to Camden, about

the time of the Conquest, but they were not in general use till long after that. Many branches of families used to substitute the names of their estate or residence for their patronymic, which often makes the tracing of genealogies a difficult matter. It was not till the middle of the fourteenth century that surnames began to descend from father to son; and a reference to any old document of the time will show how arbitrarily such names were assumed.

A surname, in short, may be called a matter of convenience; a Christian name, a matter of necessity. The giving two Christian names at baptism did not come generally into use till, owing to the multiplication of the patronymic, a single Christian name became insufficient to identify the individual. Consequently an instance of a double Christian name, previous to the commencement of the eighteenth century, is a rarity. The fifth and sixth earls of Northumberland bore the names of Henry-Algernon Percy. The latter died in 1537.

As to the period at which Christian names were assumed as surnames, your correspondent ERICAS is referred to Lower's *English Surnames*.

H. C. K.

—— Rectory, Hereford.

Your correspondent ERICA will not, I think, find an instance in this country of a person having more than one Christian name before the last century. Charles James Fox and William Wyndham Grenville are the two earliest instances I can find. It is trivial but curious to observe, that in the lists given at the beginning of the *Oxford Calendar* of the heads of colleges and halls from their several foundations, the first who appears with two Christian names is the venerable president of Magdalene College. Antony Ashley Cooper is only a seeming exception; his surname was Ashley-Cooper, as is proved by his contributing the letter *a* to the word *cabal*, the nickname of the ministry of which he formed a part. We find the custom common enough in Germany at the time of the Reformation, and still earlier in Italy. I apprehend that its origin is really in the *tria nomina* of Roman freemen. It was introduced into this country through our royal family, but I am not aware of any prince who had the benefit of it before Charles James.

I apprehend the passage which ERICA quotes from Lord Coke has not the significance which he attributes to it. A man can have but one Christian or baptismal name, of however many single names or words that baptismal name may be composed. I have spoken in this letter of two Christian names, in order to be more intelligible at the expense of correctness. J. J. H.

Temple.

Lamech's War-song (Vol. vii., p. 432.).—There have been many speculations about the origin and meaning of these lines. I agree with EWALD in *Die Poetischen Bücher des Alten Bundes*, vol. i., who calls it a "sword-song;" and I imagine it might have been preserved by tradition among the Canaanitish nations, and so quoted by Moses as familiar to the Israelites. I should translate it—

> "Adah and Zillah, hear ye my voice!
> Wives of Lemek, heed ye my saying!
> For man do I slay, for my wound;
> And child, for my bruise.
> For seven-fold is Cain avenged,
> And Lemek seventy-fold and seven."

Bishop Hall, in his *Explication of Hard Texts*, paraphrases it thus:

"And Lamech said to his wives, 'Adah and Zillah, what tell you me of any dangers and fears? Hear my voice, oh ye faint-hearted wives of Lamech, and hearken unto my speech; I pass not of the strength of my adversary: for I know my own valour and power to revenge; if any man give me but a wound or a stroke, though he be never so young and lusty, I can and will kill him dead.'"

Your correspondent H. WALTER says that "every branch of Cain's family was destroyed by the Deluge." Where is the authority to be found for the tradition, quoted in an *Introduction to the Books of Moses*, by James Morison, p. 26., that Naameh, the daughter of Lamech the Cainite and Zillah, married Ham, the son of Noah, and thus survived the Flood? W. FRASER.

Tor-Mohun.

Traitor's Ford (Vol. vii., p. 382.).—Nothing is known of any legend in connexion with the stirring events of the battle of Edgehill, or its times, and the origin of the name is a matter of speculation. One *Trait* had lands near this stream, and it is thought by some that, from this circumstance, it is properly *Trait's* Ford, corrupted into Traitor's Ford,—a locality well known to sportsmen as a favourite meet of the Warwickshire hounds. A. B. R.

Banbury.

Miscellaneous.

NOTES ON BOOKS, ETC.

We understand the Committee appointed by the Society of Antiquaries to consider the best mode of restoring the Society to its former efficient state, have agreed upon their Report, and also to the revised laws to be recommended to the Fellows for adoption. Of the nature of alterations suggested, we know nothing; for while, on the one hand, it is stated that the Report recommends changes of a most sweeping character, on the other it is rumoured that the changes to be proposed are neither many nor important. The truth in this, as in most cases, no doubt lies midway between

the two: and the Report will probably be found to breathe a spirit of conservative reform. Embracing, as the proposed changes necessarily must, points on which great difference of opinion has existed, and may continue to exist, we hope they will receive the impartial consideration of the Fellows; and that they will bear in mind, that in coming to the conclusions at which they have arrived, the Committee have had the advantage of sources of information, necessarily beyond the reach of the body generally; and that those very recommendations, which at first sight may seem most open to objection, may probably be those which their information most completely justifies.

Books Received.—*Young's Night Thoughts, or Life, Death, and Immortality, revised and collated with the early Quarto Editions, with a Life of the Author by* Dr. Doran. This new, handsomely printed, and carefully edited reprint of the great work of this noble and original writer, is rendered more valuable by the well-written and critical Memoir of Young, which Dr. Doran has prefixed to it.—*The National Miscellany, May* 1853. The first Number of a New Magazine just issued by Mr. Parker (Oxford), with every promise of realising the objects for which it has been projected, namely, "to aid the elevation of the reader's mind, to raise some glow of generous desire, some high and noble thoughts, some kindly feeling, and a warm veneration for all things that are good and true."—*Cyclopædia Bibliographica*, Part VIII. This most useful work is in the present Part carried from *Fawcett* (John) to *Göthe*. Every fresh issue of it affords additional evidence of the great utility which the complete work will prove to all authors, preachers, students, and literary men.

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History of Ancient Wilts, by Sir R. C. Hoare. The last three Parts.

Ben Jonson's Works. 9 Vols. 8vo. Vols. II., III., IV. Bds.

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Notices to Correspondents.

H. C. B. *No.*

J. D. Lucas (Bristol). *The inscription is Dutch, and means "Praise God for all things."*

Walter J. Watts *will find much of the literary history of the* Travels of Baron Munchausen, *which were written in ridicule of Bruce, the Abyssinian traveller, in our* 3rd Vol., pp. 117. 305. 453.

P. P. *Longfellow is an American, having been born at Portland. He is now, we believe, Professor of Modern Languages and Belles Lettres at Cambridge University, U.S.*

A Briton *must be aware that if we were so far to depart from our plan of avoiding religious controversy, as to insert his Query, we should be inviting endless disputes and discussions, such as our pages could not contain, or our readers endure.*

C. M. I. *The sides of the stage are described in Stage Directions as* O. P. *and* P. S., *i. e.* Opposite Promp. (*or* Prompter) *and* Promp. Side.

General Sir Dennis Pack (Vol. vii., p. 453.)—"*As the purport of the Query may be defeated by two misprints in my communication relative to this gallant soldier, may I beg of your readers, for 'French rebels,' to substitute 'Irish rebels;' and for 'Ballinakell,' 'Ballinakill.' I am willing to lay the blame of these errata on my own cacography, rather than on the printer's back.*

James Graves.

Kilkenny."

Photographic Correspondence. *Replies to our photographic Correspondents next week.*

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Notes.

LORD BACON'S "ADVANCEMENT OF LEARNING."

Considering the large number of quotations from previous writers which occur in Lord Bacon's works, and especially in his most popular and generally read works — his *Essays* and his *Advancement of Learning* — it is remarkable how little his editors have done for the illustration of his text in this respect. The French editors of Montaigne's *Essays*, who is likewise a writer abounding in quotations, have bestowed much care on this portion of their author's text. The defect in question has, however, been to a great extent supplied in a recent edition of the *Advancement of Learning*, published by Mr. Parker in West Strand; and it is to be hoped that the beginning, so usefully made, may be followed up by similar editions of other of Bacon's works.

The edition in question, though it traces the great majority of Bacon's quotations, has left some gleanings to its successors; and I propose now to call attention to a few passages of the *Advancement of Learning* which, after the labours of the late editor, seem still to require further elucidation. My references are to the pages of the new edition: —

P. 25. "Then grew the flowing and watery vein of Osorius the Portugal bishop to be in price."

The editor prints *Orosius* for *Osorius*, and adds this note:

"All the editions have *Osorius*, which, however, must be a mere misprint. He was not a Portuguese, but a Spaniard, born at Tarragona, nor indeed ever a bishop. He was sent by St. Augustine on a mission to Jerusalem, and is supposed to have died in Africa in the earlier part of the fifth century."

The text of Bacon is quite right. The allusion is not to Paulus Orosius, a Spaniard, who flourished at the beginning of the fifth century; but to Jerome Osorio, who was born at Lisbon in 1506, afterwards became Bishop of Silves, and died in 1580. His works were published at Rome in 1592, in 4 vols. folio. His principal work, *De rebus Emanuelis Virtute et Auspicio gestis*, which first appeared in 1571, was several times reprinted, and was translated into French and English.

P. 31. "Time, which is the author of authors."

In *Nov. Org.*, i. 84., Time is called "Auctor auctorum, atque adeo omnis auctoritatis."

P. 34. "But of these conceits Aristotle speaketh seriously and wisely, when he saith, 'Qui respiciunt ad pauca de facili pronunciant."

The editor does not attempt to trace this passage. Query, If it is not in Aristotle, where is it to be found?

P. 60. "Ulysses, 'Qui vetulam prætulit immortalitati' is a figure of those which prefer custom and habit before all excellency."

The editor refers to *Cic. de Orat.*, i. 44., where it is said that such is the love of country,

"Ut Ithacam illam, in asperrimis saxulis, tanquam nidulum, affixam, sapientissimus vir immortalitati anteponeret."

Another application of the saying is made by Bacon in his Essay VIII., "On Marriage and Single Life:"

"Grave natures, led by custom, and therefore constant, are commonly loving husbands, as was said of Ulysses, 'vetulam suam prætulit immortalitati.'"

The passage in Cicero does not agree with the dictum quoted by Bacon, which seems to be a reference to the *Odyssey*, v. 136. 208–10.

P. 62. "Claudus in viâ antevertit cursorem extra viam."

The same proverb is quoted in *Nov. Org.*, i. 61.

P. 85. "Omnia mutantur, nil interit"—

from Ovid, *Met.*, xv. 165.

Several passages are cited by Bacon from Seneca, which the editor does not trace. Thus, in p. 146., it is said,—

"Nocet illis eloquentia, quibus non rerum cupiditatem facit, sed sui."

Page 147.,—

"Vere magnum habere fragilitatem hominis, securitatem Dei."

The same passage is also quoted by Bacon in Essay V., "On Adversity," and in the treatise *De Sap. Vet.*, vol. x. p. 343., edit. Montagu.

Again, p. 159.:

"De partibus vitæ quisque deliberat, de summâ nemo."

Page 152.,—

"Cogita quamdiu eadem feceris," &c.,

repeated in part in the "Essay on Death."

This last passage is taken, with considerable verbal variations, from Epist. 77. § 6.

"Therefore Aristotle, when he thinks to tax Democritus, doth in truth commend him, where he saith, *If we shall indeed dispute, and not follow after similitudes*," &c.

The passage referred to is in *Eth. Nic.*, vi. 3.; but it contains no allusion to Democritus, who is not even named in the *Ethics;* and the word which Bacon renders *dispute* (ἀκριβολογεῖσθαι) means *to speak with precision.*

P. 163. "For as the ancient politiques in popular states were wont to compare the people to the sea, and the orators to the winds."

The allusion is to a couplet of Solon:

"ἐξ ἀνέμων δὲ θάλασσα ταράσσεται· ἣν δέ τις αὐτὴν
μὴ κινῇ, πάντων ἐστὶ δικαιοτάτη."
Fragm. i. 8., ed. Gaisford.

And to a passage of Livy (xxviii. 27.):

"Multitudo omnis, sicut natura maris, per se immobilis est, venti et auræ cient."

Compare Babrius, fab. 71.

P. 165. "Did not one of the Fathers, in great indignation, call poesy *vinum dæmonum?*"

The same citation recurs in Essay I., "On Truth:"

"One of the Fathers, in great severity, called poesy *vinum dæmonum.*"

Query, Who is the Father alluded to?

Page 177., the saying "Faber quisque fortunæ propriæ" is cited; and again, p. 178., "Faber quisque fortunæ suæ." In Essay XL., "On Fortune," it is quoted, with the addition, "saith the poet." The words are to be found in Sallust, *Ad Cæsar. de Rep. Ord.*, ii. 1.:

"Sed res docuit, id verum esse, quod in carminibus Appius ait, fabrum suæ esse quemque fortunæ."

The Appius alluded to is Appius Claudius the Censor.

Bacon proceeds to say:

"This conceit or position [viz. 'Faber quisque,' &c.], if it be too much declared and professed, hath been thought a thing impolitic and unlucky, as was observed in Timotheus the Athenian, who, having done many great services to the estate in his government, and giving an account thereof to the people, as the manner was, did conclude every particular with this clause, 'And in this Fortune had no part.' And it came so to pass, that he never prospered in anything he took in hand afterwards."

The anecdote is as follows:—Timotheus had been ridiculed by the comic poets, on account of the small share which his own management had had in his successes. A satirical painting had likewise been made, in which he was represented sleeping, while Fortune stood over him, and drew the cities into his net. (See Plutarch, *Reg. et Imp. Apophth.*, vol. ii. p. 42., ed. Tauchnitz; Ælian, *V. H.*, xiii. 42.) On one occasion, however, having returned from a successful expedition, he remarked to the Athenians, in allusion to the previous sarcasms, that in this campaign at least Fortune had no share. Plutarch, who relates the latter anec-

dote in his *Life of Sylla*, c. 6., proceeds to say, that this boast gave so much offence to the deity, that he never afterwards prospered in any of his enterprises. His reverse of luck, in consequence of his vainglorious language against Fortune, is also alluded to by Dio Chrysost. *Orat.*, lxiv. § 19., edit. Emper. It will be observed that Plutarch refers the saying of Timotheus to a single expedition; whereas Bacon multiplies it, by extending it over a series of acts.

P. 172. "Cicero reporteth that it was then in use for senators that had name and opinion for general wise men, as Coruncanius, Curius, Lælius, and many others, to walk at certain hours in the Place," &c.

The passage alluded to is *De Orat.*, iii. 83. The persons there named are Sex. Ælius, Manius Manilius, P. Crassus, Tib. Coruncanius, and Scipio.

P. 179. "We will begin, therefore, with this precept, according to the ancient opinion, that the sinews of wisdom are slowness of belief, and distrust."

The precept adverted to is the verse of Epicharmus:

"νᾶφε καὶ μέμνασ' ἀπιστεῖν ἄρθρα ταῦτα τῶν φρενῶν."

P. 180. "Fraus sibi in parvis fidem præstruit, ut majore emolumento fallat."

Query, Where does this passage occur, as well as the expression "alimenta socordiæ," which Demosthenes, according to Bacon, applies to small favours. L.

ERECTION OF FORTS AT MICHNEE AND PYLOS.

Mr. Dartnell, Surgeon of H. M. 53rd regiment, gives the following account of the building of a fort which has lately been erected at Michnee to check the incursions of the Momunds into the Peshawur Valley:

"There was little to be done, except to build a fort, and here the officers had to superintend and direct the working parties which were daily sent out. . . . . Labourers from far and near, Cashmerees, Caboolees, men from the Hindoo Koosh, Afreedees, Khyberees, &c., all working together with hearty goodwill, and a sort of good-humoured rivalry. . . . It is only when working by contract, however, that the Cashmeree displays his full physical powers, and it is then perfectly refreshing, in such a physically relaxing and take-the-world-as-it-goes sort of a country as this, to observe him. . . . And then to see him carry a burden! On his head? No. On his back? Yes, but after a fashion of his own, perfectly natural and entirely independent of basket, or receptacle of any kind in which to place it. I have now in my garden some half-dozen of these labourers at work, removing immense masses of clay, which are nearly as hard as flint, and how do they manage? My friend Jumah Khan reverts his arms, and clasping his hands together behind his back, receives the pyramidal load, which generally overtops his head, and thus he conveys it to its destination," &c. — Colburn's *United Service Magazine*, December, 1852, pp. 514, 515.

Thucydides tells us that as soon as the crews of the Athenian ships, weatherbound at Pylos in the spring of the year B.C. 425, had made up their minds to kill time by fortifying their harbour of refuge, —

"They took the work in hand, and plied it briskly. . . . The mud that was anywhere requisite, for want of vessels, they carried on their shoulders, bending forwards as much as possible, that it might have room to stick on, and bolding it up with both hands clasped fast behind that it might not slide down." — Book iv. chap. 4. (Smith's Translation.)

C. FORBES.

Temple.

HOVEDEN'S ANNALS — BOHN'S "ANTIQUARIAN LIBRARY."

Considering the cheap issue of all standard works of reference a great boon to the general student, I was predisposed to welcome heartily Mr. Bohn's *Antiquarian Library*. If, however, *cheapness* be accompanied by *incorrectness*, the promised boon I conceive to be worthless; even one or two glaring errors rendering the student distrustful of the entire series. I was led to form the first of these conclusions on receiving vol. i. of a translation of the *Annals of Roger de Hoveden*, by Henry T. Riley, Esq., barrister-at-law; who introduces the work by a flourish of trumpets in the Preface, on the multifarious errors of the London and Frankfort editions, and the labour taken to correct *his own;* to the second by observing, whilst cutting the leaves, the following glaring errors, put forward too as *corrections:* — Vol. i. p. 350., Henry II. is stated by the *Annalist* to have landed in Ireland, A.D. 1172, "at a place which is called *Croch*, distant *eight miles* from the city of Waterford." Here Mr. Riley, with perfect gravity, suggests *Cork** as the true reading!! Can it be, that a barrister-at-law, with an ominously Irish-sounding name, is ignorant that the city of Cork is somewhat more distant than *eight miles* from the *urbs intacta*, as Waterford loves to call herself? The fact is, however, that Hoveden and his former editors were nearly correct: on

* This geographical *morceau* was nearly equalled by a scribe in the *Illustrated London News*, who stated that her Gracious Majesty's steam-yacht, with its royal freight and attendant squadron, when coasting round from Cork to Dublin in the year 1849, had entered Tramore Bay, and thence steamed up to Passage in the Waterford Harbour! A truly *royal road* to safety; and one that, did it exist, would have saved many a gallant crew and ship, which have met their fate within the landlocked, but ironbound and shelterless, jaws of Tramore Bay.

old maps of the harbour of Waterford, Crook Castle is laid down inside Creden Head, on the Waterford side of the harbour; and Crook is still the name of a place at the point indicated, somewhat more however than eight miles from Waterford.

Again, at p. 351. occurs Hoveden's well-known and valuable enumeration of the Irish episcopal sees at the same period, of which Mr. Riley observes: "Nearly all these are mis-spelt . . . they are in a state of almost hopeless confusion." And then, to make confusion worse confounded, his note on the Bishop of Ossory (p. 352.) says: "In the text, 'Erupolensis' is perhaps a mistake for 'Ossoriensis.'" Now, *Erupolensis* happens to be a correct *alias* of Ossoriensis: the former characterising the diocese from Kilkenny, the cathedral city, which being seated on the Nore, or Neor — Hibernicè *Eoir*, Latinè *Erus*, was sometimes called Erupolis — the latter from the territory with which the see was and is co-extensive, the ancient kingdom of Ossory.

How many more errors there may be in the first volume of the work, I cannot say: but, at all events, what the reader has to complain of is, *not* that the translator was unable to tell all about "Croch" and "Erupolis," but that, not knowing, he has made matters worse by his hardy elucidations. Truly, at this rate, it were better that no cheap edition of Hoveden were vouchsafed to the public.

JAMES GRAVES.

Kilkenny.

FOLK LORE.

Raven Superstition.—On a recent occasion, at an ordinary meeting of the guardians of the poor, an application was made by the relieving officer on behalf of a single woman residing in the church village at Altarnun. The cause of seeking relief was stated to be "grief," and on asking for an explanation, the officer stated that the applicant's inability to work was owing to depressed spirits, produced by the flight of a croaking raven over her dwelling on the morning of his visit to the village. The pauper was by this circumstance, in connexion with its well-known ominous character, actually frightened into a state of wretched nervous depression, which induced physical want.

S. R. P.

African Folk Lore. — The following curious piece of folk lore is quoted from an extract in *The Critic* (of April 1, 1853, p. 172.), in the course of a review of Richardson's *Narrative of a Mission to Central Africa, &c.:*

"To avert the evil eye from the gardens, the people (of Mourzak) put up the head of an ass, or some portion of the bones of that animal. The same superstition prevails in all the oases that stud the north of Africa, from Egypt to the Atlantic, but the people are unwilling to explain what especial virtue there exists in an ass's skull."

W. SPARROW SIMPSON, B.A.

Funeral Custom. — In some parts (I believe) of Yorkshire, and perhaps elsewhere, it is customary to send, immediately after a death, a paper bag of biscuits, and a card with the name, &c. of the deceased, to his friends, be they many or few. Can any of your readers explain the matter? I have more than once seen the card, but not the biscuits.

ABHBA.

SHAKSPEARE READINGS, NO. VII.

"What are 'Aristotle's checks?'"

This is the question that MR. COLLIER proposes in support of the alteration of *checks* into *ethics*, at p. 144. of his *Notes and Emendations*. He terms *checks* "an absurd blunder," and in the preface he again introduces it, passing upon it the same unqualified sentence of excommunication, as upon "bosom multiplied," viz. "it can never be repeated." In this opinion he is backed by most of the public scribes of the day, especially by the critic of the *Gentleman's Magazine* for April, who declares "we should be very sorry to have to discover what the editors have understood by the *checks* of Aristotle." Furthermore, this critic thinks that "it is extremely singular that the mistake should have remained so long uncorrected;" and he intimates that they who have found any meaning in *checks*, have done so only because, through ignorance, they could find no meaning in *ethics*.

Hence it becomes necessary for those who do find a meaning in *checks*, to defend that meaning; and hence I undertake to answer MR. COLLIER'S question.

Aristotle's *checks* are those *moral adjustments* that form the distinguishing feature of his philosophy.

They are *the eyes of reason*, whereby he would teach man to avoid divergence from the straight path of happiness.

They are his moderators, his mediocrities, his metriopathics.

They are his philosophical steering-marks, his moral guiding-lines, whereby the passions are to be kept in the *via media;* as much removed from total abnegation on the one hand, as from immoderate indulgence on the other.

Virtue, according to Aristotle, consists in checked or *adjusted* propensities. Our passions are not in themselves evil, except when unchecked by reason. And inasmuch as we may overeat, or underfeed ourselves (the check being temperance), so may we suffer our other propensities to deviate from the *juste milieu*, either in the direction of indulgence or of privation.

The art of adjusting the passions requires an apprenticeship to virtue. The end to be attained is the establishment of good habits. These good habits, like any other skill, can only be attained by practice. Therefore the practice of virtue is the education of the passions.

Ethics is the doctrine of *habits;* but habits may be good or bad. When good, they constitute virtue; when bad, licentiousness.

The doctrine of *checks* is that branch of *ethics* which teaches moral adjustment and restraint.

Therefore *checks* and *licentiousness* are in better antithesis to each other, than *ethics* can be to either, because ethics includes both.

The Aristotelian idea of *adjustment*, rather than *denial*, of the passions, is well illustrated in the following passage from Plutarch's *Morall Vertue*, by Philemon Holland, a cotemporary of Shakspeare:

"For neither do they shed and spill the wine upon the floure who are afraide to be drunke, but delay the same with water: nor those who feare the violence of a passion, do take it quite away, but rather temper and qualifie the same: like as folke use to breake horses and oxen from their flinging out with their heeles, their stiffenes and curstnes of the head, and stubburnes in receiving the bridle or the yoke, but do not restraine them of other motions of going about their worke and doing their deede. And even so, verily, reason maketh good use of these passions, when they be well tamed, and, as it were, brought to hand; without overweakening or rooting out cleane that parte of the soule which is made for to second reason and do it good service. . . Whereas let passions be rid cleane away (if that were possible to be done), our reason will be found in many things more dull and idle: like as the pilot and master of a ship hath little to do if the winde be laid and no gale at all stirring . . . as if to *the discourse of reason* the gods had adjoined passion as a pricke to incite, and a chariot to set it forward."

Again, in describing the "Meanes," he says—

"Now, to begin with Fortitude, they say it is the meane between Cowardise and rash Audacitie; of which twaine the one is a defect, the other an excesse of the yrefull passion: Liberalitie, betweene Nigardise and Prodigalitie: Clemencie and Mildnesse, betweene senselesse Indolence and Crueltie: Justice, the meane of giving more or lesse than due: Temperance, a mediocritie betweene the blockish stupiditie of the minde, moved with *no touch of pleasure*, and an unbrideled loosenes, whereby it is abandoned to all sensualitie."—*The Philosophie of Plutarch*, fol. 1603.

It really does appear to me that there could not be a happier or more appropriate designation, for a philosophy made up in this way of "meanes" and adjustments, so as to steer between the *plus* and *minus*, than a system of *checks*—not fixed, or rigid rules, as they are sometimes interpreted to be, but nice allowances of excess or defect, to be discovered, weighed, and determined by individual reason, in the audit of each man's conscience, according to the strength or weakness of the passions he may have to regulate.

I therefore oppose the substitution of *ethics*—

1. Because we have the *primâ facie* evidence of the text itself, that *checks* was Shakspeare's word.

2. Because we have internal evidence, in the significance and excellence of the phrase, that it was Shakspeare's word.

Ethics was the patent title by which Aristotle's moral philosophy was universally known; therefore any ignoramus, who never dipped beyond the title, might, *and would*, have used it. But no person, except one well read in the philosophy itself, would think of giving it such a designation as *checks;* which word, nevertheless, is most happily characteristic of it.

3. Because, as before stated, Aristotle's *checks*, being the restrictive and regulating portion of Aristotle's *Ethics*, is necessarily a more diametrical antithesis to Ovid (and his *laxities*).

4. Because I look upon the use of this phrase as one of those nice and scarcely perceptible touches by which Shakspeare was content rather to hint at, than to disclose his knowledge,—one of those effects whereby he makes a single word supply the place of a treatise.

With these opinions, I cannot but look upon this threatened change of *checks* into *ethics*, as wholly unwarrantable; and I now protest against it as earnestly as, upon a former occasion, I did against the alteration of *sickles* into *shekels*, or, still worse, into *cycles* or into *circles*. It is with great satisfaction I compare four different views taken of this word by MR. COLLIER, viz.—in the note to the text of his octavo edition of Shakspeare; — in an additional note in vol. i., page cclxxxiv. of that edition;—in the first announcement of his annotated folio in the *Athenæum* newspaper, Jan. 31st, 1852;—and finally (after my remarks upon the word in "N. & Q."), his virtual reinstatement of the original *sickle* (till then supposed a palpable and undeniable misprint) at page 46. of *Notes and Emendations*, together with the production, *suo motu*, of an independent reference in support of my position.

To return to this present substitution of *ethics* for *checks*, a very singular circumstance connected with it is the ignoring, by both MR. COLLIER and by the critic in the *Gentleman's Magazine*, of Sir William Blackstone's original claim to the suggestion, by prior publication of upwards of half a century. At that time, notwithstanding the great learning and acuteness of the proposer, the alteration was rejected! And shall we now be less wise than our fathers? Shall we—misled by the prestige of a few drops of rusty ink fashioned into letters of formal cut—place implicit credence in emendations whose only claim to faith, like that of the Mormon scriptures, is that nobody knows whence they came?

In the passage I have quoted from Philemon Holland, there may be observed two peculiarities which are generally supposed to be exclusively Shakspearian: one is the beautiful application of the word "touch"—the other the phrase "discourse of reason." Where this last expression occurs in *Hamlet*, it narrowly escaped *emendation* at the hands of Gifford! (See Mr. Knight's note, in his illustrated edition of *Shakspeare*.) It is the true Aristotelian διάνοια.

There is also a third peculiarity of expression in the same quotation, in the use of the word *delay* in the sense of *diluere*, to dilute, temper, allay. There are at least two passages in Shakspeare's plays where the word is used in this sense, but which appear to have been overlooked by his glossarists. The first is in *All's Well that Ends Well*, Act IV. Sc. 3., where the French lords are moralising upon Bertram's profligate pursuit of Diana:

"Now God *delay* our rebellion—as we are ourselves, what are we?"

The second is in *Cymbeline*, Act V. Sc. 4., where Jupiter tempers his love with crosses, in order to make his gifts—

"The more *delayed*, delighted."

A. E. B.

Minor Notes.

Portrait of Luther.—A portrait of Luther, perhaps original, certainly nearly cotemporary with the Reformer, possessing many excellent qualities, was some time since shown me. It is in the possession of Mr. Horne, of Morton in Marsh, Gloucestershire: it was received by him from an elderly gentleman still living in London, who purchased it many years since at a sale of pictures. The picture is very dark, on canvass, with a black frame having a narrow gilt moulding. As the existence of this portrait is perhaps not known, mention of the fact might interest some of your readers. The picture, including frame, is perhaps in size thirty inches by twenty-four; and the age of the sitter, whose features are delineated with remarkable effect, is probably under fifty years.

B. H. C.

Randle Wilbraham.—Randle Wilbraham, Esq., the grandfather of Lord Skelmersdale, who died upon the 3rd of April last, was a lawyer of great eminence, and held the office of treasurer of Lincoln's Inn. The university of Oxford conferred, by diploma, the degree of D.C.L. upon him in these notable terms:

"Placuit nobis in Convocatione die 14 mensis Aprilis 1761, solenniter convocatis spectatissimum Ranulphum Wilbraham, Arm. Coll. Ænæi Nasi quondam commensalem, in agendis causis pro diversis Tribunalibus per multos retro annos hodieque versatissimum, Subsenescallum nostrum et Consiliarium fidissimum, Gradu Doctoris in Jure Civili insignire. Cujus quidem hæc præcipua ac prope singularis laus et est, et semper fuit, quod propriis ingenii et industriæ suæ viribus innixus Aulici favoris nec appetens, nec particeps, sine ullo magnatum patrocinio, sine turpi Adulantium aucupio, ad summam tamen in Foro, in Academia, in Senatu, tum gloriam, tum etiam authoritatem facilem sibi et stabilem munivit viam, Fortunæ suæ si quis alius Deo Favente vere Faber," &c.

The above is copied from the original diploma, which Mr. Randle Wilbraham gave to his nephew, the late Dr. William Falconer of Bath. On the death of Mr. R. Wilbraham, Chief Justice Wilmot wrote: "I have lost my old friend Mr. Wilbraham: he died in the seventy-seventh year of his age, and has not left a better lawyer, or an honester man, behind him."

ANON.

Unpublished Epigram by Sir W. Scott.—

"Earth walks on Earth,
Glittering in gold:
Earth goes to Earth,
Sooner than it wold:
Earth builds on Earth,
Palaces and towers:
Earth says to Earth,
Soon, all shall be ours."

The above, by Sir W. Scott, I *believe*, has never appeared in print to my knowledge. It was recited to me by a friend of Sir W. Scott.

R. VINCENT.

Crassus' Saying.—I find in the Diary of the poet Moore (in Lord John Russell's edition), vol. ii. p. 148., a conversation recorded with Dr. Parr, in which the Doctor quotes "the witticism that made Crassus laugh (the only time in his life): 'Similes habent labra lactucas.'"

It appears (see the quotations in Facciolati) that this sage and laughter-moving remark of Crassus was made on seeing an ass eating a thistle; whereon he exclaimed, "Similes habent labra lactucas."

In Bailey's edition of Facciolati it is said, "Proverbium habet locum ubi similia similibus contingunt, ... quo sensu Angli dicimus, 'Like lips like lettuce: like priest like people.'"

Out of this explanation it is difficult to elicit any sense, much less any "witticism."

I suggest that Crassus' saying meant, "His (the ass's) lips hold thistles and lettuces to be both alike;" wanting the discrimination to distinguish between them. Or, if I may put it into a doggerel rhyme:

"About a donkey's taste why need we fret us?
To lips like his a thistle is a lettuce."

WM. EWART.

University Club.

Queries.

BEES AND THE SPHYNX ATROPOS.

Huber, in his *Observations on the Natural History of Bees*, avers that the moth called the *Sphynx atropos* invades and plunders with impunity a hive containing thousands of bees, notwithstanding the watchfulness, pugnacity, and formidable weapons of those insects. To account for this phenomenon, he states that the queen bee has the faculty of emitting a certain sound which instantly strikes the bees motionless; and he conjectures that this burglarious moth, being endowed with the same property, uses it to produce a similar effect, first on the sentinels at the entrance of the hive, and then on the bees within.

In another part of his book (2nd edit. 1808, p. 202.) he relates what he himself witnessed on introducing a strange queen into a hive. The bees, greatly irritated, pulled her, bit her, and chased her away; but on her emitting the sound and assuming an extraordinary attitude, "the bees all hung down their heads and remained motionless." On the following day he repeated the experiment, and the intrusive queen was similarly maltreated; but when she emitted her sound, and assumed the attitude, from that moment the bees again became motionless.

Have more modern observers verified this curious fact? Is it not a case of mesmerism?

SYDNEY SMIRKE.

"THE CRAFTSMAN'S APOLOGY."

When Bolingbroke published his *Final Answer to the Remarks on the Craftsman's Vindication, and to all the Libels which have come, or may come from the same quarter against the Person last mentioned in the Craftsman of the 22nd May*, 1731, he was answered in five Poetical Letters to the King, which in keenness of wit, polished satire, and flowing ease of versification, have not been since surpassed. The title of the tract in which they are contained is *The Craftsman's Apology, being a Vindication of his Conduct and Writings in several Letters to the King*, printed for T. Cooper, 1732, 8vo. pages 32. By whom were these very clever and amusing letters written? Lord Hervey or Sir Charles Hanbury Williams are the parties one would think most likely to have written them; but they do not appear in the list of Lord Hervey's works given by Walpole, or amongst those noticed by Mr. Croker, or in Sir C. H. Williams's *Collected Works*, in three volumes. Independently of which, I question whether the versification is not, in point of harmony, too equal for either of them. If they be included in the collected works of any other writer of the time, which I have no immediate recollection of, some of your correspondents will no doubt be able to point him out. Should it appear that they have not been reprinted, I shall be disposed to recur again to the subject, and to give an extract from them, as, of all the attacks ever made upon Bolingbroke, they seem to me the most pleasant, witty, and effective.

JAS. CROSSLEY.

PALISSY AND CARDINAL WISEMAN.

On April 28, Cardinal Wiseman, at the Manchester Corn Exchange, delivered a lecture "On the Relation of the Arts of Design to the Arts of Production." It occupies thirteen columns of *The Tablet* of May 7, which professes to give it "from *The Manchester Examiner*, with corrections and additions." I have read it with pleasure, and shall preserve it as one of the best discourses on Art ever delivered; but there is a matter of fact, on which I am not so well satisfied. In noticing Bernard Palissy, the cardinal is reported to have said:

"For sixteen years he persevered in this way; and then was crowned with success, and produced the first specimens of coloured and beautiful pottery, such as are to this day sought by the curious; and *he received a situation in the king's household, and ended his days in comfort and respectability.*"

In the review of "Morley's Life of Palissy the Potter," *Spectator*, Oct. 9, 1852, it is said:

"The period of the great potter's birth is uncertain. Mr. Morley fixes it, on probable data, at 1509; but with a latitude of six years on either side. *Palissy died in 1589 in the Bastile, where he had been confined four years as a Hugenot; the king and his other friends could defer his trial, but dared not grant him liberty.*"

All the accounts which I have read agree with Mr. Morley and the *Spectator*. Are they or the cardinal right, supposing him to be correctly reported?

H. B. C.

U. U. Club.

Minor Queries.

Polidus.—Can you tell me where the scene of the following play is laid, and the names of the *dramatis personæ?*—*Polidus, a Tragedy*, by Moses Browne, 8vo. 1723. The author of this play, who was born in 1703, and died in 1787, was for some time the curate of the Rev. James Hervey, author of *Meditations*, and other works. Mr. Browne was afterwards presented to the vicarage of Olney, in Bucks, where the Rev. John Newton was his curate for several years.* A. Z.

Glasgow.

[* Moses Browne was subsequently Chaplain of Morden College. The piscatory brotherhood are indebted to him for having revived Walton's *Complete Angler*, after it had lain dormant for upwards of eighty years; and this task, he tells us, was undertaken at the request of Dr. Samuel Johnson. — ED.]

St. Paul's Epistles to Seneca.—It has frequently been affirmed that Seneca became, in the last year of his life, a convert to Christianity — his canonisation by St. Jerome is undoubted; and there was stated to be a MS. of the above epistle in Merton College. May I ask any of your contributors whether this MS. has ever been printed?

J. M. S.

Hull.

Meaning of "followed." — Inside the cover of an old Bible and Prayer-Book, bound in one quarto, Robert Barker, 1611, is the following inscription:

"July eight I was much folowed when I lay in bed alone att Mistris Whitmore's house, wee haveing agreed too bee married nextt daye.

"God, even our own God, shal bless us. This incouriged mee too hope for God's favour and blessing through Christ.

"Christopher Curwen and Hannah Whitmore was married att Lambe's Chapel, near Criplegate, July ninth, 1712."

An entry of his marriage with his first wife, Elizabeth Sutton, 1704, is on the cover at the beginning of the book.

Can any one of your correspondents enlighten me as to the meaning of the word *folowed?* The letters are legibly written, and there can be no mistake about any of them. Is it an expression derived from the Puritans? H. C. K.

—— Rectory, Hereford.

Roman Catholic Registers. — Can any of your correspondents inform me where I can find the registers of births, marriages, and burials of Roman Catholic families living in Berks and Oxon in the reigns of Charles I. and II.? A. Pr.

St. Alban's Day. — At p. 340. of the *Chronicles of London Bridge*, it is stated that Cardinal Fisher was executed on St. Alban's day, June 22, 1535. How is it that in our present calendar St. Alban's day is not June 22, but June 17? On looking back I see Sir W. C. Trevelyan, in your first volume, inquired the reason of this change, but I do not find any reply to his Query. E. H. A.

Meigham, the London Printer. — J. A. S. is desirous of obtaining information regarding a printer in London, of the name of Meigham, about 1745–8, or to be directed where to search for such. Meigham conversed, or corresponded, about Catholicity with Dr. Hay, the then vicar-apostolic of the Eastern District of Scotland.

Adamsoniana. — Is anything known of the family of Michel Adamson, or Michael Adamson, the eminent naturalist and voyager to Senegal, who, though born in France, is said to have been of Scottish extraction?

Where is the following poem to be met with?

"Ode in Collegium Bengalense, præmio dignata quod alumnis collegiorum Aberdonensium proposuit vir reverendus C. Buchanan, Coll. Bengalensis Præfectus Vicarius. Auctore Alexandro Adamson, A.M., Coll. Marisch. Aberd. alumno."

Allow me to repeat a Query which was inserted in Vol. ii., p. 297., asking for any information respecting J. Adamson, the author of a rare tract on Edward II.'s reign, published in 1732, in defence of the Walpole administration from the attacks of the *Craftsman*.

Who was John Adamson, author of *Fanny of Caernarvon, or the War of the Roses*, an historical romance, of which a French translation was published in 1809 at Paris, in 2 vols. 12mo.? E. H. A.

Canker or Brier Rose. — Can any of your correspondents tell me why the brier or dog-rose was anciently called the *canker?* The brier is particularly free from the disease so called, and the name does not appear to have been used in disparagement. In Shakspeare's beautiful Sonnet LIV. are the lines:

> "The *canker-blooms* have full as deep a dye,
> As the perfumed tincture of the roses."

In *King Henry IV.*, Act I. Sc. 3., Hotspur says:

> "Shall it for shame be spoken in these days,
> Or fill up chronicles in times to come,
> That men of your nobility and power,
> Did 'gage them both in an unjust behalf,
> (As both of you, God pardon it! have done)
> To put down Richard, that sweet lovely rose,
> And plant this thorn, this *canker* Bolingbroke."

And again, Don John, in *Much Ado about Nothing*, Act I. Sc. 3.:

"I had rather be a *canker* in a hedge, than a rose in the grave."

Anon.

"*Short red, god red.*"—In Roger of Wendover's *Chronicle*, Bohn's edition, vol. i. p. 345., is a story how Walchere, Bishop of Durham, was slain in his county court, A.D. 1075, by the suitors on the instigation of one who cried out in his native tongue: "Schort red, god red, slea ye the bischop."

Sir Walter Scott, in his *Tales of a Grandfather* (vol. i. p. 85.), tells the same story of a Bishop of Caithness who was burned for enforcing tithes in the reign of Alexander II. of Scotland (about 1220).

What authority is there for the latter story? Did Sir Walter confound the two bishops, or did he add the circumstance for the amusement of Hugh Littlejohn? Was this the formula usually adopted on such occasions? How came the Caithness people to speak such good Saxon? G.

Overseers of Wills.—I have copies of several wills of the fifteenth and sixteenth centuries, in

which one set of persons are appointed *executors* and another *overseers*. What were the rights and duties of these latter? J. K.

Lepel's Regiment.—Can your correspondent MR. ARTHUR HAMILTON inform me what is the regiment known in 1707 as *Lepel's Regiment?* It was a cavalry regiment, I believe. J. K.

Vincent Family.—Can any of your correspondents give me any information respecting the descendants of Francis Vincent, grandson of Augustine Vincent, Rouge Croix Pursuivant at Arms. His sister Elizabeth has, or had very lately, a representative in the person of Francis Offley Edmunds of Worsborough, Yorkshire; but nowhere have I been able to obtain any information respecting himself. If you could give any information on this subject, you would much oblige C. WILSON.

Passage in the First Part of Faust.—

"*Faust.* Es klopft? Herein! Wer will mich wieder plagen?
Mephistopheles. Ich bin's.
Faust. Herein!
Mephis. Du musst es dreimal sagen.
Faust. Herein denn!
Mephis. So gefällst du mir."

Why must he say it *three* times? Is this a superstition that can be traced in other countries than Germany? In Horace we have Diana thus addressed:

> "*Ter* vocata audis, adimisque letho,
> Diva triformis."—Lib. iii. Ode 22.

But she is there the benign Diana, not Hecate.

Are we to understand the passage to mean, that the number *three* has a magical influence in summoning spirits; or to teach that the power of evil is so overruled by a higher Power, that he cannot approach to begin his work of temptation and ruin unless he be, not once merely, or twice, but *three* times, called by the free will and act of the individual who is surrendering himself to his influence? The subject seems worthy of elucidation. W. FRASER.

Tor-Mohun.

Lady Anne Gray.—Who was the "Lady Anne Gray," or "Lady Gray," who was one of the attendants on Queen Elizabeth when princess, and is mentioned first in Sir John Harrington's poem in praise of her ladies? N. A.

Continental Brasses.—At a recent meeting of the Archæological Institute, Mr. Nesbitt exhibited rubbings of some fine brasses at Bamberg, Naumberg, Meissen, and Erfurt. Mr. Nesbitt would confer a favour on the readers of "N. & Q." by stating the names and dates of those sepulchral memorials, and the churches from which he obtained the rubbings, and thus aid in carrying out MR. W. SPARROW SIMPSON'S excellent suggestion for obtaining a complete list of monumental brasses on the Continent. WILLIAM W. KING.

Peter Beaver.—In the early part of the last century, a gentleman named Peter Beaver, whose daughter was married in 1739 to Latham Blacker, Esq., of Rathescar, lived in the old and fashionable town of Drogheda. Can any one inform me as to the year of his death, and whether he left a son? The name has disappeared in Drogheda. I would likewise be glad to know the origin of the name; and, if it be a corruption of Beauvoir, at what time, and for what reason, was it changed? The crest is the animal of the same name. ABHBA.

Cremonas.—Can any of your numerous correspondents kindly supply me with a list of the earliest and the latest of the instruments of each of the famous *cremona* makers? Such a list would be a valuable contribution to "N. & Q."

Mr. Dubourg's work on the *Violin*, excellent as it is in many respects, contains but a meagre account of the instrument itself, and is sadly deficient on the subject of my Query. May I ask him, and I have reason for so doing, on what authority he gives 1664 as the year of the birth of Autonius Stradivarius, in his last edition? H. C. K.

Cranmer and Calvin.—In the *Christian Observer* for March 1827 (No. 303. p. 150.) it is stated that the late Rev. T. Brock, of Guernsey, had been assured by an eminent scholar of Geneva, afterwards a clergyman in our church, that he had met with, in a public library at Geneva, a printed correspondence in Latin between Archbishop Cranmer and Calvin, in which the latter forewarned the former, that though he perfectly understood the meaning of the baptismal service, yet "the time would come when" it "would be misconceived, and received as implying that baptism absolutely conveyed regeneration;" and that Cranmer replied, "that it is not possible such a construction can be put upon the passage, the church having sufficiently explained her meaning in the Articles and elsewhere." I have heard that search was made for these documents by M. D'Aubigné and others, but without success; one of the reports being, that "the documents had been apparently *cut out*." Mr. Brock's informant, I hear, was a Rev. Marc De Joux, who afterwards became an Irvingite, left Guernsey, and went to the Mauritius, where it is believed he still resides. With the *theological* question I wish not here to meddle, or to express an opinion. But I should be glad if you will kindly permit me to inquire whether any of your readers can give any information as to the existence of the supposed "printed" correspondence re-

ferred to? whether or not it does exist? and, if so, where? C. D.

Minor Queries with Answers.

"*A Letter to a Convocation Man*" (Vol. vii., pp. 358. 415.).—I beg to thank "N. & Q." for the answer to my inquiry respecting the authorship of this letter. I should be very glad to learn further particulars respecting Sir Bartholomew Shower. Was he a member of the House of Commons, as the author of the Letter intimates that he himself was? I shall also be very thankful if TYRO, or any other correspondent, will answer for me these Queries, suggested by the same Letter.

"It was the opinion, indeed, of a late *great preacher*, that Christians under a Mahometan or Pagan government, ought to value the peace of the country above the conversion of the people there."

Who is the preacher here referred to?

Who were the authors, and what were the titles, of the many *Defences* of Sherlock's *Vindication of the Holy and Ever Blessed Trinity*, and *The Divinity and Death of Christ?* *

And what farther is to be learned of Mr. Papin, a Socinian, who joined the Church of Rome about that period? †

Who was Chief Justice in 1697? Was it Chief Justice Treby? ‡

Trelawney, Bishop of Exeter, excommunicated Dr. Bury. When was the living the latter enjoyed "untouched and even unquestioned by another bishop?" §

In case the answers to these should not appear of sufficient importance to be put into type, I enclose an envelope. W. FRASER.

Tor-Mohun.

P.S.—The misprint you point out, Vol. vii., p. 409., of *Oxoniensis* for *Exoniensis*, occurred in the Appendix to Wake's *State of the Church and Clergy of England*, p. 4.

[* The titles of nearly twenty works relating to Sherlock's Trinitarian Controversy will be found *s. v.* in the *Bodleian Catalogue*, vol. iii. p. 462. See also Watt's *Bibliotheca Britannica*.

† A long account of Mr. Papin is given in Rose's, as well as in Chalmers's *Biographical Dictionary*.

‡ Sir George Treby was Chief Justice of Common Pleas in 1697.

§ Bishop Trelawney, it appears, suspended Dr. Arthur Bury from the rectorship of Exeter College for some heterodox notions in his work, *The Naked Gospel*. The affair was carried by appeal from the King's Bench to the House of Lords, when Bishop Stillingfleet delivered a speech on the "Case of Visitation of Colleges," printed in his *Ecclesiastical Cases*, part ii. p. 411. Wood states that Dr. Bury was soon after restored. For an account of this controversy, and the works relating to it, see Gough's *British Topography*, vol. ii. p. 147., and Wood's *Athenæ* (Bliss), vol. iv. p. 483.

Any farther communications on the above Queries shall be forwarded to our correspondent.]

Prester John.—I should be glad, through the medium of "N. & Q.," to be favoured with some information relative to this mysterious personage. STRATH CLYDE.

[The history of Prester John, or of the individuals bearing that appellation, appears involved in considerable confusion and obscurity. Most of our Encyclopædias contain notices of this mysterious personage, especially Rees's, and Collier's *Great Historical Dictionary*. "The fame of *Prester* or *Presbyter* John," says Gibbon, "a khan, whose power was vainly magnified by the Nestorian missionaries, and who is said to have received at their hands the rite of baptism, and even of ordination, has long amused the credulity of Europe. In its long progress to Mosul, Jerusalem, Rome, &c., the story of Prester John evaporated into a monstrous fable, of which some features have been borrowed from the Lama of Thibet (*Hist. Généalogique des Tartares*, part ii. p. 42.; *Hist. de Gengiscan*, p. 31. &c.), and were ignorantly transferred by the Portuguese to the emperor of Abyssinia (Ludolph, *Hist. Æthiop. Comment.* l. ii. c. 1.). Yet it is probable that, in the twelfth and thirteenth centuries, Nestorian Christianity was professed in the horde of the Keraites."]

Homer's Iliad in a Nut.—On the tomb of those celebrated gardeners, Tradescant father and son, these lines occur in the course of the inscription:

"Whilst they (as Homer's Iliad in a nut),
A World of Wonders in one closet shut."

Will you explain the comparison implied in the words "as Homer's Iliad in a nut?" DAVID.

[It refers to the account given by Pliny, vii. 21., that the *Iliad* was copied in so small a hand, that the whole work could lie in a walnut-shell: "In nuce inclusam Iliada Homeri carmen, in membrana scriptum tradidit Cicero." Pliny's authority is Cicero *apud Gellium*, ix. 421. See M. Huet's account of a similar experiment in *Gentleman's Magazine*, vol. xxxix. p. 347.]

Monogram of Parker Society.—What is the meaning of the monogram adopted by the Parker Society on all their publications? TYRO.

[The monogram is "MATTHEW PARKER," Archbishop of Canterbury in the reign of Queen Elizabeth.]

The Five Alls.—Can any of your readers give me an interpretation of a sign on an inn in Oxford, which bears this inscription?

"THE FIVE ALLS."

I can make nothing of it. CURIOSUS.

Oxford.

[Captain Grose shall interpret this Query. He says, "The Five Alls is a country sign, representing five human figures, each having a motto. The first is a king in his regalia, 'I govern all.' The second, a

bishop in pontificals, 'I pray for all.' Third, a lawyer in his gown, 'I plead for all.' Fourth, a soldier in his regimentals, 'I fight for all.' Fifth, a poor countryman with his scythe and rake, 'I *pay* for all!'"]

Corvizer.—In a deed of the middle of the last century, I find this addition to the name of a person residing at Conway. The word is similarly employed in a list of interments of some "common people," contained in Browne Willis's account of Bangor Cathedral. What does it mean, and whence is it derived? H. B.

Bangor.

[An obsolete word for a cordwainer or shoemaker. See Ash's *Dictionary.*]

Replies.

ENGLISH COMEDIANS IN GERMANY.

(Vol. ii., pp. 184. 459.; Vol. iii., p. 21.; Vol. vii., pp. 114. 360.)

In 1605 the English comedians first appeared in Prussia. In October they performed before the Duchess Maria Eleonora at Koningsberg, for which they were well paid; they then proceeded to Elbing, whence they were dismissed with twenty thalers, since they produced scandalous things ("weil sie schandbare Dinge fürgebracht"). In 1607, they were again sent away, after they had performed the preceding year at Rostock. Some time after, the Elector of Brandenburg, Joh. Sigismund, employed a certain noble, Hans von Stockfisch, to obtain a theatrical company from England and the Netherlands. A troop of nineteen comedians, under the direction of John Spencer, came with sixteen musicians to add lustre to the electoral feasts. In 1611, they received 720 marks, as well as many hundred ells of various stuffs for costumes and decorations; of which great quantities were used in 1612. Many a time was it necessary to ransom them at great cost from inns and lodging-houses; so that the prince, in 1613, resolved to rid himself of these dear guests, and gave them a recommendation to the Elector of Saxony. In 1616 we find them in Dantzic, where they gave eight representations; and two years later, the Electress of Brandenburg, through Hans von Stockfisch, procured eighteen comedians, who performed at Elbing, Koningsberg, and other places, and were paid for their trouble ("für ihre gehabte Mühe eins für alles") 200 Polish guilders.

In 1639, English comedians are again found in Koningsberg; and, for the last time, in 1650, at Vienna, where William Roe, John Waide, Gideon, Gellius, and Robert Casse, obtained a license from Ferdinand I.

In 1620 appeared a volume of *Englische Comedien und Tragedien, &c.* (2nd edit., 1624), which was followed by a second; and in 1670 by a third: in which last, however, the English element is not so prominent.

These statements of Dr. Hagen are confirmed by numerous quotations from original documents, published by him in the *Neue Preuss. Provincial Blätter*, Koningsb., 1850, vol. x.; vid. et *Gesch. der Deuts. Schauspielk.*, by E. Devrient, Leipzic, 1848. Professor Hagen maintains, that in the beginning of the seventeenth century, the English comedies were performed in Dutch; and that, in Germany, the same persons were called indifferently English or Dutch comedians. They were Englishmen who had found shelter under the English trading companies in the Netherlands ("Es waren Engländer die in den englischen Handelscompagnien in den Niederlanden ein Unterkommen gefunden.")—From the *Navorscher.*

J. M.

A GENTLEMAN EXECUTED FOR WHIPPING A SLAVE TO DEATH.

(Vol. vii., p. 107.)

The occurrence noticed by W. W. is, I believe, the only instance on record in the West Indies of the *actual* execution of a gentleman for the murder, by whipping or otherwise, of a slave. Nor is this strange. In the days of slavery every owner of slaves was regarded in the light of a gentleman, and his "right to do what he liked with his own" was seldom called in question by judges or juries, who were themselves among the principal shareholders. The case of Hodge was, however, of an aggravated character. For the trivial offence of stealing a mango, he had caused one of his slaves to be whipped to death; and this was, perhaps, the least shocking of the repeated acts of cruelty which he was known to have committed upon the slaves of his estate.

During slavery each colony had its Hodge, and some had more than one. The most conspicuous character of this kind in St. Lucia was *Jacques O'Neill de Tyrone*, a gentleman who belonged to an Irish family, originally settled in Martinique, and who boasted of his descent from one of the ancient kings of Ireland. This man had long been notorious for his cruelty to his slaves. At last, on the surrender of the colony to the British in 1803, the attention of the authorities was awakened; a charge of murder was brought against him, and he was sentenced to death. From this sentence he appealed to a higher court; but such was the state of public feeling at the bare idea of putting a white man to death for any offence against a slave, that for a long time the members of the court could not be induced to meet; and when they did meet, it was only to reverse the sentence of the court below. I have now before me the proceedings of both courts.

The sentence of the inferior court, presided over by an European judge, is based upon the clearest evidence of O'Neill's having caused two of his slaves to be murdered in his presence, and their heads cut off and stuck upon poles as a warning to the others. The sentence of the Court of Appeal, presided over by a brother planter, and entirely composed of planters, reverses the sentence, without assigning any reason for its decision, beyond the mere allegations of the accused party. Such was criminal justice in the days of slavery!

HENRY H. BREEN.

St. Lucia.

LONGEVITY.

(Vol. vii., p. 358., &c.)

On looking over some volumes of the *Annual Register*, from its commencement in 1758, I find instances of longevity very common, if we can credit its reports. In vol. iv., for the year 1761, amongst the deaths, of which there are many between 100 and 110, the following occur:

January. "At Philadelphia, Mr. Charles Cottrell, aged 120 years; and three days after, his wife, aged 115. This couple lived together in the marriage state 98 years in great union and harmony."

April. "Mrs. Gillam, of Aldersgate Street, aged 113."

July. "John Newell, Esq., at Michael(s)town, Ireland, aged 127, grandson to old Parr, who died at the age of 152."

August. "James Carlewhite, of Seatown, in Scotland, aged 111.

"John Lyon, of Bandon, in the county of Cork, Ireland, aged 116."

In September there are three aged 106; one 107; one 111; one 112; and one 114 registered. I will take three from the year 1768, viz.:

January. "Died lately in the Isle of Sky, in Scotland, Mr. Donald M'Gregor, a farmer there, in the 117th year of his age.

"Last week, died at Burythorpe, near Malton in Yorkshire, Francis Confit, aged 150 years: he was maintained by the parish above sixty years, and retained his senses to the very last."

April. "Near Ennis, Joan M'Donough, aged 138 years."

Should sufficient interest attach to this subject, and any of the correspondents of "N. & Q." wish it, I will be very happy to contribute my mite, and make out a list of all the deaths above 120 years, or even 110, from the commencement of the *Annual Register*, but am afraid it will be found rather long.

J. S. A.

Old Broad Street.

A few years ago there lived in New Ross, in the county of Wexford, two old men. The one, a slater named Furlong, a person of very intemperate habits, died an inmate of the poorhouse in his 101st year: he was able to take long walks up to a very short period before his death; and I have heard that he, his son, and grandson, have been all together on a roof slating at the same time. The other man was a nurseryman named Hayden, who died in his 108th year: his memory was very good as to events that happened in his youth, and his limbs, though shrunk up considerably, served him well. He was also in the frequent habit of taking long walks not long before his death.

J. W. D.

DERIVATION OF CANADA.

(Vol. vii., p. 380.)

The derivation given in the "cutting from an old newspaper," contributed by MR. BREEN, seems little better than that of Dr. Douglas, who derives the name from a *M. Cane*, to whom he attributes the honour of being the discoverer of the St. Lawrence.

In the first place, the "cutting" is not correct, in so far as Gaspar Cortereal never ascended the river, having merely entered the gulf, to which the name of St. Lawrence was afterwards given by Jacques Cartier. Neither was the main object of the expedition the discovery of a passage into the Indian Sea, but the discovery of gold; and it was the disappointment of the adventurers in not finding the precious metal which is supposed to have caused them to exclaim "Aca nada!" (Nothing here).

The author of the *Conquest of Canada*, in the first chapter of that valuable work, says that "an ancient Castilian tradition existed, that the Spaniards visited these coasts before the French,"—to which tradition probably this supposititious derivation owes its origin.

Hennepin, who likewise assigns to the Spaniards priority of discovery, asserts that they called the land *El Capo di Nada* (Cape Nothing) for the same reason.

But the derivation given by Charlevoix, in his *Nouvelle France*, should set all doubt upon the point at rest; *Cannáda* signifying, in the Iroquois language, a number of huts (*un amas de cabanes*), or a village. The name came to be applied to the whole country in this manner:—The natives being asked what they called the first settlement at which Cartier and his companions arrived, answered, "Cannáda;" not meaning the particular appellation of the place, which was Stadacóna (the modern Quebec), but simply a village. In like manner, they applied the same word to Hochelága (Montreal) and to other places; whence the Europeans, hearing every locality designated by the same term, *Cannáda*, very naturally applied it to the entire valley of the St. Lawrence. It may not here be out of place to notice, that with respect to the derivation of *Quebec*, the weight of evidence

would likewise seem to be favourable to an aboriginal source, as Champlain speaks of "la pointe de Québec, ainsi appellée des sauvages;" not satisfied with which, some writers assert that the far-famed city was named after Candebec, a town on the Seine; while others say that the Norman navigators, on perceiving the lofty headland, exclaimed "Quel bec!" of which they believe the present name to be a corruption. Dissenting from all other authorities upon the subject, Mr. Hawkins, the editor of a local guide-book called *The Picture of Quebec*, traces the name to an European source, which he considers to be conclusive, owing to the existence of a seal bearing date 7 Henry V. (1420), and on which the Earl of Suffolk is styled "Domine de Hamburg et de Québec." ROBERT WRIGHT.

SETANTIORUM PORTUS.

(Vol. vii., pp. 180. 246.)

Although the positions assigned by Camden to the ancient names of the various estuaries on the coasts of Lancashire and Cumberland are very much at variance with those laid down by more modern geographers; still, with regard to the particular locality assigned by him to *Setantiorum Portus*, he has made a suggestion which seems worthy the attention of your able correspondent C.

His position for *Morecambe Bay* is a small inlet to the south of the entrance of *Solway Firth*, into which the rivers *Waver* and *Wampool* empty themselves, and on which stands "the abbey of *Ulme*, or *Holme Cultraine*." He derives the name from the British, as signifying a "crooked sea," which doubtless is correct; we have *Môr taweh*, the main sea; *Morudd*, the Red Sea; and *Môr camm* may be supposed to indicate a bay much indented with inlets. It is needless to say that the present *Morecambe Bay* answers this description far more accurately than that in the Solway Firth. *Belisama Æstuarium* he assigns to the mouth of the Ribble, and is obliged to allot *Setantiorum Portus* to the remaining estuary, now called Morecambe Bay. However, he seems not quite satisfied with this last arrangement, and suggests that it would be more appropriate if we might read, as is found in some copies, *Setantiorum* λίμνη, instead of λιμὴν, thus assigning the name of Setantii to the inhabitants of the *lake district*.

The old editions of Ptolemy, both Greek and Latin, are very incorrect, and, there is little doubt, have suffered from alterations and interpolations at the hands of ignorant persons. I have not access at present to any edition of his geography, either of Erasmus, Servetus, or Bertius, so I know not whether any weight should be allowed to the following circumstance; in the *Britannia Romana*, in Gibson's *Camden*, this is almost the only *Portus* to be found round the coast of England. The terms there used are (with one more exception) invariably *æstuarium*, or *fluvii ostium*. If this variation in the old reading be accepted, the appellation as given by Montanus, Bertius, and others, to *Winandermere*, becomes more intelligible. H. C. K.

—— Rectory, Hereford.

PHOTOGRAPHIC CORRESPONDENCE.

Stereoscopic Queries.—Can any of your readers inform me what are the proper angles under which stereoscopic pictures should be taken?

Mr. Beard, I am informed, takes his stereoscopic portraits at about $6\frac{1}{2}°$, or 1 in 9; that is to say, his cameras are placed 1 inch apart for every 9 inches the sitter is removed from them. The distance of the sitter with him is generally, I believe, 8 feet, which would give $10\frac{2}{3}$ inches for the extent of the separation between his cameras. More than this has the effect, he says, of making the pictures appear to stand out unnaturally; that is to say, if the cameras were to be placed 12 inches apart (which would be equal to 1 in 8), the pictures would seem to be in greater relief than the objects.

I find that the pictures on a French stereoscopic slide I have by me have been taken at an angle of 10°, or 1 in 6. This was evidently photographed at a considerable distance, the triumphal arch in the Place de Carousel (of which it is a representation) being reduced to about $1\frac{1}{4}$ inch in height. How comes it then that the angle is here increased to 10° from $6\frac{1}{2}°$, or to 1 in 6 from 1 in 9.

Moreover, the only work I have been able to obtain on the mode of taking stereoscopic pictures, lays it down that all portraits, or near objects, should be taken under an angle of 15°, or, as it says, 1 in 5; that is, if the camera is 20 feet from the sitter, the distance between its first and second position (supposing only one to be used) should not exceed 4 feet; otherwise, adds the author, "the stereosity will appear unnaturally great."

When two cameras are employed, the instructions proceed to state that the distance between them would be about $\frac{1}{10}$th of the distance from the part of the object focussed. The example given is a group of portraits, and the angle, 1 in 10, is afterwards spoken of as being equivalent to an arc of 10°.

Farther on, we are told that "the angle should be lessened as the distance between the nearest and farthest objects increase. Example: if the farthest object be twice as far from the camera as the near object, the angle should be 5° to a central point between these two.

Now, I find by calculation that the measurements and the angle here mentioned by no means

agree. For instance, an angle of 15° is spoken of as being equivalent to the measurement 1 in 5. An angle of 10° is said, or implied, to be the same as 1 in 10. This is far from being the fact. According to my calculations, the following are the real equivalents: —

An angle of	15°	is equal to	1 in 4.
„	12°	„	1 in 5.
„	10°	„	1 in 6.
„	6⅔°	„	1 in 9.
„	6°	„	1 in 10.
„	5°	„	1 in 12.
„	4°	„	1 in 15.

Will any of your readers oblige me by solving the above anomalies, and by giving the proper angles or measurement under which objects should be taken when near, moderately distant, or far removed from the camera; stating, at the same time, at how many feet from the camera an object is to be considered as near, or distant, or between the two? It would be a great assistance to beginners in the stereoscopic art, if some experienced gentleman would state the best distances and angles for taking busts, portraits, groups, buildings, and landscapes.

It is said that stereoscopic pictures at great distances, such as views, should be taken "with a small aperture." But as the exact dimensions are not mentioned, it would be equally serviceable if, to the other details, were added some account of the dimensions of the apertures required for the several angles.

In the directions given in the work from which I have quoted, it is said that when pictures are taken with one camera placed in different positions, the angle should be 15°; but when taken with two cameras, the angle should be 10°. Is this right? And, if so, why the difference?

In the account given by you of Mr. Wilkinson's ingenious mode of levelling the cameras for stereoscopic pictures, it is said the plumb-line should be three feet long, and that the diagonal lines drawn on the ground glass should be made to cut the principal object focussed on the glass; and "when you have moved it, the camera, 8 *or* 10 feet, make it cut the same object again." At what distance is the object presumed to be?

Any information upon the above matters will be a great service, and consequently no slight favour conferred upon your constant reader since the photographic correspondence has been commenced.

ϕ.

Photographic Portraits of Criminals, &c. — Such experience as I have had both in drawing portraits and taking photographs, impels me to hint to the authorities of Scotland Yard that they will by no means find taking the portraits of gentlemen that are "wanted" infallible, and I anticipate some unpleasant mistakes will ere long arise. I have observed that inability to recognise a portrait is as frequent in the case of photographs as on canvass, or in any other way. I defy the whole world of artists to reduce the why and wherefore into a reasonable shape; one will declare that "either" looks as if the individual was going to cry; the next critic will say he sees nothing but a pleasant smile. "I should never have known who it is if you hadn't told me," says a third; the next says "it's his eyes, but not his nose;" and perhaps the next will say, "it's his nose, but not his eyes."

I was present not long since at the showing a portrait, which I think about the climax of doubt. "Not a bit like," was the first exclamation. The poor artist sank into his chair; after, however, a brief contemplation, "It's very like, *in-deed;* it's excellent:" this was said by a gentleman of the highest attainments, and one of the best poets of the day.

Some persons (I beg pardon of the ladies) take the habiliments as the standard of recognition. I do not accuse them of doing it wilfully; they do not know it themselves. For example, Miss Smith will know Miss Jones a mile or so off. By her general air, or her face? Oh no! It's by the bonnet she helped her to choose at Madame What-d'ye-call's, because the colour suited her complexion.

These are some of the mortifications attendant on artistic labour, and if they occur with the educated classes, they are more likely to happen even to "intelligent policemen," as the newspapers have it. If I dissent from the plan it is because I doubt its efficiency, but do not deny that it is worth a trial. If the French like to carry their portraits about with them on their passports to show to policemen, let them submit to the humiliation. I doubt very much whether the Chamber of Deputies would have made a law of it: it appears a new idea in jurisprudence that a man *must* sit for his picture. Any one, however, understanding the camera, would be alive before the removal of the cup of the lens, and be ready with a wry face; I do not suppose he could be imprisoned for *that.*

Both plans are miserable travesties on the lovely uses of portrait painting and photography. Side by side with Cowper's passionate address to his mother's picture, how does it look?

"Oh, that those lips had language! Life has pass'd
With me but roughly since I saw thee last."

And,

"Blest be the art that can immortalise."

If photography has an advantage over canvass, it does indeed immortalise; (the painting may imitate, and the portrait may be good; but there is something more profoundly affecting in having the actual, the real shade of a friend perhaps long

since in his grave); and we ought not only to be grateful to the illustrious inventors of the art, but prevent these base uses being made of it.

In short, apart from the uncertainty of recognition, which I have not in the least caricatured, if Giles Scroggins, housebreaker and coiner, and all the swell mob, are to be photographed, it will bring the art into disgrace, and people's friends will inquire delicately where it was done, when they show their lively effigies. It may also mislead by a sharp rogue's adroitness; and I question very much its legality. WELD TAYLOR.

Photography applied to Catalogues of Books.—May not photography be usefully applied to the making of catalogues of large libraries? It would seem no difficult matter to obtain any number of photographs, of any required size, of the title-page of any book. Suppose the plan adopted, that five photographs of each were taken; they may be arranged in five catalogues, as follows:—Era, subject, country, author, title. These being arranged alphabetically, would form five catalogues of a library probably sufficient to meet the wants of all. Any number of additional divisions may be added. By adopting a fixed breadth—say three inches—for the photographs, to be pasted in double columns in folio, interchanges may take place of those unerring slips, and thus librarians aid each other. I throw out this crude idea, in the hope that photographers and librarians may combine to carry it out. ALBERT BLOR, LL.D.

Dublin.

Application of Photography to the Microscope.—May I request the re-insertion of the photographic Query of R. J. F. in Vol. vi., p. 612., as I cannot find that it has received an answer, viz., What extra apparatus is required to a first-rate microscope in order to obtain photographic microscopic pictures? J.

Replies to Minor Queries.

Discovery at Nuneham Regis (Vol. vi., p. 558.).—May the decapitated body, found in juxta-position with other members of the Chichester family, not be that of Sir John Chichester the Younger, mentioned in Burke's *Peerage and Baronetage*, under the head "Chichester, Sir Arthur, of Raleigh, co. Devon," as being that fourth son of Sir John Chichester, Knt., M.P. for the co. Devon, who was Governor of Carrickfergus, and lost his life "by decapitation," after falling into the hands of James Macsorley Macdonnel, Earl of Antrim?

The removal of the body from Ireland to the resting-place of other members of the family would not be a very improbable event, and quite consistent with the natural affection of relatives, under such mournful circumstances. J. H. T.

Eulenspiegel, or Howleglas (Vol. vii., pp. 357. 416.).—Permit me to acquaint your correspondent that among the many singular and curious books which formed the library of that talented antiquary the late Charles Kirkpatrick Sharp, and which were sold here by auction some time ago, there was a small 12mo. volume containing *French translations*, with rude woodcuts, of—

1. "La Vie joyeuse et recreative de Tiel-Ullespiegle, de ses Faits merveilleux et Fortunes qu'il a eues; lequel par aucune Ruse ne se laissa pas tromper. A Troyes, chez Garnier, 1838."

2. "Histoire de Richard Sans Peur, Duc de Normandie, Fils de Robert le Diable, &c. A Troyes, chez Oudot, 1745."

T. G. S.

Edinburgh.

Parochial Libraries (Vol. vi., p. 432.; Vol. vii., pp. 193. 369. 438.).—

"In the year 1635, upon the request of the Rev. Anthony Tuckney, Vicar of Boston, it was ordained by the Archbishop of Canterbury (Laud), then on his metropolitical visitation at Boston, 'that the roome over the porch of the saide churche shall be repaired and decently fitted up to make a librarye, to the end that, in case any well and charitably disposed person shall hereafter bestow any books to the use of the parish, they may be there safely preserved and kept.'"

This library at present contains several hundred volumes of ancient (patristic, scholastic, and post-Reformation) divinity.

I hope to be able ere long to make a correct catalogue of the books at present remaining, and at the same time make an attempt to restore them to that decent "keeping" in which the great and good archbishop desired they might remain.

Query: In making preparations for the catalogue, I have been informed by a gentleman that he remembers two or more *cart loads* of books from this library being sold by the churchwardens, and, as he believes, by the then archdeacon's orders, at waste paper price; that the bulk of them was purchased by a bookseller then resident in Boston, and re-sold by him to a clergyman in the neighbourhood of Spilsby.

1. What was the date of the sale?

2. The name of the *Venerable* Archdeacon who perpetrated this robbery?

3. Whether there are any legal means for recovering the missing works?

My extracts are from Thompson's *History of Boston*, a correspondent of yours, a new edition of whose laborious work is about to appear.

THOMAS COLLIS.

Boston.

Painter—Derrick (Vol. vii., pp. 178. 391.).—I cannot agree with J. S. C. that *painter* is a corruption of *punter*, from the Saxon *punt*, a boat.

According to the construction and analogy of our language, a *punter* or *boater* would be the person who worked or managed the boat. I consider that *painter*—like *halter* and *tether*, derived from Gothic words signifying to *hold* and to *tie*—is a corruption of *bynder*, from the Saxon *bynd*, to bind. If the Anglo-Norman word *panter*, a snare for catching and holding birds, be a corruption of *bynder*, we are brought to the word at once. Or, indeed, we may go no farther back than *panter*.

J. C. G. says that *derrick* is an ancient British word: perhaps he will be kind enough to let us know its signification. I always understood that a *derrick* took its name from *Derrick*, the notorious executioner at Tyburn, in the early part of the seventeenth century, whose name was long a general term for a hangman. In merchant ships, the *derrick*, for hoisting up goods, is always placed at the hatchway, close by the *gallows*. The *derrick*, however, is not a nautical appliance alone; it has been long used to raise stones at buildings; but the crane, and that excellent invention the handy-paddy, has now almost put it out of employment. What will philologists, two or three centuries hence, make out of the word *handy-paddy*, which is universally used by workmen to designate the powerful winch, traversing on temporary rails, employed to raise heavy weights at large buildings. For the benefit of posterity, I may say that it is very *handy* for the masons, and almost invariably worked by Irishmen.

As a collateral evidence to my opinion, that *painter* is derived from the Saxon *bynder*, through the Anglo-Norman *panter*, and that *derrick* is from *Derrick* the hangman, I may add that these words are unknown in the nautical technology of any other language. W. Pinkerton.

Ham.

Pepys's "Morena" (Vol. vii., p. 118.).—Mr. Warden may like to be informed that his conjecture about the meaning of this word is fully confirmed by the following passage in the *Diary*, 6th October, 1661, which has hitherto unaccountably escaped observation:

"There was also my *pretty black girl*, Mrs. Dekins, and Mrs. Margaret Pen this day come to church."

Braybrooke.

Pylades and Corinna (Vol. vii., p. 305.).—If your correspondent's question have reference to the two volumes in octavo published under this title in 1731, assuredly Defoe had nothing to do with them, as must be evident to any one on the most cursory glance. The volumes contain memoirs of Mrs. Elizabeth Thomas, on whom Dryden conferred the poetical title of Corinna, and the letters which passed between her and Richard Gwinnett, her intended husband. A biography of this lady, neither whose life nor poetry were of the best, may be found in Chalmers's *Biog. Dict.*, vol. xxix. p. 281., and a farther one in Cibber's *Lives*, vol. iv. The *Dunciad*, and her part in the publication of Pope's early correspondence, have given her an unhappy notoriety. I must say, however, that, notwithstanding his provocation, I cannot but think that he treated this poor woman ungenerously. James Crossley.

Judge Smith (Vol. vii., p. 463.).—I must confess my ignorance of any Judge Smith flourishing in the reign of Elizabeth. I know of only three judges of that name.

1. John Smith, a Baron of the Exchequer during the last seven years of the reign of Henry VIII. From him descended the Lords Carrington of Wotton Waven, in Warwickshire, a title which became extinct in 1705.

2. John Smith, who was also a Baron of the Exchequer in the reign of Anne. He became Chief Baron of the Exchequer in Scotland in 1708, and died in 1726. He endowed a hospital for poor widows at Frolesworth in Leicestershire.

3. Sidney Stafford Smythe, likewise a Baron of the Exchequer under George II. and III., and Chief Baron in the latter reign. He was of the same family as that of the present Viscount Strangford.

If Z. E. R. would be good enough to send a copy of the inscription on the monument in Chesterfield Church, and give some particulars of the family seated at Dunston Hall, the difficulty will probably be removed. Edward Foss.

Grindle (Vol. vii., pp. 107. 307. 384.).—As one at least of the readers of "N. & Q." living near *Grindle* (Greendale is modern), allow me to say that from the little I know of the places, they appear to me "to possess no traces of those natural features which would justify the demoniacal derivation proposed by I. E." However, as my judgment may be of little worth, if "I. E. of Oxford" should ever migrate into these parts, and will favour me with a call, with credentials of being the veritable I. E. of "N. & Q.," I shall have much pleasure in assisting him to examine for himself all the local knowledge which a short walk to the spots may enable him to acquire.

H. T. Ellacombe.

Rectory, Clyst St. George.

Simile of the Soul and the Magnetic Needle (Vol. vi., pp. 127. 207. 280. 368. 566.).—Dr. Arnold, with more religion than science, thus employs this simile:

"Men get embarrassed by the common cases of a misguided conscience; but a compass may be out of order as well as a conscience, and the needle may point due south if you hold a powerful magnet in that direction. Still the compass, generally speaking, is a true and sure guide, and so is the conscience; and you

can trace the deranging influence on the latter quite as surely as on the former."— *Life and Correspondence*, 2nd ed. p. 390.

C. MANSFIELD INGLEBY.

Birmingham.

English Bishops deprived by Queen Elizabeth, 1559 (Vol. vii., p. 260.). — I have endeavoured to procure some information for A. S. A. on those points which MR. DREDGE left unnoticed, but find that, after his diligent search, very little indeed is to be gleaned. *Bishop Bayne* died in January, $15\frac{78}{79}$ (Strype's *Annals*, anno 1559). Dod, in vol. i. p. 507. of his *Church History*, mentions a letter of *Bishop Goldwell's*, or, as he calls him, *Godwell's*, to Dr. Allen, dated anno 1581:

"This letter," he says, "seems to be written not long before Bishop Godwell's death, for I meet with no farther mention of him. Here the reader may take notice of a mistake in Dr. Heylin, who tells us he died prisoner in Wisbich Castle, which is to be understood of Bishop Watson."

Of *Bishop Pate* he says:

"He was alive in 1562, but how long after I do not find."— Vol. i. p. 488.

Bishop Pole, according to the same authority, died a prisoner at large about the latter end of May, 1568. *Bishop Frampton* died May 25, 1708 (Calamy's *Own Times*, vol. ii. p. 119.). I cannot ascertain the day of *Bishop White's* death, but he was buried, according to Evelyn (vol. iii. p. 364.), June 5, 1698. TYRO.

Dublin.

Borrowed Thoughts (Vol. vii., p. 203.). — The thought which ERICA shows has been used by Butler and Macaulay is a grain from an often-pillaged granary; a tag of yarn from a piece of cloth used ever since its make for darning and patching; a drop of honey from a hive round which robber-bees and predatory wasps have never ceased to wander,—the *Anatomy of Melancholy*:

"Though there were giants of old in physic and philosophy, yet I say with Didacus Stella*, 'a dwarf standing on the shoulders of a giant may see farther than a giant himself.' I may likely add, alter, and see farther than my predecessors; and it is no greater prejudice for me to indite after others, than for Ælianus Montaltus, that famous physician, to write *De Morbis Capitis* after Jason Pratensis," &c.

The pagination (that of Tegg's edition, 1849) will not guide those who with Elia sicken at the profanity of "unearthing the bones of that fantastic old great man," and know not a "sight more heartless" than the reprint of his *Opus*. SIGMA.

Sunderland.

* In *Luc.* 10. tom. ii.: "Pigmi gigantum humeris impositi plusquam ipsi gigantes vident."—*Preface*, p. 8.

Dr. South v. *Goldsmith, Talleyrand, &c.* (Vol. vi., p. 575.; Vol. vii., p. 311.). — One authority has been overlooked by MR. BREEN, which seems as likely as any to have given currency to the saying, viz. Dean Swift. In *Gulliver's Travels* (1727), Voyage to the Houyhnhnms, the hero gives the king some information respecting British ministers of state, which I apprehend in Swift's day was no exaggeration. The minister, Gulliver says, "applies his words to all uses except to the indication of his mind." It must be confessed, however, that this authority is some seven years after Dr. South.

C. MANSFIELD INGLEBY.

Birmingham.

Foucault's Experiment (Vol. vii., p. 330.). — The reality of the rotation, and the cause assigned to it by Foucault in his experiment, is now admitted without question by scientific men. But in measuring the amount of the motion of the pendulum, so many disturbing causes were found to be at work, that the numerical results have not been obtained as yet with exactness. The best account is, perhaps, the original one in the *Comptes Rendus*. Mr. Foucault has lately invented an instrument founded on a similar principle, to find the latitude of a place. ELSNO.

Passage in "Locksley Hall" (Vol. vi., p. 272.; Vol. vii., pp. 25. 146.). — Of these three commentators neither appears to me to have hit Tennyson's meaning, though CORYLUS has made the nearest shot. I ought to set out by confessing that it was not originally clear to myself, but that I could not for a moment doubt, when the following explanation was suggested to me by a friend. The "curlews" themselves are the "dreary gleams:" the words are what the Latin Grammar calls "duo substantiva ejusdem rei." I take the meaning, in plain prose, to be this: "The curlews are uttering their peculiar cry, as they fly over Locksley Hall, looking like (to me, the spectator) dreary gleams crossing the moorland."

I could supply A. A. D. with several examples *in English*, from my commonplace-book, of the "bold figure of speech not uncommon in the vivid language of Greece;" and, among the rest, one from Tennyson himself, to wit:

"Now, scarce three paces measured from the mound,
We stumbled on a stationary *voice*," &c.

But I doubt whether the poet had those passages in his thought, when he penned the opening of his noble poem "Locksley Hall." Of course I do not *know*, any more than A. A. D., and the rest; and I suppose we shall none of us get any enlightenment "by authority." HARRY LEROY TEMPLE.

Lake of Geneva (Vol. vii., p. 406.).—The account given in the *Chronicle* of Marius of what is called "an earthquake or landslip in the valley of the

Upper Rhone," is evidently that of a sudden *débâcle* destructive of life and property, but not such as to effect any permanent change in the configuration of the country. That an antiquary like Montfaucon should have fallen into the blunder of supposing that the Lacus Lemanus was then formed, may well excite surprise. The breadth of the new-formed lake, as given by Marius, is impossible, as the mountains in the valley are scarcely anywhere more than a mile apart. The valley of the Upper Rhone is liable to such *débâcles*, and one which would fill it might be called a lake, although of short duration. Having witnessed the effects of the *débâcle* of 1818 a few weeks after it happened, I can easily understand how such a one as that described by Marius should have produced the effects attributed to it, and yet have left no traces of its action after the lapse of centuries. J. S.

Athenæum.

"*Inter cuncta micans*," *&c.* (Vol. vi., p. 413.). — In a small work, *Lives of Eminent Saxons*, part i. p. 104., the above lines are ascribed to Aldhelm, and a translation by Mr. Boyd is subjoined.

To Aldhelm also are attributed the lines so often alluded to in "N. & Q.," "Roma tibi subito," &c. B. H. C.

"*Its*" (Vol. vi., p. 509.; Vol. vii., p. 160.). — As the proposer of the question on this word, so kindly replied to by Mr. Keightley, may I give two instances of its use from the Old Version of the Psalms?

"Which in due season bringeth forth *its* fruit abundantly." — Ps. i. 3.

"Thou didst prepare first a place, and set *its* roots so fast." — Ps. lxxx. 10.

The American *Bibliotheca Sacra* for October 1851, p. 735., says (speaking of the time when the authorised version of the Scriptures was executed), "the genitive *its* was not then in use;" which is disproved by the quotations already given.

B. H. C.

Gloves at Fairs (Vol. vii., p. 455.). — The custom of "hanging out the glove at fair time," as described by E. G. R., is, in all probability, of Chester origin. The annals of that city show that its two great annual fairs were established, or rather confirmed, by a charter of Hugh Lupus, the first Norman Earl of Chester, who granted to the abbot and convent of St. Werburgh (now the cathedral) "the extraordinary privilege, that no criminals resorting to their fairs at Chester should be arrested for any crime whatever, except such as they might have committed during their stay in the city." For several centuries, Chester was famous for the manufacture of gloves; and in token thereof, it was the custom for some days before, and during the continuance of the fair, to hang out from the town-hall, then situate at the High Cross, their local emblem of commerce — a *glove*: thereby proclaiming that non-freemen and strangers were permitted to trade within the city, a privilege at all other times enjoyed by the citizens only. During this period of temporary "free trade," debtors were safe from the tender mercies of their creditors, and free from the visits of the sheriff's officer and his satellites. On the removal of the town-hall to another part of the city, the leathern symbol of "unrestricted competion" was suspended, at the appointed season, from the roof of St. Peter's Church; until that reckless foe to antiquity, the Reform Bill, aimed a heavy blow at all our prescriptive rights and privileges, and decreed that the stranger should be henceforth on a footing with the freeborn citizen. Notwithstanding this, the authorities of the city still continued to "hang out their banner on the outward walls;" and it is only within the last ten years that the time-honoured custom has ceased to exist. T. Hughes.

Chester.

Astronomical Query (Vol. vii., p. 84.). — Your fair correspondent Leonora makes a mistake in reference to the position, in regard to the zodiac, of the newly-discovered planets. It is indeed not at all surprising that these bodies were not discovered before, for this reason — they *do not move within the circle of the zodiac:* they lie far beyond it, so much so, that to include them the zodiac must be expanded to at least five times its present breadth. Hence they lie out of the path of ordinary observation, and their discovery is usually the result of keen telescopic examination of distinct parts of the heavens. Leonora is of course aware, that, with the exception of Neptune (the discovery of which is a peculiar case), all the recently discovered planets belong to the cluster of asteroids which move between Mars and Jupiter. These are all invisible to the eye with the exception of Vesta, and she is not to be distinguished by any but an experienced star-gazer, and under most favourable circumstances; their minuteness, their *extra*-zodiacal position, and the outrageous orbits which they describe, all conspire to keep them out of human ken until they are detected by the telescope, and ascertained to be planets either by their optical appearances, or by a course of watching and comparison of their positions with catalogues of the fixed stars. Shirley Hibberd.

Tortoiseshell Tom Cat (Vol. v., p. 465.; Vol. vii., p. 271.). — See Hone's *Year Book*, p. 728. Zeus.

Sizain on the Pope, the Devil, and the Pretender (Vol. vii., p. 270.). — This is given as one of the prize epigrams in the *Gentleman's Magazine* for 1735, vol. v. p. 157. Zeus.

Wandering Jew (Vol. vii., p. 261.). — Your correspondent will find an account of the Wandering Jew prefixed to "Le Juif errant," the 3ième livraison of *Chants et Chansons Populaires de la France*. THOS. LAWRENCE.

Ashby-de-la-Zouch.

The earliest account of this legend is in Roger of Wendover, under the year 1228: *De Joseph, qui ultimum Christi adventum adhuc vivus exspectat*, vol. iv. p. 176. of the Historical Society's edition, vol. ii. p. 512. of Bohn's Translation: see also Brand's *Popular Antiquities*, vol. iii. p. 360., Bohn's edition. ZEUS.

Hallett and Dr. Saxby (Vol. vii., p. 41.). — I know nothing of the parties, but have the book about which S. R. inquires. The title is not accurately given in the *Literary Journal*. Instead of "An Ode to Virtue," by Dr. Morris Saxby, it is *An Ode on Virtue by a Young Author, dedicated to Dr. William Saxby; with a Preface and Notes, Critical and Explanatory, by a Friend*—"Mens sibi conscia recti"—A good intention. Printed anno Domini MDCCXCI, pp. 16.

A more stupid production could not easily be found; but, as it must be scarce, if the story about the destruction of all but eight copies is true, I transcribe a part of the dedication:

"Most August Doctor,

"The reputation you have acquired by professional merit, with the respect which is universally shown to you on account of your practical observance of moral philosophy, has induced me to select you as a protector of the following work; which being evidently intended to promote a cause for which you was always a zealous advocate, I have nourished the most flattering hopes that you will be rather pleased than offended by this unwarrantable presumption.

"It is necessary I should deviate from the general rule of celebrating a patron's virtues in a high strain of panegyric, being sensible how generally yours are known, and how justly admired."—P. 3.

The ode contains only ten lines:

"Virtue, a mere chimera amongst the fair,
Is now quite vanquished into air;
Formerly it was thought a thing of worth,
But now who thinks of such poor stuff.
It's only put on to deceive,
That us poor mortals on them may crave;
Fall down and swear their beauty far
Surpasses what we ever saw!
Then they who think all's true that's said," &c.

I omit the final line as unseemly.

Dr. Saxby is mentioned only on the title-page, and that part of the dedication which I have copied. He must have been a sensitive man to have felt such an attack, and a prompt one to settle his account with the author so quickly. As it is obvious that the ode was published solely to annoy him, we may be allowed to hope that in the "severe personal chastisement" he was not sparing of whipcord. The absence of place of publication and printer's name render inquiry difficult; and there is no indication as to whether Dr. Saxby was of Divinity, Law, or Physic. H. B. C.

U. U. Club.

"*My mind to me a kingdom is*" (Vol. i., pp. 302. 489.; Vol. vi., pp. 555. 615.).—The idea is Shakspeare's (Third Part of *Hen. VI.*):

"*Keeper.* Ay, but thou talk'st as if thou wert a king.
K. Henry. Why, so I am in mind; and that's enough."

C. MANSFIELD INGLEBY.

Birmingham.

Claret (Vol. vii., p. 237.). — The word claret seems to me to be the same as the French word *clairet*, both adjective and substantive: as a substantive it means a low and cheap sort of *claret*, sold in France, and drawn from the barrel like beer in England; as an adjective it is a diminutive of *clair*, and implies that the wine is transparent.

JOHN LAMMENS.

Manchester.

Suicide at Marseilles (Vol. vii., pp. 180. 316.).—The original authority for the custom at Marseilles, of keeping poison at the public expense for the accommodation of all who could give the senate satisfactory reasons for committing suicide, is Valerius Maximus, lib. ii. cap. vi. § 7. ZEUS.

Etymology of Slang (Vol. vii., p. 331.). —

"SLANGS are the greaves with which the legs of convicts are fettered, having acquired that name from the manner in which they were worn, as they required a sling of string to keep them off the ground . . The irons were the *slangs*; and the slang-wearer's language was of course slangous, as partaking much if not wholly of the *slang*."—*Sportsman's Slang, a New Dictionary and Varieties of Life*, by John Bee: Preface, p. 5.

ZEUS.

Scanderbeg's Sword (Vol. vii., pp. 35. 143.). — The proverb, "Scanderbeg's sword must have Scanderbeg's arm," is founded on the following story:

"George Castriot, Prince of Albania, one of the strongest and valiantest men that lived these two hundred yeares, had a cimeter, which Mahomet the Turkish Emperor, his mortall enemy, desired to see. Castriot (surnamed of the Turks, Ischenderbeg, that is, Great Alexander, because of his valiantnesse), having received a pledge for the restitution of his cimeter, sent it so far as Constantinople to Mahomet, in whose court there was not any man found that could with any ease wield that piece of steele: so that Mahomet sending it back againe, enioyned the messenger to tell the prince, that in this action he had proceeded enemy-like, and with a fraudulent mind, sending a counterfeit cimeter

to make his enemie afraid. Ischenderbeg writ back to him, that he had simply without fraud or guile sent him his owne cimeter, with the which he used to helpe himselfe couragiously in the wars; but that he had not sent him the hand and the arme which with the cimeter cleft the Turkes in two, struck off their heads, shoulders, legs, and other parts, yea, sliced them off by the wast; and that verie shortly he would show him a fresh proofe thereof; which afterwards he performed."—*Historical Meditations from the Latin of P. Camerarius*, by John Molle, Esquire, 1621, book iv. cap. xvi. p. 299.

The following, relating to the arm and sword of Scanderbeg, may perhaps not inappropriately be added, although not connected with the proverb:

"Marinus Barletius (lib. i.) reports of Scanderbeg, Prince of Epirus (that most terrible enemy of the Turks), that, from his mother's womb, he brought with him into the world a notable mark of warlike glory: for he had upon his right arm a sword, so well set on, as if it had been drawn with the pencil of the most curious and skilful painter in the world."—Wanley's *Wonders of the Little World*, 1678, book i. cap. vii.

ZEUS.

Arago on the Weather (Vol. vii., p. 40.).—ELSNO will find extracts from Arago's papers in the *Pictorial Almanack*, 1847, p. 30., and in the *Civil Engineer and Architects' Journal*, which volume I cannot say, but I think that for 1847. Also in the *Monthly Chronicle*, vol. i. p. 60., and vol. ii. p. 209.; the annals of the *Bureau des Longitudes* for 1834; and the *Annuaire* for 1833.

SHIRLEY HIBBERD.

Rathe (Vol. vii., p. 392.).—MR. CROSSLEY is, I believe, mistaken in his derivation of the word *rathe* from the Celtic *raithe*, signifying inclination, although *rather* seems indisputably to belong to it. *Rathe* is, I believe, identical with the Saxon adjective *rætha*, signifying early. Chaucer's—

"What aileth you so *rathe* for to arise,"

has been already quoted as bearing this meaning. Milton, in Lycidas, has—

"Bring the *rathe* primrose that forsaken dies."

In a pastoral, called a "Palinode," by E. B., probably Edmond Bolton, in England's *Helicon*, edit. 1614, occurs:

"And make the *rathe* and timely primrose grow."

And we have "*rathe* and late," in a pastoral in Davidson's *Poems*, 4th edit., London, 1621.

Rathe is a word still in use in the Weald of Sussex, where Saxon still lingers in the dialect of the common people: and a *rathe*, instead of an early spring, is spoken of; and a species of early apple is known as the *Rathe*-ripe. ANON.

Carr Pedigree (Vol. vii., p. 408.).—The pedigree description of Lady Carr is "Gresil, daughter of Sir Robert Meredyth, Knt., Chancellor of the Exchequer in Ireland." Sir George Carr died Feb. 13, 1662–3, and was buried in Dublin. His sons were 1, Thomas, and 2, William; and a daughter Mary, who married 1st, Dr. Thomas Margetson (son to the Archbishop of Armagh); and 2ndly, Dr. Michael Ward. The pedigree is continued through Thomas the eldest son, who was the father of the Bishop of Killaloe. It does not appear that William left any issue. His wife's name was Elizabeth, daughter of Edward Sing, D.D., Lord Bishop of Cork. W. ST.

Banbury Cakes (Vol. vii., p. 106.).—In *A Treatise of Melancholy*, by T. Bright, doctor of physic, and published in 1586, I find the following:

"Sodden wheat is of a grosse and melancholicke nourishment, and bread especially of the fine flower unleavened: of this sort are bag-puddings or pan-puddings made with flour, frittars, pancakes, such as we call *Banberie cakes*, and those great ones confected with butter, eggs, &c., used at weddings; and howsoever it be prepared, rye and bread made thereof carrieth with it plentie of melancholie."

H. A. B.

Detached Belfry Towers (Vol. vii., pp. 333. 416. 465.).—To your already extensive list of church towers separate from the church, Launceston Church, Cornwall, and St. John's Church, Chester, may not unfittingly be added. T. HUGHES.

Chester.

Elstow, Bedfordshire, is an instance of a bell tower separated from the body of the church. B. H. C.

Dates on Tombstones (Vol. vii., p. 331.).—A correspondent asks for instances of dates on tombstones prior to 1601. I cannot give any, but I can refer to some slabs lying upon the ground in a churchyard near Oundle (Tausor if I remember aright), on which appear in relief recumbent figures with the hands upon the breast, crossed, or in the attitude of prayer. These are of a much earlier date, and I should be much pleased to know if many or any such instances elsewhere occur. B. H. C.

Subterranean Bells (Vol. vii., pp. 128. 328.).—Bells under ground and under water, so often referred to, remind me of the Oundle Drumming Well, which I remember seeing when a child. There is a legend connected with it which I heard, but cannot accurately recollect. The well itself is referred to in Brand, vol. ii. p. 369. (Bohn's ed.), but the legend is not given. B. H. C.

Mistletoe in Ireland (Vol. ii., p. 270.).—I have just received, in full blossom, a very fine spray from a luxuriant plant of this parasite growing on an apple tree in the gardens of Farmley, the seat of William Lloyd Flood, Esq., in the county of Kilkenny. This plant of mistletoe has existed at

Farmley beyond the memory of the present generation; but Mr. Flood's impression, communicated to me, is, that it was artificially produced from seed by some former gardener. If natural, which *may* be the case, this instance of its occurrence in Ireland is, I believe, unique.

JAMES GRAVES.

Kilkenny.

Stars and Flowers (Vol. iv., p. 22.; Vol. vii., pp. 151. 341.).—Passages illustrative of this similitude have been quoted from Cowley, Longfellow, Hood, and Moir. The metaphor is also made use of by Darwin, in his *Loves of the Plants:*

"Roll on, ye stars! exult in youthful prime,
Mark with bright curves the printless steps of time;
Flowers of the sky! ye, too, to age must yield,
Frail as your silken sisters of the field."

CUTHBERT BEDE, B.A.

The Painting by Fuseli (Vol. vii., p. 453.).—The picture by the late Henry Fuseli, R.A., inquired after by MR. SANSOM, is in the collection at Sir John Soane's Museum; it was purchased by him in 1802.

It was exhibited at the Royal Academy in 1780, and is thus entered in the Catalogue of that year:

"No. 77. Ezzelin Bracciaferro musing over Meduna, destroyed by him, for disloyalty, during his absence in the Holy Land. *Fuseli.*"

There is an engraving of the picture in *Essays on Physiognomy*, by J. C. Lavater, translated from the French by Henry Hunter, D.D., 4to.: London, 1789. The *second* volume, p. 294.

The inscription under that engraving, by Holloway, is as follows:

"Ezzelin, Count of Ravenna, surnamed Bracciaferro or Iron Arm, musing over the body of Meduna; slain by him, for infidelity, during his absence in the Holy Land."

GEORGE BAILEY.

The subject of your correspondent J. SANSOM's inquiry is in the Soane Museum, Lincoln's Inn Fields. Search among the Italian story-tellers will not discover the origin of the picture of Count Ezzelin's remorse: it sprung from that fertile source of fearful images—Henry Fuseli's brain. The work might well have been left without a name, but for the requirements of the Royal Academy Catalogue, and, it must be added, Fuseli's desire to mystify the Italian as well as the other scholars of his day.

For confirmation of the correctness of these statements, I refer your correspondent to the *Life of Fuseli* by Knowles, and to that by Cunningham in the *Lives of the British Painters*. R. F., Jun.

"*Navita Erythræum*" (Vol. vii., p. 382.).—Since I requested a reference to these lines, I have possessed myself of a very elaborate Latin work on *Bells*, in two vols. 8vo., published at Rome, 1822, by Alexander Lazzarinus, *De Vario Tintinnabulorum usu apud veteres Hebræos et Ethnicos:* wherein, in a section on the effect of the sound of bells on different animals, he quotes those very lines from "Cornelius Kilianus Dufflæus in suis poematibus."

I shall now be thankful to be told something about the said Dufflæus,—who and what he was,—when and where he lived? H. T. ELLACOMBE.

Rectory, Clyst St. George.

Miscellaneous.

NOTES ON BOOKS, ETC.

The success which has attended *The Chronological New Testament* has encouraged the publisher of that most useful work to undertake an edition of the entire Scriptures on a similar plan; and we have now before us the First Part of *The English Bible, containing the Old and New Testaments according to the authorised Version: newly divided into Paragraphs, with concise Introductions to the several Books; and with Maps and Notes illustrative of the Chronology, History, and Geography of the Holy Scriptures; containing also the most remarkable Variations of the ancient Versions, and the chief Results of modern Criticism.* Even this ample title-page does not, however, point out the many helps towards a better understanding of the Word of God, which, by improvements in its division and typographical arrangement, are here furnished for the use of the devout student: and which has this great recommendation in our eyes, as we have no doubt it will be its greatest in that of many of our readers, that it is no endeavour to furnish a new translation, but only an attempt to turn our noble authorised version to the best account. The present Part completes the Book of Genesis, and we have little doubt that its success will be such as to secure for the publisher that patronage which will enable him to complete so desirable a work as his "*New Edition of the authorised Version of the Bible.*" While on this subject, we may fitly call attention to the eighth number of *The Museum of Classical Antiquities: a Quarterly Journal of Ancient Art*, and its accompanying *Supplement*, both of which are entirely occupied with a question which, from its connexion with our holiest and most religious feelings, must always command our deepest attention,—namely, the true site of Calvary, and of the Holy Sepulchre. The question is discussed at considerable length, and with great learning and acuteness; and, we trust, from its generally interesting character, may have the effect of drawing attention to a journal which deserves the patronage of scholars to a greater extent than, from the prefatory notice, it would appear to have received up to the present time.

The Second Part of *The Ulster Journal of Archæology* has just appeared. We cannot better recommend it to our antiquarian friends than by pointing out that it contains the following papers:—1. Metropolitan Visitation of the Diocese of Derry, A.D. 1397. 2. Iona. 3. Anglo-Norman Families of Lecale, County Down.

4. Ogham Inscriptions. 5. Irish Surnames, their past and present Forms. 6. The Island of Tory in the Pagan Period. 7. Origin and Characteristics of the People in the Counties of Down and Antrim. 8. King William's Progress to the Boyne. 9. Antiquarian Notes and Queries. 10. Annals of Ulster.

We ought, in the same way, to specify the various papers to be found in the recently-published *Reports and Papers read at the Meetings of the Architectural Society of the Archdeaconry of Northampton and the Counties of York and Lincoln; and of the Architectural and Archæological Society of the County of Bedford during the Year* 1852,—but such a course is obviously impossible. There is one paper in the volume which, as especially worthy the attention of those interested in our Ecclesiastical History, deserves to be particularly noticed, namely, the Rev. G. A. Poole's *Synchronological Table of the Bishops of the English Sees from the Year* 1050 *to* 1550. How much good service might be done to Historical Literature by the compilation and printing of many documents of a similar character!

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

No. 187.] SATURDAY, MAY 28. 1853. {Price Fourpence. Stamped Edition, 5d.

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Notes.

ON CHAUCER'S KNOWLEDGE OF ITALIAN.

In the Memoir prefixed to the Aldine edition of the *Poetical Works of Chaucer*, London, 1845, Sir Harris Nicolas expresses an opinion that Dan Geoffrey was not acquainted with the Italian language, and therefore not versed in Italian literature.

"Though Chaucer undoubtedly knew Latin and French, it is by no means certain, notwithstanding his supposed obligations to the Decameron, that he was as well acquainted with Italian. There may have been a common Latin original of the main incidents of many, if not of all the tales, for which Chaucer is supposed to have been wholly indebted to Boccaccio, and from which originals Boccaccio himself may have taken them. That Chaucer was not acquainted with Italian may be inferred from his not having introduced any Italian quotation into his works, redundant as they are with Latin and French words and phrases." — *Life of Chaucer*, pp. 24, 25.

To which the following note is subjoined:

"Though Chaucer's writings have not been examined for the purpose, the remark in the text is not made altogether from recollection, for at the end of Speght's edition of Chaucer's *Works*, translations are given of the Latin and French words in the poems, but not a single Italian word is mentioned."

If Sir Harris Nicolas had examined the writings of Chaucer with any care, he would scarcely have formed or expressed so strange an opinion, for he must necessarily have discovered that Chaucer was not only well acquainted with the language, but thoroughly well versed in Italian literature, and that he paraphrased and translated freely from the works of Dante, Petrarca, and Boccaccio. Chaucer would naturally quote Latin and French, as being familiar to his cotemporaries, and would abstain from introducing Italian, as a knowledge of that language must have been confined to a few individuals in his day; and he wrote for the many, and not for the minority.

The circumstances of Chaucer's life, his missions to Italy, during which he resided several months in that country, when sent on the king's business to Genoa, and Florence, and Lombardy, afforded

him ample opportunities of becoming thoroughly acquainted with the language and literature of Italy; the acquisition of which must have been of easy accomplishment to Chaucer, already familiar with Latin and French. So that it is not necessary to endow Chaucer "with all human attainments as proof of his having spoken Italian."

Chaucer's own writings, however, afford the strongest evidence against the opinion entertained by Sir Harris Nicolas, and such evidence as cannot be controverted.

Chaucer loves to refer to Dante, and often translates passages from the *Divine Comedy*. The following lines are very closely rendered from the *Paradiso*, xiv. 28.:—

"Thou one, two, and thre, eterne on live,
That raignest aie in thre, two, and one,
Uncircumscript, and all maist circumscrive."
Last stanza of *Troilus and Creseide*.

"*Quell' uno e due e tre che sempre vive,*
E regna sempre in tre e due ed uno,
Non circonscritto, e tutto circonscrive."
Dante, *Il Paradiso*, xiv. 28.

"Wel can *the wise poet of Florence*,
That highte *Dant*, speken of this sentence:
Lo, in swiche maner rime is *Dantes* tale.
Ful selde up riseth by his branches smale
Prowesse of man, for God of his goodnesse
Wol that we claime of him our gentillesse."
Wif of Bathes Tale, 6707.

"*Rade volte risurge per li rami*
L' umana probità: e questo vuole
Quei che la dà, perchè da lui si chiami."
Purgatorio, vii. 121.

After relating the dread story of the Conte Ugolino, Chaucer refers to Dante, from whom perhaps he derived it. (Conf. *Inferno*, xxxiii.)

"Who so wol here it in a longer wise,
Redeth the grete poete of Itaille,
That highte *Dante*, for he can it devise
Fro point to point, not o word wol he faille."
The Monkes Tale, 14,769.

"Bet than Vergile, while he was on live,
Or *Dant* also."—*The Freres Tale*, 7101.

The following lines refer to the *Inferno*, xiii. 64.:

"Envie is lavender of the court alway,
For she ne parteth neither night ne day,
Out of the house of Cesar, thus saith *Dant*."
Prologue to the *Legend of Good Women*, 359.

"*Dant* that it tellen can" is mentioned in the *House of Fame*, book i.; and Chaucer is indebted to him for some lines in that fine poem, as in the description of the "egle, that with feathers shone all of gold"=*un' aquila nel ciel con penne d'oro;* and the following line:

"O thought, that wrote all that I met."
House of Fame, ii. 18.

"*O mente, che scrivesti ciò ch' io vidi.*"
Inferno, ii. 8.

The *Knightes Tale* exhibits numerous passages, lines, and expressions verbally translated from the *Teseide* of Boccaccio, upon which it is founded; such as *Idio armipotente*=Mars armipotent; *Eterno admante* = Athamant eterne; *Paura palida*=pale drede; *Le ire rosse come focho*=the cruel ire red as any glede. Boccaccio describes the wood in which "Mars hath his sovereine mansion" as—

"*Una selva sterile de robusti*
Cerri,
Nodosi aspri e rigidi e vetusti.
Vi si sentia grandissimo romore,
Ne vera bestia anchora ne pastore."
Teseide, book vii.

There is a purposed grisly ruggedness in the corresponding passage of the *Knightes Tale*, which heightens the horrors of "thilke colde and frosty region:"

"First on the wall was peinted *a forest,*
In which ther wonneth neyther man ne best,
With knotty knarry barrein trees old
Of stubbes sharpe and hidous to behold;
In which ther ran *a romble and a swough,*
As though a storme shuld bresten every bough."
The Knightes Tale, 1977.

The death of Arcite is thus related by Boccaccio:

"La morte in ciascun membro era venuta
Da piedi in su, venendo verso il petto,
Ed ancor nelle braccia era perduta
La vital forza; sol nello intelletto
E nel cuore era ancora sostenuta
La poca vita, ma già si ristretto
Eragli 'l tristo cor del mortal gelo
Che agli occhi fe' subitamente velo.

"Ma po' ch' egli ebbe perduto il vedere,
Con seco cominciò a mormorare,
Ognor mancando più del suo podere:
Nè troppo fece in ciò lungo durare;
Ma il mormorare trasportato in vere
Parole, con assai basso parlare
Addio Emilia; e più oltre non disse,
Chè l' anima convenne si partisse."
Teseide, book x. 112.

Chaucer loses nothing of this description in his condensed translation:

"For from his feet up to his brest was come
The cold of deth, that had him overnome.
And yet moreover in his armes two
The vital strength is lost, and all ago.
Only the intellect, withouten more,
That dwelled in his herte sike and sore,
Gan feillen, whan the herte felte deth;
Dusked his eyen two, and failled his breth.
But on his ladie yet cast he his eye;
His laste word was; Mercy, Emelie!"
The Knightes Tale, 2801.

Troilus and Creseide seems to have been translated from the *Filostrato* of Boccaccio, when Chau-

cer was a young man, as we are informed by Dan John Lydgate in the Prologue to his Translation of Boccaccio's *Fall of Princes*, where he speaks of his "Maister Chaucer" as the "chefe poete of Bretayne," and tells us that —

> "*In youthe he made a translacion*
> Of a boke which called is Trophe,
> In Lumbard tongue, as men may rede and se,
> *And in our vulgar, long or that he deyde*
> Gave it the name of Troylous and Cresseyde."

Chaucer's translation is sometimes very close, sometimes rather free and paraphrastic, as may be seen in the following examples:

> "But right as floures through the cold of night
> Yclosed, stoupen in hir stalkes lowe,
> Redressen hem ayen the Sunne bright,
> And spreaden in hir kinde course by rowe."
> *Troilus and Creseide*, b. ii.

> "*Come fioretto dal notturno gelo*
> *Chinato e chiuso, poi che il Sol l' imbianca,*
> *S'apre, e si leva dritto sopra il stelo.*"
> Boccaccio, *Il Filostrato*, iii. st. 13.

> "She was right soche to sene in her visage
> As is that wight that men on bere ybinde."
> *Troilus and Creseide*, b. iv.

> "*Essa era tale, a guardarla nel viso,*
> *Qual donna morta alla fossa portata.*"
> *Il Filostrato*, v. st. 83.

> "As fresh as faucon coming out of mew."
> *Troilus and Creseide*, b. iii.

> "*Come falcon ch' uscisse dal cappello.*"
> *Il Filostrato*, iv. st. 83.

"The Song of Troilus," in the first book of *Troilus and Creseide*, is a paraphrase from one of the Sonnets of Petrarca:

> "*S' Amor non è, che dunque è quel ch' i' sento?*
> *Ma s' egli è Amor, per Dio che cosa, e quale?*
> *Se buona, ond' è l' effetto aspro mortale?*"
> Petrarca, *Rime in Vita di Laura*, Son. cii.

> "If no love is, O God, what feele I so?
> And if love is, what thing and which is he?
> If love be good, from whence cometh my wo?"
> *Troilus and Creseide*, b. i.

Chaucer evidently had the following lines of the *Paradiso* in view when writing the invocation to the Virgin in *The Second Nonnes Tale*:

> "Vergine Madre, figlia del tuo Figlio,
> Umile e alta più che creatura,
> Termine fisso d' eterno consiglio,
> Tu se' colei, che l' umana Natura,
> *Nobilitasti* sì, che il suo Fattore
> Non disdegno di farsi sua fattura."
> *Paradiso*, xxxiii. 1.

> "Thou maide and mother, doughter of thy Son,
> Thou well of mercy, sinful soules cure,
> In whom that God of bountee chees to won;
> Thou humble and high over every creature,
> Thou *nobledest* so fer forth our nature,
> That no desdaine the maker had of kinde
> His Son in blood and flesh to clothe and winde."
> *The Second Nonnes Tale*, 15, 504.

Traces of Chaucer's proficiency in Italian are discoverable in almost all his poems; but I shall conclude with two citations from *The Assembly of Foules*:

> "The day gan failen, and the darke night,
> That reveth beastes from hir businesse,
> Berafte me my booke for lacke of light."
> *The Assembly of Foules*, l. 85.

> "*Lo giorno se n'andava, e l'aer bruno*
> *Toglieva gli animai che sono in terra*
> *Dalle fatiche loro.*" — *Inf.* ii. 1.

> "With that my hand in his he toke anon,
> Of which I comfort caught, and went in fast."
> *The Assembly of Foules*, l. 169.

> "*E poiche la sua mano alla mia pose*
> *Con lieto volto, ond' io mi confortai.*"
> *Inf.* iii. 19.

By the way, Chaucer commences *The Assembly of Foules* with part of the first aphorism of Hippocrates, "Ὁ βίος βραχὺς ἡ δὲ τέχνη μακρή" (but this, I suppose, had been noticed before):

> "The lyfe so short, the craft so long to lerne."

Chaucer was forty years old, or upwards, in 1372, when he was sent as an envoy to treat with the duke, citizens, and merchants of Genoa; and if, as is probable, he had translated *Troilus and Creseide* out of the "Lombarde tonge" in his youth (according to the testimony of Lydgate), it is not unreasonable to infer that his knowledge of Italian may have led to his being chosen to fill that office. But, however this may be, abundant proof has been adduced that Chaucer was familiarly acquainted with Italian.

I may briefly remark, in conclusion, that the dates and other circumstances favour the supposed interview at Padua, between Fraunceis Petrark the laureate poet, and Dan Chaucer,

> "Floure of poets throughout all Bretaine."

J. M. B.

Tunbridge Wells.

THE REBELLION OF '45.—UNPUBLISHED LETTER.

Inverness, 16th Aprile, 1746.

Dear Sirs,

This day about twelve our army came up with the rebels, about a mile above Lord President's house, in a muir called Drumrossie. They began the engagement first, by firing from a battery of six guns they had erected upon their right; but our cannon played so hott upon them, that they were obliged soon to fly, by which means we gote possession of their artillery, and so drove them before us for three miles of way. The cavalry gave them closs chase to the town of Inverness:

upon which the French ambassador (who is not well) sent out an officer, and a drum with him, offering to surrender at discretion; to which the duke made answer, that the French officers should be allowed to go about on their parole, and nothing taken from them. Brigadier Stapleton is among them, and God knows how many more officers; for we have not gote home to count them yet. Its thought the rebels have between four and five hundred killed, and as many taken prisoners already: many more we expect this night, parties having been sent out after them. Lord Kilmarnock I saw prisoner, and Major Stewart, with many more. Secretary Murray is very bad: a party is just now sent for him, intelligence being brought where he is. I don't think we have lost thirty men, and not above five officers killed, amongst which are Lord Robert Ker, Captain Grosset: the rest their names I have forgote. We are now in full possession of this place. Some say the Pretender was in the battle, and wounded; but others say he was not. Such of them as are left are gone to Fort Augustus. The duke, God be praised, is in good health, and all the generalls. His Royal Highness behaved as if he had been inspired, riding up and down giveing orders himself.

I am, Gentlemen,
Your most obedt. servant,
DAVID BRUCE.

After writing y^e^ above, y^e^ lists of y^e^ killed and wounded are as follows, so far as is yet known:—

We have of y^e^ prisoners -	- 700
Killed and wounded on y^e^ field	- 1800

Of y^e^ duke's army:—

Killed, wounded, and amissing	- 220

Gentlemen,
I hope you'l pardon y^e^ confusedness of y^e^ foregoing line, as I have been in y^e^ utmost confusion since I came here. 'Tis said, but not quite certain, y^t^ y^e^ following rebells are killed, viz.:—Lochiel, Capuch (Keppach), Lord Nairn, Lord Lewis Drummond, D. of Perth, Glengarry, &c. The French have all surrendered prisoners of war.

DAVID BRUCE.

Addressed to
The Governors of
The Town of Aberdeen.

X. Y. Z.

OLIVER ST. JOHN.

In giving the lives of the Commonwealth chief justices, Lord Campbell observes (*Lives of Chief Justices*, vol. i. p. 447.), "in completing the list with the name of Oliver St. John, I am well pleased with an opportunity of tracing his career and pourtraying his character." Then follows a biography of thirty pages. The subject seems to be a favourite one with his lordship, and he accordingly produces a striking picture, laying on his colours in the approved historical style of the day, so as to make the painting an effective one, whether the resemblance be faithful or not. But how is it that the noble biographer appears to be quite unaware of what really is the only document we have relating to Oliver St. John of his own composition, which does give us much light as to his career or character? I refer to *The Case of Oliver St. John, Esq., concerning his Actions during the late Troubles*, pp. 14., 4to., n.d. It is a privately printed tract, emanating from St. John himself, and was no doubt circulated amongst persons in power at the Restoration, with a view to obtaining indemnity and pardon. My copy is signed by himself, and has some corrections in his autograph. His Defence is full of interesting particulars, some of which are very inconsistent with Lord Campbell's speculations and statements. It would, however, occupy too much of your space were I to go through the various articles objected to by him, and to which he gives his replies and explanations. My object in noticing this tract at present, is to prevent any future biographer of this Commonwealth worthy, whose life may well be an historical study, from neglecting an important source of information. I observe Lord Campbell (p. 473.) doubts whether he favoured the measure of making Cromwell king. But if we are to believe the title-page of *Monarchy asserted*, 1660, 12mo., he was one of the speakers at the conference with Cromwell on the 11th April, 1657, in favour of his assuming the title of king. On the list of the committee which follows, the "Lord Chief Justice" only is mentioned, but in the speeches a difference seems to be made between "Lord Chief Justice" (pp. 6. 7. 15.) and "Lord Chief Justice Glynne" (p. 44.), and they would seem to be two different speakers. The title-page states distinctly, "the arguments of Oliver St. John, Lord Chief Justice, Lord Chief Justice Glyn, &c., members of that committee."

JAS. CROSSLEY.

NOTES ON SEVERAL MISUNDERSTOOD WORDS.

(*Continued from* p. 402.)

No did, no will, no had, &c.—

"*K. John.* . . . I had a mighty cause
To wish him dead, but thou hadst none to kill him.
Hubert. No had (my Lord), why, did you not provoke me?"

King John, Act IV. Sc. 2.

So the first folio edition of Shakspeare. A palpable error, as the commentators of the present day would pleasantly observe, and all the world would echo the opinion; but here, as in most other in-

stances, the commentators and all the world may be wrong, and the folios right. The passage has accordingly been corrupted by the editors of Shakspeare into what was more familiar to their modern ears: "Had none, my Lord!" Though the mode of speech be very common, yet, to deprive future editors of all excuse for ever again depraving the genuine text of our national Bible, I shall make no apology for accumulating a string of examples:

"*Fort.* Oh, had I such a hat, then were I brave! Where's he that made it?
Sol. Dead: and the whole world
Yields not a workman that can frame the like.
Fort. No does?"
"Old Fortunatus," *Old English Plays*, vol. iii. p. 140., by Dilke:

who alters "No does?" into *None does?* thinking, I presume, that he had thereby simplified the sentence:

"*John.* I am an elde fellowe of fifty wynter and more,
And yet in all my lyfe I knewe not this before.
Parson. No dyd, why sayest thou so, upon thyselfe thou lyest,
Thou haste euer knowen the sacramente to be the body of Christ."—*John Bon and Mast Person.*

"*Chedsey.* Christ said 'Take, eat, this is my body;' and not 'Take ye, eat ye.'
Philpot. No did, master doctor? Be not these the words of Christ, 'Accipite, manducate?' And do not these words, in the plural number, signify 'Take ye, eat ye;' and not 'Take thou, eat thou,' as you would suppose?"—Foxe's *Acts and Monuments*, vol. vii. p. 637., Cattley's edition.

"*Philpot.* Master Cosins, I have told my lord already, that I will answer to none of these articles he hath objected against me: but if you will with learning answer to that which is in question between my lord and me, I will gladly hear and commune with you.
Cosins. No will you? Why what is that then, that is in question between my lord and you?"—*Id.*, p. 651.

"*Philpot.* And as I remember, it is even the saying of St. Bernard [viz. The Holy Ghost is Christ's vicar on earth (*vic-arius*)], and a saying that I need not to be ashamed of, neither you to be offended at; as my Lord of Durham and my Lord of Chichester by their learning can discern, and will not reckon it evil said.
London. No will? Why, take away the first syllable, and it soundeth Arius."—*Id.*, p. 658.

"*Philpot.* These words of Cyprian do nothing prove your pretensed assertion; which is, that to the Church of Rome there could come no misbelief.
Christopherson. Good lord, *no doth?* What can be said more plainly?"—*Id.*, p. 661.

Again, at p. 663. there occur no less than three more instances: and at p. 665. another.

"*Careless.* No, forsooth; I do not know any such, nor have I heard of him that I wot of.
Martin. No have, forsooth: and it is even he that hath written against thy faith."

Then *Martin* said:

"Dost thou not know one Master Chamberlain?
Careless. No forsooth; I know him not.
Martin. No dost! and he hath written a book against thy faith also."—*Id.*, vol. viii. p. 164.

"*Lichfield and Coventry.* We heard of no such order.
Lord Keeper. No did? Yes, and on the first question ye began willingly. How cometh it to pass that ye will not now do so?"—*Id.*, p. 690.

"Then said Sir Thomas Moyle: 'Ah! Bland, thou art a stiff-hearted fellow. Thou wilt not obey the law, nor answer when thou art called.' '*Nor will*,' quoth Sir John Baker. 'Master Sheriff, take him to your ward.'"—*Id.*, vol. vii. p. 295.

Is it needful to state, that the original editions have, as they ought to have, a note of interrogation at "Baker?" I will not tax the reader's patience with more than two other examples, and they shall be fetched from the writings of that admirable papist—the gentle, the merry-hearted More:

"Well, quod Caius, thou wylt graunte me thys fyrste, that euery thynge that hath two erys is an asse.—Nay, mary mayster, wyll I not, quod the boy.—*No wylt* thou? quod Caius. Ah, wyly boy, there thou wentest beyond me."—The Thyrde Boke, the first chapter, fol. 84. of Sir Thomas More's *Dialogues.*

"Why, quod he, what coulde I answere ellys, but clerely graunt hym that I believe that thyng for none other cause but only bycause the Scripture so sheweth me?—*No could ye?* quod I. What yf neuer Scripture had ben wryten in thys world, should there neuer haue bene eny chyrch or congregacyon of faythfull and ryght byleuyng people?—That wote I nere, quod he. *No do ye?* quod I."—*Id.*, fol. 85.

In taking leave of this idiom, it would not perhaps be amiss to remark, that "ye can," in Duke Humphrey's rejoinder to the "blyson begger of St. Albonys," is not, as usually understood, "you can?" but "yea can?"

To be at point = to be at a stay or stop, *i. e.* settled, determined, nothing farther being to be said or done: a very common phrase. Half a dozen examples shall suffice:

". . . . . What I am truly
Is thine, and my poore countries to command:
Whither indeed before they (thy) heere-approach,
Old Seyward with ten thousand warlike men
Already *at a point*, was setting forth."
Macbeth, Act IV. Sc. 3. 1st Fol.

No profit to give the commentators' various guesses at the import of the phrase in the above passage, which will be best gathered from the following instances of its use elsewhere. But, before passing further, I beg permission to inform MR. KNIGHT that the original suggester of "sell" for "self," in an earlier part of this play, whose name

he is at a loss for, was W. S. Landor, whose footnote to vol. ii. p. 273., Moxon's edit. of his works, is as follows:

"And here it may be permitted the editor to profit also by the manuscript, correcting in Shakspeare what is *absolute nonsense* as now printed:

'*Vaulting* ambition that o'erleaps *itself*,
And falls on the *other side*.'

Other side of what? It should be *its sell*. *Sell* is saddle in Spenser and elsewhere, from the Latin and Italian."

A correspondent of "N. & Q.," Vol. vii., p. 404., will be delighted to find his very ingenious discovery brought home, and corroborated by Landor's valuable manuscript: but it is an old said saw—"Great wits jump." Now to our examples:

"*Pasquin.* Saint Luke also affirmeth the same, saying flatly that he shall not be forgiuen. Beholde, therefore, how well they interprete the Scriptures.

Marforius. I am alreadie *at a poynt* with them, but thou shalt doo me great pleasure to expounde also vnto me certayne other places, vppon the which they ground this deceit."—*Pasquine in a Traunce*, turned but lately out of the Italian into this tongue by W. P.: London, 1584.

"But look, where malice reigneth in men, there reason can take no place: and, therefore, I see by it, that you are all *at a point* with me, that no reason or authority can persuade you to favour my name, who never meant evil to you, but both your commodity and profit."—Foxe's *Acts and Monuments*, vol. viii. p. 18.

"Not so, my lord," said I, "for I am *at a full point* with myself in that matter; and am right well able to prove both your transubstantiation with the real presence to be against the Scriptures and the ancient Fathers of the primitive Church."—*Id.*, p. 587.

"*Winchester.* No, surely, I am fully determined, and fully *at a point* therein, howsoever my brethren do."—*Id.*, p. 691.

"*Brad.* Sir, so that you will define me your church, that under it you bring not in a false church, you shall not see but that we shall soon be *at a point*."—*Id.*, vol. vii. p. 190.

"*Latimer.* Truly, my lord, as for my part I require no respite, for I am *at a point*. You shall give me respite in vain; therefore, I pray you let me not trouble you to-morrow."—*Id.*, p. 534.

"Unto whom he (Lord Cobham) gave this answer: 'Do as ye shall think best, for I am *at a point*.' Whatsoever he (Archbishop Arundel) or the other bishops did ask him after that, he bade them resort to his bill: for thereby would he stand to the very death."—*Id.*, vol. iii. pp. 327–8.

"'Et illa et ista vera esse credantur et nulla inter nos contentio remanebit, quia nec illis veris ista, nec istis veris illa impediuntur.' Let bothe those truthes and these truthes be beleued, and we shall be *at appoinct*. For neither these truthes are impaired by the other, neither the other by these."—*A Fortresse of the Faith*, p. 50., by Thomas Stapleton: Antwerp, 1565.

"A poore man that shall haue liued at home in the countrie, and neuer tasted of honoure and pompe, is alwayes *at a poynt* with himselfe, when menne scorne and disdayne him, or shewe any token of contempt towardes his person."—John Calvin's *CVIII. Sermon on the Thirtieth Chap. of Job*, p. 554., translated by Golding: London, 1574.

"As for peace, I am *at a point*."—*Leycester Correspondence*, Camd. Soc., p. 261.

W. R. Arrowsmith.

(To be continued.)

FOLK LORE.

Weather Rules.—The interesting article on "The Shepherd of Banbury's Weather Rules" (Vol. vii., p. 373.) has reminded me of two *sayings* I heard in Worcestershire a few months back, and upon which my informant placed the greatest reliance. The first is, "If the moon changes on a Sunday, there will be a flood before the month is out." My authority asserted that through a number of years he has never known this fail. The month in which the change on a Sunday has occurred has been fine until the last day, when the flood came. The other saying is, "Look at the weathercock on St. Thomas's day at twelve o'clock, and see which way the wind is, and there it will stick for the next quarter," that is, three months. Can any of your readers confirm the above, and add any similar "weather rules?" J. A., Jun.

Birmingham.

Drills presaging Death (Vol. vii., p. 353.).—Your correspondent asks if the superstition he here alludes to in Norfolk is believed in other parts. I can give him a case in point in Berkshire:—Some twenty years ago an old gentleman died there, a near relative of my own; and on going down to his place, I was told by a farm overseer of his, that he was certain some of his lordship's family would die that season, as, in the last sowing, he had missed putting the seed in one row, which he showed me! "Who could disbelieve it now?" quoth the old man. I was then taken to the bee-hives, and at the door of every one this man knocked with his knuckles, and informed the occupants that they must now work for a new master, as their old one was gone to heaven. This, I believe, has been queried in your invaluable paper some time since. I only send it by the way. I know the same superstition is still extant in Cheshire, North Wales, and in some parts of Scotland. T. W. N.

Malta.

A friend supplies me with the information that before drills were invented, the labourers con-

sidered it unlucky to miss a "bout" in corn or seed sowing, which sometimes happened when "broadcast" was the only method. The ill-luck did not relate alone to a *death* in the family of the farmer or his dependants, but to losses of cattle or accidents. It is singular, however, that the superstition should have transferred itself to the drill; but it will be satisfactory to E. G. R. to learn that the process of *tradition* and *superstition-manufacturing* is not going on in the nineteenth century.

E. S. TAYLOR.

Superstition in Devonshire; Valentine's Day (Vol. v., pp. 55. 148.). — This, according to Forby, vol. ii. p. 403., once formed in Norfolk a part of the superstitious practices on *St. Mark's Eve*, not St. Valentine's, as mentioned by J. S. A., when the sheeted ghosts of those who should die that year (Mrs. Crowe would call them, I suppose, *Doppelgängers*) march in grisly array to the parish church. The rhyme varies from J. S. A.'s:—

"Hempseed I sow;
Hempseed grow;
He that is my true love
Come after me, and mow."

and the Norfolk spectre is seen with a *scythe*, instead of a rake like his Devonshire compeer.

E. S. TAYLOR.

A NOTE ON GULLIVER'S TRAVELS.

If I may argue from the silence of the latest edition of *Gulliver's Travels, with Notes*, with which I am acquainted, viz. that by W. C. Taylor, LL.D., Trinity College, Dublin, the Preface to which is dated May 1st, 1840, I may say that all the commentators on Swift — all, at least, down to that late date — have omitted to refer to a work containing incidents closely resembling some of those recorded in the "Voyage to Lilliput."

The work to which I allude is a little dramatical composition, the Bambocciata, or puppet-show, by Martelli, entitled *The Sneezing of Hercules*. Goldoni, in his *Memoirs*, has given us the following account of the manner in which he brought it out on the stage:

"Count Lantieri was very well satisfied with my father, for he was greatly recovered, and almost completely cured: his kindness was also extended to me, and to procure amusement for me he caused a puppet-show, which was almost abandoned, and which was very rich in figures and decorations, to be refitted.

"I profited by this, and amused the company by giving them a piece of a great man, expressly composed for wooden comedians. This was the *Sneezing of Hercules*, by Peter James Martelli, a Bolognese.

. . . . . .

"The imagination of the author sent Hercules into the country of the pigmies. Those poor little creatures, frightened at the aspect of an animated mountain with legs and arms, ran and concealed themselves in holes. One day as Hercules had stretched himself out in the open field, and was sleeping tranquilly, the timid inhabitants issued out of their retreats, and, armed with prickles and rushes, mounted on the monstrous man, and covered him from head to foot, like flies when they fall on a piece of rotten meat. Hercules waked, and felt something in his nose, which made him sneeze; on which, his enemies tumbled down in all directions. This ends the piece.

"There is a plan, a progression, an intrigue, a catastrophe, and winding up; the style is good and well-supported; the thoughts and sentiments are all proportionate to the size of the personages. The verses even are short, and everything indicates pigmies.

"A gigantic puppet was requisite for Hercules: everything was well executed. The entertainment was productive of much pleasure; and I could lay a bet, that I am the only person who ever thought of executing the Bambocciata of Martelli."—*Memoirs of Goldoni*, translated by John Black, 2 vols., duod.: vol. i. chap. 6.

It is certainly not necessary to point out here in what respects the adventures of Hercules, the *animated mountain*, and those of Quinbus Flestrin, the *man mountain*, differ from, or coincide with, each other, as the only question I wish to raise is, whether a careful analysis of Martelli's puppet-show ought, or ought not, to have been placed among the notes on *Gulliver's Travels*.

C. FORBES.

Temple.

SHAKSPEARE CORRESPONDENCE.

In reply to J. M. G. of Worcester, who inquires for a MS. volume of English poetry containing some lines attributed to Shakspeare, and which is described in Thorpe's *Catalogue* of MSS. for 1831, I can supply some particulars which may assist him in the research. The MS., which at one period had belonged to Joseph Hazlewood, was purchased from Thorpe by the late Lord Viscount Kingsborough; after whose decease it was sold, in November, 1842, at Charles Sharpe's literary sale room, Anglesea Street, Dublin. It is No. 574. in the auction catalogue of that part of his lordship's library which was then brought to auction.

The volume has been noticed by Patrick Fraser Tytler, in his *Life of Sir Walter Raleigh*, Edinburgh, 1833 (in Appendix B, p. 436., of 2nd edit.), where, citing the passage from Collier, which is referred to by J. M. G., he asserts that the lines are not Shakspeare's, but Jonson's. But he does not appear to me to have established his case beyond doubt; as the lines, though found among Jonson's works, may, notwithstanding, be the production of some other writer: and why not of Shakspeare, to whom they are ascribed in the MS.? Some verses by Sir J. C. Hobhouse originally appeared as Lord Byron's: and there are

numerous instances, both ancient and modern, of a similar attribution of works to other than their actual authors. ARTERUS.

Dublin.

The Island of Prospero.—We cannot assert that Shakspeare, in the *Tempest*, had any particular island in view as the scene of his immortal drama, though by some this has been stoutly maintained. Chalmers prefers one of the Bermudas. The Rev. J. Hunter, in his *Disquisition on the Scene, &c. of the Tempest*, endeavours to confer the honour on the Island of Lampedosa. In reference to this question, a statement of the pseudo-Aristotle is remarkable. In his work "περὶ θαυμασίων ἀκουσμάτων," he mentions Lipara, one of the Æolian Islands, lying to the north of Sicily, and nearly in the course of Shakspeare's Neapolitan fleet from Tunis to Naples. Among the πολλὰ τερατώδη found there, he tells us:

"Ἐξακούεσθαι γὰρ τυμπάνων καὶ κυμβάλων ἦχον γέλωτά τε μετὰ θορύβου καὶ κροτάλων ἐναργῶς. λέγουσι δέ τι τερατωδέστερον γεγονέναι περὶ τὸ σπήλαιον."

If we compare this with the aerial music heard by Ferdinand (*Tempest*, I. 2.), especially as the orchestra is represented by the genial burin of M. Retsch in the fifth plate of his well-known sketches (*Umrisze*), it will appear probable that Shakspeare was acquainted with the Greek writer either in the original or through a translation. As far as I am aware, this has not been observed by any of the commentators.—From *The Navorscher*. J. M.

Coincident Criticisms.—I shall be obliged if you will allow me through your pages to anticipate and rebut two charges of plagiarism. When I wrote my Note on a passage in *The Winter's Tale* ("N. & Q.," Vol. vii, p. 378.), I had not seen the *Dublin University Magazine* for March last, containing some remarks on the same passage in some respects much resembling mine. I must also declare that my Note on a passage in *All's Well that ends Well* ("N. & Q.," Vol. vii., p. 426.) was posted for you some time before the appearance of A. E. B.'s Note on the same passage ("N. & Q.," Vol. vii., p. 403.). The latter coincidence is more remarkable than the former, as the integrity of the amended text was in both notes discussed by means of the same parallel passage. *Apropos* of A. E. B.'s clever Note, permit me to say, that though at first it appeared to me conclusive, I now incline to think that Shakspeare intended Helen to address the *leaden messengers* by means of a very hyperbolic figure: "wound the still-piecing air that sings with piercing" is a consistent whole. If, as A. E. B. rightly says, *to wound the air* is an impossibility, it is equally impossible that the air should utter any sound expressive of sensibility. The fact of course is, that the cannon-balls *cleave* the air, and that by so cleaving it a shrill noise is produced. The cause and effect may, however, be metaphorically described, by comparing the air to Bertram. I believe it is a known fact that every man who is struck with a cannon-ball cries out instinctively. Shakspeare therefore might, I think, have very poetically described the action and effect of a cannon-ball passing through the air by the strong figure of *wounding the air that sings with the piercing which it is enduring*.

In concluding this Note, I beg to express what is not merely my own, but a very general feeling of disappointment in respect of MR. COLLIER'S new edition of Shakspeare. To it, with a new force, may be applied the words of A. E. B. in "N. & Q.," Vol. vi., p. 296.:

"But the evil of these emendations is not in this instance confined to the mere suggestion of doubt; the text has absolutely been altered in all accessible editions, in many cases *silently*, so that the ordinary reader has no opportunity of judging between *Shakspeare* and his improvers."

That MR. COLLIER should be the greatest of such offenders, is no very cheering sign of the times.

C. MANSFIELD INGLEBY.

Birmingham.

Dogberry's Losses (Vol. vii., p. 377.).—I do not know whether it has ever been suggested, but I feel inclined to read "lawsuits." He has just boasted of himself as "one that knows the *law*;" and it seems natural enough that he should go on to brag of being a rich fellow enough, "and a fellow that hath had *lawsuits*" of his own, and actually figured as plaintiff or defendant. Suppose the words taken down from the mouth of an actor, and the mistake would be easy. JOHN DOE.

THE CŒNACULUM OF LIONARDO DA VINCI.

I have in my possession a manuscript critique on the celebrated picture of The Last Supper by Lionardo da Vinci, written many years ago by a deceased academician; in which the writer has called in question the *point of time* usually supposed to have been selected by the celebrated Italian painter. The criticisms are chiefly founded on the copy by Marco Oggioni, now in the possession of the Royal Academy of Arts.

Uniform tradition has assumed that the moment of action is that in which the Saviour announces the treachery of one of his disciples: "Dico vobis quia unus vestrum me traditurus est," Matth. xxvi. 21., Joan. xiii. 21., Vulgate edit.; and most of the admirers of this great work have not failed to find in it decisive proofs of the intention of the painter to represent that exact point of time.

The author of the manuscript enters into a very detailed examination of the several groups of figures which compose the picture, and of the expression of the heads; and he confesses his inability to find in them anything decisively indicating the period supposed to be chosen. He remarks that nine at least of the persons, including the principal one, are evidently engaged in animated conversation; that instead of that concentrated attention which the announcement might be supposed to generate, there appears to be great variety of expression and of action; and that neither surprise nor indignation are so generally prominent, as might have been expected. He inclines to think that the studied diversity of expression, and the varied attitudes and gestures of the assembled party, are to be regarded as proofs of the artist's efforts to produce a powerful and harmonious composition, rather than a natural and truthful representation of any particular moment of the transaction depicted by him.

The work in question is now so generally accessible through the medium of accurate engravings, that any one may easily exercise his own judgment on the matter, and decide for himself whether the criticism be well founded.

It must be borne in mind that the subject had long been a familiar decoration of conventual refectories before the time when Lionardo brought his profound knowledge of external human nature, and his unsurpassed powers of executive art, to bear on a subject which had before been treated in the dry, conventional, inanimate manner of the Middle Ages. The leading features of the traditional picture are retained: the long table, the linen cloth, the one-sided arrangement of the figures, the classic drapery, and the general form and design of the apartment, are all to be found in the earlier works; and must have been considered, by observers in general, far more essential to the correct delineation of the scene than any adherence to the exact description of it in any one of the Evangelists. But as the subject was usually introduced into refectories for the edification of the brethren assembled with their superior at their own meals, it does not seem likely that the treachery of Judas should have been intended to be the prominent action of the picture. It was a memorial of the institution of the Eucharist, although the Christ was not represented as dispensing either bread or wine. In such a case, if any particular point of time was ever contemplated by the artist, he might judiciously and appropriately select the moment when the Saviour was announcing, in mysterious words, the close of his mission — as in St. Matthew and St. Mark; or was teaching them a lesson of humility when the spirit of rivalry and strife had disclosed itself among them — as we find in St. Luke and St. John.

It is not perhaps generally known that the statutes of Queen's College, Oxford, prescribe the order of sitting at the common table in a manner which evidently refers to the *cœnaculum* of the old church painters. E. SMIRKE.

Minor Notes.

Scotter Register (*County Lincoln*).—The following extracts from the register of the parish of Scotter, in the county of Lincoln, are perhaps sufficiently interesting to be worth printing in "N. & Q.":

1. "Ecclesia parochialis de Scotter comitatu Lincolniæ dedicata est Beatis Apostolis Sancto Petro et Sancto Paulo ut apparet in Antiquo Scripto viduæ Loddington de Scotter, viz. in testamento vltimo Thomæ Dalyson, Gen. de Scotter, qui obiit Junii 19°, anno Domini 1495.

"GUL. CARRINGTON,
"Rector eclīa ibid."

2. "*Memorandum*, That on Septuagesima Sunday, being the 19th day of January, 1667, one Francis Drury, an excommunicate person, came into the church in time of divine service in y^e^ morning, and being admonisht by mee to begon, hee obstinately refused, whereuppon y^e^ whole congregation departed; and after the same manner in the afternoon, the same day, he came again, and refusing againe to go out, the whole congregation againe went home, soe y^t^ little or no service pformed. They prevented his further coming in y^t^ manner, as hee threatned, by order from the Justice, uppon the statute of Queene Elizabeth concerning the molestation and disturbance of publiq preachers.

WM. CARRINGTON, Rec."

"O tempora, O mores."

3. "Michæl Skinner Senex centum et trium annorum sepultus fuit die sancti Johannis, viz. Dec. 27, 1673."

EDWARD PEACOCK, Jun.

Bottesford Moors, Kirton Lindsey.

"*All my Eye.*"—"*Over the Left.*"

"What benefit a Popish successor can reap from lives and fortunes spent in defence of the Protestant religion, he may put in his eye: and what the Protestant religion gets by lives and fortunes spent in the service of a Popish successor, will be over the left shoulder."—Preface to *Julian the Apostate*: London, printed for Langley Curtis, on Ludgate Hill. 1682.

Is this passage the origin of the above cant phrases? GEORGE DANIEL.

Canonbury.

Curious Marriages.—In *Harl. MSS.* 1550, p. 180., is the pedigree of Irby, where Anthony Irby has two daughters: Margaret, who married Henry Death, and Dorothy, who married John Domesday. E. G. BALLARD.

Child-mother. — Four months ago, on board the Brazil packet, the royal mail steam-vessel Severn, there was an instance of a "child-wife," which might be worthy of a place among your curiosities of that description.

She was the wedded wife of a Brazilian travelling from the Brazils to Lisbon, and her husband applied for permission to pay the "reduced passage money" for her as being "under twelve years of age!"

As the regulation on that head speaks of "*children* under twelve years of age," this *conscientious* Brazilian's demand could not be countenanced.

His wife's age was under eleven years and a half, and (*credat Judæus*) *she was a mother!*

A. L.

Queries.

FURTHER QUERIES RESPECTING BISHOP KEN.

(*Continued from* Vol. vii., p. 380.)

In a *Collection of Poems*, in six volumes, by several Hands (Dodsley, 5th edition, 1758), and in vol. iii. p. 75., is found "An Epistle from Florence to T. A., Esq., Tutor to the Earl of P——. Written in the year 1740. By the Honourable ——." Can any one explain an allusion contained in these three lines of the epistle?

> "Or with wise Ken judiciously define,
> When Pius marks the honorary coin
> Of Caracalla, or of Antonine."

It is hardly to be supposed that the Ken here named could mean the bishop, who died so far back as 1711. Was there a coin-collector of that name living about 1740?

We learn (from Ken's *Prose Works*, ed. Round, pp. 93, 94.) that the Bishop's sister, "my poor sister Ken," most probably then a widow, lost her only son, who died at Cyprus, in 1707. Was this Mrs. Ken the Rose Vernon, sister of Sir Thomas Vernon, of Coleman Street, London, and the wife of Jon Ken, the bishop's eldest brother, and treasurer of the East India Company? This Jon and Rose Ken are represented, in Mr. Markland's Pedigree of the Ken family, as still living in 1683. Is there no monumental memorial of this Treasurer Ken, or his family, in any of the London churches?

In Mr. Macaulay's *History of England*, 5th ed., vol. ii. p. 365., he states that "it was well known that one of the most opulent dissenters of the City had begged that he might have the honour of giving security for Ken," when the seven bishops were bailed, previous to their trial. On what authority (for none is cited) does this statement rest?

Can any one give a clue to this passage from a letter written to Mr. Harbin, Lord Weymouth's chaplain, by Bishop Ken, and dated "Winton, Jan 22." [1701]:

"I came to Winchester yesterday, where I stay one post more, and then go either to Sir R. U. or L. Newton, where you shall hear from me."—Ken's *Prose Works*, by Round, p. 53.

Can "Sir R. U." (the *U* perhaps being a mistake for *W.*) designate Sir Robert Worsley, Bart., of Chilton, in the county of Southampton, married to Lord Weymouth's daughter? and can "L. Newton" be a mistake for Long Sutton, in Hants? or may it be Long Newton, in the hundred of Malmesbury? J. J. J.

Temple.

THE REV. JOHN LAWSON AND HIS MATHEMATICAL MANUSCRIPTS.

In the year 1774 the Rev. John Lawson, B. D., Rector of Swanscombe in Kent, published *A Dissertation on the Geometrical Analysis of the Antients, with a Collection of Theorems and Problems without solutions for the Exercise of young Students.* This work was printed anonymously at Canterbury, but the merits of the essay did not permit the author to remain long in obscurity; the *real* writer was immediately known to most of the geometers of the day, and the elegant character of many of the theorems and problems, led to a general desire that their solutions should be published in a separate work. In accordance with this intention, it was announced on a fly-sheet attached to some copies of the work, that —

"The author of this publication being a man of leisure, and living in a retired situation, remote from any opportunity of conversation with mathematicians, would be extremely glad of a correspondence with any such, who are willing to be at the expense of the same; or if this be thought too much, will pay the postage of his answers to their letters. But no letters, except post-paid, can be received by him; otherwise a door would be opened for frolic, imposition, and impertinence. Any new geometrical propositions, either theorems or problems, would be received with gratitude, and if sent without solutions, he would use his best endeavours to return such as might be satisfactory. Any new solutions of propositions already in print, *especially of those included in the present collection*, would also be very agreeable. If a variety of such demonstrations essentially different from those of the original authors should be communicated, he proposes at some future time to publish them all, with a fresh collection for further exercise; and then each author's name shall be affixt to his own solution, or any other signature which he shall please to direct. Any person who shall favour the publisher with his correspondence shall have speedily conveyed to him the solutions of any propositions contained in this collection, which he may be desirous of seeing. Letters (post-paid) directed for P. Q., to be left at Mr. Nourse's, Bookseller, in the

Strand, London, will be carefully transmitted on the first day of each month, and all correspondents may expect answers during the course of that month."

In consequence of this appeal, Mr. Lawson was speedily in correspondence with several of the most able geometers then living, and amongst the rest, Messrs. Ainsworth, Clarke, Merrit, Power, &c., appear to have furnished him with original solutions to his collection of theorems and problems. The manuscript containing these solutions must have been of considerable size, since a portion of it was sent down to Manchester about July, 1777, for the purpose of obtaining Mr. Ainsworth's remarks and corrections; and Mr. Lawson is requested, in a letter bearing date "August 22, 1777," to "send the next portion when convenient." Whether Mr. Lawson did so or not, I have not yet been able to ascertain; but this much is certain, the manuscript was never printed, and would most probably either be disposed of at the death of its compiler, or previously transferred to the possession of some geometer of Mr. Lawson's acquaintance. Several of the *original* letters which passed between the respective parties relating to this manuscript are at present in the hands of two or three of the Lancashire geometers, but no one seems to know anything of the manuscript itself. May I then request that the fortunate holder of this yet valuable collection will make himself known through the medium of the widely circulated pages of "N. & Q." T. T. WILKINSON.

Burnley, Lancashire.

Minor Queries.

"*Wanderings of Memory.*" — In Brayley's *Graphic and Historical Illustrator*, p. 293., is a quotation from the *Wanderings of Memory*, as a motto to an account of the ancient castle of the Peverils at Castleton, in Derbyshire: can any of your readers tell me who was the author of the poem in question? W. R.

Camden Town.

"*Wandering Willie's Tale.*"—Has the scene that presented itself to the view of Piper Steenie Steenson, when he was ushered by the phantom of his old friend Dougal M'Callum into the presence of the ghastly revellers carousing in the auld oak parlour of the visionary Redgauntlet Castle, ever been painted? (See *Redgauntlet*, Letter xi.) If it has, is there any engraving of the picture extant or on sale? C. FORBES.

Temple.

Chapel Sunday. — I had the pleasure of spending a Sunday in the course of the last summer in the neighbourhood of Keswick, among the delightful lake scenery of England. I there learned that in the village of Thornthwaite it was Chapel Sunday, and on inquiry I was told that there were a few other villages in the neighbourhood where there was also a Chapel Sunday. Upon this day it is the custom of young people to come from neighbouring places to attend worship at the village church or chapel, and the afternoon partakes of a merry-making character at the village inn. There appeared, as far as I could see, no excesses attending the anniversary, all being respectable in their conduct. Can any of your Cambrian readers inform me the origin of this anniversary?

PRESTONIENSIS.

Proud Salopians.—I have never heard a satisfactory account of the origin of this title, given to persons belonging to my native county.

In the neighbourhood the following story is frequently related, but with what authority I cannot tell, viz. "That upon the king (Query which?) offering to make Shrewsbury a city, the inhabitants replied that they preferred its remaining the largest borough in England, rather than it should be the smallest city; their pride not allowing them to be small among the great."

If this history of the term be true, it would appear that the name should only be applied to *burgesses of Shrewsbury*. SALOPIAN.

George Miller, D.D.—In the year 1796, George Miller, subsequently the author of *Modern History Philosophically Illustrated*, and many other well-known works (of which a list appears in a recent Memoir), was appointed Donnelan Lecturer in Trinity College, Dublin; and delivered a course of sermons or lectures on "An Inquiry into the Causes that have impeded the further Progress of Christianity." I should be very glad indeed to know whether these Sermons have appeared in print; and if so, when and where published? I have not been able to procure a copy.

With regard to the Donnelan Lectureship, I may add, that a legacy of 1243*l.* was bequeathed to the College of Dublin by Mrs. Anne Donnelan, of the parish of St. George, Hanover Square, in the county of Middlesex, spinster, "for the encouragement of religion, learning, and good manners." The particular mode of application was entrusted to the Provost and Senior Fellows; and accordingly, amongst other resolutions of the Board, passed Feb. 22, 1794, are to be found the following: "That a Divinity Lecture, to which shall be annexed a salary arising from the interest of 1200*l.*, shall be established for ever, to be called Donnelan's Lecture;" and "That one moiety of the interest of the said 1200*l.* shall be paid to the Lecturer as soon as he shall have delivered the whole number [six] of the lectures; and the other moiety as soon as he shall have *published* four of the said Lectures." ABHBA.

Members of Parliament. — Pennant, in *The Journey from Chester to London*, p. 94., says:

"The ancient owners of Rudgley were of the same name with the town: some of the family had the honour of being sheriffs of the county in the reign of Edward III. *Another was knight of the shire in the same period.*"

Can any reader of "N. & Q." verify the *last portion* of Pennant's statement? J. W. S. R.

St. Ives, Hunts.

Taret. — I have lately met with mention of a "small insect called the *Taret*." What may this be? TYRO.

Jeroboam of Claret, &c. — Could any of your correspondents inform me what a Jeroboam of Claret is, and from what it is derived: also a Magnum of Port? WINEBIBBER.

William Williams of Geneva. — In *Livre des Anglois, à Génève*, with a few biographical notes by J. S. Burn, Esq., pages 5, 6. 12, 13., mention is made of Guillaume—Willm Willms, and Jane his wife,—Willm Willms, a senior of the church there in 1555, 1556, 1557, 1558; and some of the years he was a godfather. I shall be glad to have some further account of such William Williams, or references to where to find such? GLWYSIG.

The First of April and "The Cap awry." — Tom Moore, in his *Diary*, 1819, says:

"April 1st. Made Bessy turn her cap awry in honour of the day."

What was the origin of this custom? Was this the way a fool was supposed to show that his head was turned? C. R.

Paternoster Row.

Sir G. Browne, Bart. — Sir George Browne, Bart., of West Stafford, Berks, and Wickham, is said to have had nineteen children by his wife Eleanor Blount; and that three of those children were sons, killed in the service of Charles I.

Was either of those sons named Richard; and was any of them, and which, married? If so, where, and to whom? NEWBURY.

Bishop Butler. — Will any of our Roman Catholic friends tell us on what authority they assert that Bishop Butler, the author of *The Analogy*, died in their communion? That he was suspected of a tendency that way during his life is acknowledged by all, though the grounds, that of setting up a cross in his chapel, are confessedly unsatisfactory. But, besides this, it is alleged that he died with a Roman Catholic book of devotion in his hand, and that the last person in whose company he was seen was a priest of that persuasion. One would be glad to have this question sifted.

X. Y. Z.

Oaken Tombs. — In Dr. Whitaker's noble history of *Loidis and Elmete*, p. 322., is the following passage:

"Next in point of time is a very singular memorial, which has evidently been removed from its original position, between the chapel and the high altar, to a situation at the south side and west end of the chapel. . . . . The tomb is a massy frame-work of oak, with quater-foils and arms on three sides, and on the table above three statues of the same material, namely, of a knight bare-headed, with rather a youthful countenance and sharp features, and his two wives. On the filleting is this rude inscription in Old English:

'Bonys emong Stonys, lyes here ful styl,
Quilst the sawle wanders wher God wyl.
Anno D^ni^ MCCCCCXXIX.'

This commemorates Sir John Savile, who married, &c.

"Over all has been a canopy, or rather tester, for the whole must have originally resembled an antique and massy bedstead, exhibiting the very incongruous appearance of a husband in bed with two wives at once."

The Doctor adds:

"Oaken tombs are very rare; that of Aymer de Valence in Westminster Abbey has been and still is in part coated over with copper, gilt, and enamelled, and I have seen another in the church of Tickencote in Rutlandshire. I do not recollect a third specimen."

Query, How many have been discovered since the great historian's day? ST. BEES.

Alleged Bastardy of Elizabeth. — In the State Paper Office (*Dom. Pap.*, temp. Jac. I.), there is, under date of 1608, a letter from Mr. Chamberlaine to Sir Dudley Carleton, of October 28, in which Chamberlaine says:

"I heare of a Bill put into the Exchequer, concerninge much lande that sh^d^ be alienated on account of the alleged bastardy of Queen Elizabeth."

P. C. S. S. is desirous to know whether there be any record in the Court of Exchequer which bears out this singular statement. P. C. S. S.

"*Pugna Porcorum.*" — Where may be found some account of the author, object, &c. of this facetious production? P. J. F. GANTILLON, B.A.

Parviso. — Can any of your readers inform me as to the meaning of the word *parviso*; it occurs in the usual form of the "Testamur" for Responsions. On reference to Webster's *Dictionary*, I find that *parvis* is a small porch or gateway; perhaps this may throw some light upon the question. OXONIENSIS.

Mr. Justice Newton. — There is a very stiff Indian-ink copy of a portrait in the *Sutherland Illustrated Clarendon*, in the Bodleian Library, the original of which I should be glad to trace. It is described in the Catalogue to be "by Bulfinch,"

which is probably a mistake. It bears the following inscription:

"This is drawn from the painting in the hands of Mr. Justice Newton of the Middle Temple."

Can any one inform me when this learned justice lived; or rather, for it concerns me more, when he died? And farther, if it be not too hopeless an inquiry to make, who his existing representatives (if any) may be?

F. KYFFIN LENTHALL.

36. Mount Street, Grosvenor Square.

Mufti.—I hear military men employ this term, "we went in *mufti*:" meaning, out of uniform. Whence is it derived? MARIA.

Ryming and Cuculling.—In that very curious volume of extracts from *The Presbytery Book of Strathbogie*, A.D. 1631–54, which was printed for the Spalding Club in 1843, occurs the following passage:

"George Jinkin and John Christie referred from the Session of Abercherder, for *ryming and cuculling*, called, compeird not. Ordained to be summonded *pro* 2°." — P. 242.

Accordingly, on —

"The said day, George Jinkin in Abercherder, being summonded for his *ryming and cuculling*, being called, compeired; and being accused of the foresaid fault, confessed he only spoke three words of *that ryme*. Being sharpely rebuked, and instructed of the grosnes of that sin, was ordained to satisfie in sackcloth, which he promised to do."—P. 245.

What was the "fault" here alluded to, and visited with a species of discipline with which the presbytery, and those under its jurisdiction, appear to have been very familiar? D.

Custom at the Savoy Church.—At the Savoy Church (London), the Sunday following Christmas Day, there was a chair placed near the door, covered with a cloth: on the chair was an orange, in a plate.

Can any of the readers of "N. & Q." inform me the meaning of this? CERIDWEN.

Minor Queries with Answers.

Faithfull Teate.—I lately fell in with a small work by this divine, entitled *Ter Tria*, and on the fly-leaf is a MS. note, stating that some years ago a copy of the same book was priced, in a bookseller's catalogue in London, at *l.* 7*s.* 6*d.* I wish to learn some particulars relative to the author, and if the work is valuable, or scarce, or both. J. S.

[Neither Calamy nor Brook has furnished any biographical notices of Dr. Faithfull Teate. When he wrote *Ter Tria*, in 1658, he was a "Preacher of the Word at Sudbury in Suffolk." A second edition of it was published in 1669. In 1665 appeared his *Scripture Map of the Wildernesse of Sin*," 4to. In a discourse on *Right Thoughts, the Righteous Man's Evidence*, he has the following passage, accommodated to his own destitute state after his ejectment: "The righteous man, in thinking of his present condition of life, thinks it his relief, that the less money he has he may go the more upon trust; the less he finds in his purse, seeks the more in the promise of Him that has said, 'I will never leave thee, nor forsake thee;' so that he thinks no man can take away his livelihood, unless he can first take away God's truth." Lowndes has given the following prices of *Ter Tria*: Sir M. M. Sykes, part iii. 626., 5*s.*; Nassau, part ii. 682., 8*s.*; White Knights, 4068., 1*l.*; *Bibl. Ang. Poet.*, 764., 1*l.* 11*s.* 6*d.*]

Kelway Family.—Can any of the readers of "N. & Q." guide me to anything like a pedigree of the family of *Kelloway*, *Kaloway*, or *Kelway*; which I find from Lysons' *Devonshire* possessed the manor of Mokesbean in that county from the time of Henry II.?

In the first year of Edward III., when the property of those who suffered after the battle of Boroughbridge was restored, John de Keilewaye was found "hæres de integro sanguine" to Lord Gifford of Brimesfield.

The last of the family appears to have been John Kelloway of Collampton in Devon, who married Joan Tregarthian; and dying in 1530, left co-heiresses married to Greville of Penheale, Codrington of Codrington, Harwood, and Cooke.

The arms of the family are singular, being Argent within a bordure engrailed sable, two groving irons in saltire sable, between four pears Or.

R. H. C.

[The pedigree of this family will be found in two copies by Munday of the "Visitation of Devonshire," A.D. 1564, in the Harleian MSS. 1091. p. 90., and 1538, p. 2166. The only difference in the arms is, in both copies, that there is no *bordure engrailed*; but this has probably been added since as a *difference*, as was often done to distinguish families. The name is here spelt *Kelloway*, and the pedigree begins with "Thomas Kelloway of Stowford in county Devon, who married Anne, daughter of —— Copleston, of ——, in county Somerset," and ends with "John Kelloway, who married Margery, daughter of John Arscott of Dunsland, and left issue Robert, who married ——, and Richard."]

Regatta.—What is the etymology of the word *regatta?* From whence is it derived, and when was it first used in English to mean a boat-race?

C. B. N. C. J. S.

[Baretti says, "Regatta, *palio che si corre sull' acqua*; a race run on water in boats. The word I take to be corrupted from *Remigata*, the art of rowing." Florio, in his *Worlde of Wordes*, has "*Regattare*, Ital. to wrangle, to cope or fight for the mastery." The term, as denoting a showy species of boat-race, was first used in this

country towards the close of the last century; for the papers of that time inform us, that on June 23, 1775, a regatta, a *novel* entertainment, and the first of the kind, was exhibited in the river Thames, in imitation of some of those splendid shows exhibited at Venice on their grand festivals. The whole river, from London Bridge to the Ship Tavern, Millbank, was covered with boats. About 1200 flags were flying before four o'clock in the afternoon, and vessels were moored in the river for the sale of liquors and other refreshments. Before six o'clock it was a perfect fair on both sides the water, and bad liquor, with short measure, was plentifully retailed. Plans of the regatta were sold from a shilling to a penny each, and songs on the occasion sung, in which "regatta" was the rhyme for "Ranelagh," and "royal family" echoed to "liberty."]

Coket and Cler-mantyn.—Piers Plowman says that when new corn began to be sold —

"Waulde no beggar eat bread that in it beanes were,
But of *coket* and *cler-mantyn*, or else of cleane wheate."

What are *coket* and *cler-mantyn?* Also, what are *coronation flowers*, and *sops in wine?* CERIDWEN.

[Both *coket* and *cler-mantyn* mean a kind of fine bread. *Coronation* is the name given by some of our old writers to a species of flower, the modern appellation of which is not clear. *Sops-in-wine* were a species of flowers among the smaller kind of single gilliflowers or pinks. Both these flowers are noticed by Spenser, in his *Shepherd's Calendar* for April, as follows:

"Bring coronations and sops-in-wine
Worn of paramours."]

Replies.

CURFEW.

(Vol. vi., pp. 53. 112.)

It will be remembered that when Mr. Webster, one of the greatest of American statesmen, was on his death-bed, in October last, he requested his son to read to him that far-famed "Elegy" of Gray:

"The curfew tolls the knell of parting day."

The editor of the *Boston Journal*, after referring to this circumstance, which he says has caused an unexampled demand for the works of Gray in the United States, goes on to give the result of his researches in many old English works, respecting the origin and meaning of the word *curfew*, which I trust will interest not only your correspondents who have written on the subject, but also many of your readers. I glean from the clever article now before me the following brief notices, which I have not yet met with in "N. & Q."

In King Alfred's time the curfew was rung at eight o'clock, and called the "cover fire bell," because the inhabitants, on hearing its peals, were obliged to cover their fires, and go to bed. Thomson evidently refers, in the following lines, to this tyrannical law, which was abolished in England about the year 1100:

"The shiv'ring wretches at the curfew sound,
Dejected sunk into their sordid beds,
And through the mournful gloom of ancient time,
Mused sad, or dreamt of better."

On the people finding that they could put out their fires and go to bed when they pleased, it would appear, from being recorded in many places, that the time of ringing the curfew bell was first changed from eight to nine o'clock, then from nine to ten, and afterwards to the early hours of the morning. Thus we find in *Romeo and Juliet:*

"The curfew bell hath rung:
'Tis *three o'clock.*"

In Shakspeare's works frequent mention is made of the curfew. In the *Tempest* he gives the following:

"You whose pastime
Is to make midnight mushrooms — that rejoice
To hear the solemn curfew."

In *Measure for Measure:*

"*Duke.* Who call'd here of late?
Provost. None since the curfew rung."

In *King Lear:*

"This is the foul fiend Flibertigibbet;
He begins at curfew, and walks to the first cock."

This old English custom of ringing the curfew bell was carried by the Puritan fathers to New England; and where is the Bostonian of middle age who does not well recollect the ringing of the church bell at nine o'clock, which was the willing signal for labourers to retire to bed, and for shopmen to close their shops?

Before closing this Note, may I be allowed to inform MR. SANSOM, that *Charlestown* is in Massachusetts, and only separated from Boston by Charles River, which runs between the two cities. The place to which he refers is *Charleston*, and in South Carolina. W. W.

Malta.

THE "SALT-PETER-MAN."

(Vol. vii., pp. 377. 433. 460.)

The statute against monopolies (21 Jac. I. c. 3.) contains a clause (sec. 10.) that its provisions should not extend to any commission grant or letters patent theretofore made, or thereafter to be made, of, for, or concerning the digging, making, or compounding of saltpetre or gunpowder, which were to be of the like force and effect, *and no other*, as if that act had never been made.

In the famous "Remonstrance of the State of the Kingdom" agreed upon by the House of Commons in November, 1641, there is special allusion to the vexation and oppression of the sub-

ject by purveyors, clerks of the market, and saltpetre men. (*Parliamentary History*, x. 67.)

Shortly afterwards was passed an act (which obtained the royal assent) giving liberty for importing gunpowder and saltpetre, and for making of gunpowder. The preamble asserts that the importation of gunpowder from foreign parts had of late times been against law prohibited, and the making thereof within this realm ingrossed; whereby the price of gunpowder had been excessively raised, many powder works decayed, this kingdom very much weakened and endangered, the merchants thereof much damnified, many mariners and others taken prisoners and brought into miserable captivity and slavery, many ships taken by Turkish and other pirates, and many other inconveniences had from thence ensued, and more were likely to ensue, if not timely prevented. (17 *Car. I.* c. 21.)

Lord Clarendon, in reviewing the various "important laws" of the Long Parliament to which the king assented, makes the following observations with reference to this particular act:

"'An Act for the free making Saltpetre and Gunpowder within the Kingdom:' which was a part of the prerogative; and not only considerable, as it restrained that precious and dangerous commodity from vulgar hands; but, as in truth it brought a considerable revenue to the crown, and more to those whom the crown gratified and obliged by that license. The pretence for this exemption was, 'the unjustifiable proceeding of those (or of inferior persons qualified by them) who had been trusted in that employment,' by whom, it cannot be denied, many men suffered: but the true reason was, that thereby they might be sure to have in readiness a good stock in that commodity, against the time their occasions should call upon them."—*History of Rebellion*, book iii.

On the 3rd April, 1644, the Lords and Commons passed an ordinance for the making of saltpetre, &c. This was grounded on the following allegations:

"1. The great expence of gunpowder, occasioned by the then war within his Majesty's dominions, had well near consumed the old store, and did exhaust the magazines so fast, that without a larger supply, the navy forts and the land armies could not be furnished.

"2. Foreign saltpetre was not in equal goodness with that of our own country, and the foreign gunpowder far worse conditioned and less forcible than that which is made in England.

"3. Divers foreign estates had of late prohibited the exportation of salt-peter and gunpowder out of their own dominions and countries, so that there could be but little hope or future expectation of any peter or powder to be brought into this kingdom, as in former times, which would enforce us to make use of our own materials."

From these circumstances, it was held most necessary that the digging of saltpetre and making of gunpowder should by all fit means be encouraged, at that time when it so much concerned the public safety; nevertheless, to prevent the reviving of those *oppressions and exactions* exercised upon the people, under the colourable authority of commissions granted to *salt-peter-men;* which burden had been eased since the sitting of that Parliament. To the end there might not be any pretence to interrupt the work, it was ordained that the committee of safety, their factors, workmen, and servants, should have power and authority (within prescribed hours) to search and dig for saltpetre in all pigeon-houses, stables, cellars, vaults, empty warehouses, and other outhouses, yards, and places likely to afford that earth.

The *salt-peter-men* were to level the ground and repair damage done by them; or might be compelled to do so by the deputy-lieutenants, justices of the peace, or committees of parliament.

The *salt-peter-men* were also empowered to take carts, by the known officers, for carriage of the liquor, vessels, and other utensils, from place to place, at specified prices, and under limitations as to weight and distance; and they were freed from taxes and tolls for carriages used about their works, and empowered to take outhouses, &c., for their workhouses, making satisfaction to the owners.

This ordinance was to continue for two years, from 25th March, 1644.

An ordinance of a similar character was passed 9th February, 1652, to be in force till 25th March, 1656 (*Scobell*, 231.).

By an act of the Lord Protector and Parliament, made in 1656, it was enacted that no person or persons should dig within the houses or lands of any person or persons of the commonwealth for the finding of saltpetre, nor take the carriages of any person or persons for the carrying of their materials or vessels, without their leave first obtained or had. (*Scobell*, 377.) This is the act referred to by BROCTUNA ("N. & Q.," Vol. vii., p. 434.), and by my friend MR. ISAIAH DECK ("N. & Q.," Vol. vii., p. 460.), though I am not certain that MR. DECK's inference be correct, that this act was passed in consequence of the new and uncertain process for obtaining the constituents of nitre having failed; and it is quite clear that Lord Coke could not have referred to this act. The enactment referred to is introduced by way of proviso in an act allowing the exportation of goods of English manufacture (*inter alia*, of gunpowder, when the price did not exceed 5*l.* per cwt.).

Allow me, in connexion, with this subject, to refer to Cullum's *History of Hawsted*, 1st edition, pp. 150. and 151., also to the statute 1 Jac. II. c. 8. s. 3., by which persons obtaining any letters patent for the sole making or importing gunpowder are subjected to the pains and penalties of præmunire.

C. H. COOPER.

Cambridge.

FORMS OF JUDICIAL OATHS.

(Vol. vii., p. 458.)

Will you permit me to make a few observations in reply to the Queries of MR. H. H. BREEN on this subject?

There is hardly any custom more ancient than for a person imposing a promise on another to call on him to bind himself by an oath to the due performance of it. In this oath the person swearing calls on God, the king, his father, or some person or thing to whom he attaches authority or value, to inflict on him punishment or loss in case he breaks his oath. The mode of swearing is, in one particular, almost everywhere and in every age the same.

When a father, a friend, a sword, or any corporeal object is sworn by, *the swearer places his hand upon it*, and then swears. When a man, however, swore by the Deity, on whom he cannot place his hand, he raised his hand to heaven towards the God by whom he swore.

When Abraham made Abimelech swear to obey him, he caused him to place his hand under his thigh, and then imposed the oath; and when Jacob, by his authority as a father, compelled his son Joseph to swear to perform his promise, he ordered him to go through a similar ceremony. (Genesis, ch. xxiv. v. 5., and ch. xlvii. v. 29.)

In the prophet Daniel we read that —

"The man clothed in linen which was upon the waters, held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever and ever," &c. — Daniel, ch. xii. v. 7.

In the Revelation we also find —

"And the angel, which I saw stand upon the sea and the earth, lifted up his hand to heaven and sware by Him that liveth for ever and ever," &c. — Revelation, ch. x. v. 5, 6.

Your correspondent inquires how oaths were taken prior to their being taken on the Gospel.

Among the nations who overthrew the Roman empire, the most common mode of swearing was on the relics of the saints. In England, I think, the most common mode was to swear on the corporalia or eucharistic elements, whence we still have the common phrase "upon your corporal oath." In each case the hand was placed on the thing sworn by.

The laws of the Alamanni as to conjurators, direct that the sacrament shall be so arranged that all the conjurators shall place their hands upon the coffer (containing the relics), and that the principal party shall place his hand on all theirs, and then they are to swear on the relics. (*Ll. Alam.* cap. 657.)

The custom of swearing on the Gospels is repeatedly mentioned in the laws of the Lombards. (*Ll. Longo.* 1 tit. 21. c. 25.; *Ll. Longo.* 2. tit. 55. c. 2., and c. 2. tit. 34. *et al.*)

In the *Formularies of Marculphus*, two forms of oaths are given, one says that —

"In palatio nostro super capella domini Martini ubi reliqua sacramenta percurrunt debeat conjurare."

In the other we read —

"Posita manu supra sacrosanctium altare sancti . . . . sic juratus dixit. Juro per hunc locum sanctum et Deum altissimum et virtutis sancti . . . . quod," &c.

In the laws of Cnût of England, two forms of oath are given. They both begin with "By the Lord before whom this relic is holy." (*Ancient Laws and Justice of England*, p. 179.)

Your correspondent asks "what form of judicial oath was first sanctioned by Christians as a body?"

In the history of the Council of Constantinople, it is stated that —

"George, the well-beloved of God, a deacon and keeper of the records, having touched the Holy Gospels of God, swore in this manner, 'By these Holy Scriptures, and by the God who by them has spoken,'" &c.

At the Council of Nice it is said that —

"Prayer having been offered up, every one saluted the Holy Gospels, the venerated cross and image of our Lord and Saviour Jesus Christ, and of our Lady the mother of God, and placed his hands upon them in confirmation of what he had said."

From these I infer that the custom of swearing on the Gospels received the sanction of the church at a very early period.

In reply to the question as to other modes of swearing, it may be said briefly, that men swore by anything to which they attached any importance, and generally by that to which they attached most importance.

By the laws of the Alamanni, a wife could claim her *Morgen-gabe* (or the gift of the morning after the wedding night) by swearing to its amount on her breast; and by the Droits d'Augsbourg, by swearing to it on her two breasts and two tresses.

Nothing was more common than for a man to swear by his beard. This custom is alluded to by one of Shakspeare's fools, who suggests that if a certain knight swore by his honour, and his mistress by her beard, neither of them *could* be forsworn.

In the canons of the Fourth Council of Orleans, we read —

"Le Roi lui-même, ou le plus renommé des chevaliers présents, ayant découpé le paon, se leva, et mettant la main sur l'oiseau, fit un vœu hardi; Ensuite il passa le plat, et chacun de ceux qui le reçurent fit un vœu semblable."

In the year 1306, Edward I. of England swore an oath on two swans.

It was also very common from an early period, both in England and abroad, to swear by one, two, seven, or twelve churches. The deponent went

to the appointed number of churches, and at each, taking the ring of the church door in his hand, repeated the oath.

One of the most curious specimens of the practice of swearing men by that to which they attached most importance, is to be found in an Hindoo law. It says, let a judge swear a Brahmin by his veracity; a soldier by his horses, his elephants, or his arms; an agriculturist by his cows, his grain, or his money; and a Soudra by all his crimes. JOHN THRUPP.

Surbiton.

I know nothing about judicial oaths: but the origin of the form MR. BREEN states to be used by the Roman Catholics of the Continent, and the Scotch Presbyterians, may be seen in Dan. xii. 7.: "When he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever." And in Revelation x. 5, 6.: "And the angel . . . lifted up his hand to heaven, and sware by him," &c. See also Genesis xiv. 22.

MARIA.

PHOTOGRAPHIC CORRESPONDENCE.

Washing Collodion Pictures—Test for Lens.—As I was indebted to the kindness of DR. DIAMOND, amongst other friends, for my original initiation into the mysteries of photography, it may appear somewhat presumptuous in me to differ from one who has had so much more experience in a point of practice. I allude to that of *washing* the collodion negative after developing, previously to fixing with the hyposulphite of soda; but, probably, the reasons I urge may have some weight. As the hyposulphite solution is intended to be used repeatedly, it appears to me not advisable to introduce into it *any free acid* (which must occur if the negative be not washed, although the quantity at each operation may be small), because it causes a decomposition of the salt, setting free *sulphurous* acid, and also sulphur; which last is slightly soluble in the hyposulphite of soda, and thus the sulphur is brought in contact with the reduced silver, and forms a sulphuret of that metal. But the change does not stop here: for, by the lapse of time, oxygen is absorbed, and thus a *sulphate of silver* is formed, and the colour changed from black to white. That sulphur is set free by the addition of an acid to the solution of hyposulphite of soda, is a fact so easily demonstrable both to the eyes and nose of the operator, that no one need remain long in doubt who is desirous of trying the experiment.

A correspondent desires to know how to test the coincidence or otherwise of the visual and actinic foci of a combination: this is very readily accomplished by the aid of a *focimeter*, which can be easily made thus:

Procure a piece of stout card-board, or thin wood covered with white paper, on which draw a considerable number of fine black lines, or cover it with some fine black net (what I believe the ladies call *blond*), which may be pasted on. Cut up the whole into a dozen good-sized pieces of any convenient form, so that about four square inches of surface at least be allowed to each piece. Paste over the *net* a circular or square label about the size of a shilling, bearing a distinctly printed number one on each piece, from 1 upwards; and arrange the pieces in any convenient manner by means of wires inserted into a slip of wood; but they must be so placed that the *whole* can be seen from one point of view, although each piece must be placed so that it is *one inch* farther off from the operator than the next lowest number. Having placed the camera eight or ten feet from the cards, carefully focus to any one of the numbers, 4 or 5 for instance; and observe, not that the *number* is distinct, but that the minute lines or threads of the net are visible: then take a picture, exposing it a very short time, and the threads of the card bearing the number that was most perfectly in focus visually *ought* to be most distinct; but, if otherwise, that which is most distinct will not only show whether the lens is over or under corrected, but will indicate the *amount* of error. If under corrected, a lower number will be most distinct; if over corrected, a higher. GEO. SHADBOLT.

Test for Lenses.—I beg to submit to a COUNTRY PRACTITIONER the following very simple test for the coincidence of the chemical and visual foci of an achromatic lens:

Take a common hand-bill or other sheet of printed paper; and having stretched it on a board, place it before the lens in an oblique position, so that the plane of the board may make an angle with a vertical plane of about thirty or forty degrees. Bring any line of type about the middle of the sheet into the true visual focus, and take a copy of the sheet by collodion or otherwise. Then, if the line of type focussed upon be reproduced clearly and sharply on the plate, the lens is correct; but if any other line be found sharper than the test one, the foci disagree; and the amount of error will depend on the distance of the two lines of type one from the other on the hand-bill.

J. A. MILES.

Fakenham, Norfolk.

Improvement in Positives.—I have great pleasure in communicating to you an improvement in the process of taking positives, which may not be uninteresting to some of your readers, and which ensures by far the most beautiful tints I have yet seen. I take three ounces of the hyposulphite of soda, and dissolve it in one pint of distilled or rain water; and to this I add about one or one and a half grains of pyrogallic acid, and seventy grains

of chloride of silver; which must be squeezed up between the fingers to facilitate its solution and separate the lumps, which, in their dry state, are tough, and not easily pulverised. The whole is then to be set aside for a week or two in a warm place. The solution, at first colourless, becomes brown, and ultimately quite opaque; in this state it is fit for use, and the longer kept the better it becomes. I generally use French paper for this process, and, according to the time of immersion, obtain fine sepia or black tints; the latter requiring long over-exposure to the light, and proportionately long exposure to the action of the liquid; which however will be found, particularly when old, to have a more rapid action than most other setting liquids, and has the merit of always affording fine tints, whatever the paper used. I imagine the pyrogallic acid to possess a reducing influence on the salts of silver employed; but this effect is only produced by its combination with the hyposulphite of soda and chloride of silver. I may add, that in any case the pictures should be much overdone before immersion, as the liquid exerts a rapid bleaching action on them; and when the liquid becomes saturated, a few crystals of fresh hyposulphite will renew its action.

F. Maxwell Lyte.

Florian, Torquay.

P. S.—In answer to a Country Practitioner, he will find great assistance in choosing his lens by laying it on a sheet of blue wove post paper, when he will immediately perceive the slightest yellow tinge in the glass, this being the fault which frequently affects many well-ground and well-made lenses. Of course, for sharpness of outline he must be guided entirely by experiment in the camera; but where weakness of action exists, it most frequently arises from this yellow colouration, and which the manufacturers say is very difficult to avoid.

[Mr. Lyte having sent with his communication a positive prepared in the manner described, we are enabled to corroborate all he says as to the richness and beauty of its tints.]

Cheap Portable Tent.—M. F. M. inquires for a cheap and portable tent for working collodion out of doors. I have been using one lately constructed on the principle of Francis's camera stand. It has a good size table, made like the rolling patent shutters; and it is not necessary to stoop, or sit down at your work, which is a great consideration on a hot day: you may get them of any respectable dealer in photographic apparatus; it is called Francis's Collodion Tent.

H. D. Francis.

Rev. Mr. Sisson's New Developing Fluid (Vol. vii., p. 462.).—The Rev. Mr. Sisson's developing fluid for collodion positives, the formula for which was published in the last Number of "N. & Q.," is merely a weak solution of the protonitrate and protosulphate of iron. It does not, as he seems to think, contain any lead; for the whole of the latter is precipitated as sulphate, which the acetic acid does not dissolve even to the smallest extent: and Mr. Sisson will find that an equivalent proportion of the nitrate of baryta will answer equally as well as the nitrate of lead.

I have myself for a long time been in the habit of using a weak solution of the protonitrate of iron in conjunction with acetic acid for positive pictures; for, although I do not consider it so good a developer as that made according to the formula of Dr. Diamond, it produces very good pictures; occupies very little time in preparing, and will moreover keep good for a much longer time than a more concentrated solution would.

J. Leachman.

20. Compton Terrace, Islington.

Replies to Minor Queries.

Vanes (Vol. v., p. 490.).—Taking up by accident the other day your fifth volume, I saw what I believe is a still unanswered Query respecting the earliest notice of vanes as indicators of the wind; and turning to my notes I found the following extract from Beckman's *Inventions, &c.*:

"In Ughelli Italia Sacra, Romæ 1652, fol. iv. p. 735., we find the following inscription on a weathercock then existing at Brixen; '*Dominus Rampertus Episc. gallum hunc fieri præcepit an.* 820.'"

L. A. M.

Loselerius Villerius (Vol. vii., p. 454.).—I beg to inform S. A. S. that his copy of the New Testament, which wants the title-page, was printed by Henry Stephens the second, at Geneva, in the year 1580. As to it being "valuable," I should not consider him unfortunate if he could exchange it for a shilling.

Loselerius Villerius was Pierre l'Oyseleur de Villiers, a professor of Genevan divinity, who came over to London, and there published Beza's Latin version of the New Testament, in 1574. He was not, however, as your correspondent supposed him to be, the editor of the decapitated volume in question; but Beza transferred his notes to an impression completed by himself.

S. A. S. has, in the next place, inquired for any satisfactory "list of editions of the Bible." It appears that, so far as he is concerned, Le Long, Boerner, Masch, and Cotton have lived and laboured in vain.

The folio Bible lastly described by your correspondent is *not* "so great a curiosity" as family tradition maintained. The annotations "placed in due order" are merely the Genevan notes.—See

the Archdeacon of Cashel's very accurate and excellent work, *Editions of the Bible, and Parts thereof, in English*, p. 75.: Oxford, 1852. R. G.

Westminster Parishes (Vol. vii., p. 454.).—In 1630 the City and Liberties of Westminster contained the churches of St. Margaret, St. Martin-in-the-Fields, St. Clement Danes, and St. John Baptist Savoy.

The registers of burials, marriages, and christenings, of St. Margaret's Church, began January 1, 1538.

The Fire of London did not destroy any church in Westminster. MACKENZIE WALCOTT, M. A.

Hevristic (Vol. vii., p. 237.).—The term *hevristisch*, in the first edition of the translation of Kant's *Critik*, is not given in the vocabulary appended to the translation; but under the word *ostensiv* it is stated that in its meaning it stands opposed to the word *euristic* (*hevristisch* in German). But in the second edition, published in 1818, it is remarked, under the words *evristic*, *euristic*, *hevristisch*, that the term should, in Sir Wm. Hamilton's opinion, be *euretic* or *heuretic;* the word *hevristisch* being an error of long standing in German philosophy. The derivation of *euretic* would be from εὑρετικος.

In Tissot's translation, *hevristisch* is rendered by *heuristique;* in Mantovani's, by *evristico;* in Born's, by *heuristicus*. In Krug's *Lexicon*, *hevristik* is given as derived from εὑρίσκω, εὑρεῖν. The *hevristic* method, Krug remarks, is also called the *analytical*. It may be added, that in the first edition of the *Critik* (Riga, 1781), the word is *hevristisch*. In the fourth edition (Riga, 1794), published also in Kant's lifetime, it is *hevristisch*. In Rosenkranz's edition (Leipzig, 1838), the word is changed into *heuristisch;* and also, in another edition of the same year, published also at Leipzig, it is written *heuristisch*, and not *hevristisch*.

In respect to the Leipzig edition of 1818, which is that now before me, the term *hevristisch*, in speaking of *hevristisch* principles, is particularly alluded to. (See page 512. line 10.) I do not find, after a hasty inspection, this word changed, in any of the editions I possess, to *empirisch*.

FRANCIS HAYWOOD.

Liverpool.

Creole (Vol. vii., p. 381.).—The word appears to be a French form of the Spanish *criollo*, which in the dictionary of Nuñez de Taboada is defined, "El hijo de padres Europeos nacido en America;" whilst in the old dictionary of Stevens (1726) it is translated, "Son of a Spaniard and a West India woman." In Brande's *Dictionary of Science*, &c., Creole is said to mean the descendants of whites born in Mexico, South America, or the West Indies, the blood remaining unmixed with that of other races, &c.

Von Tschudi says, that in South America the Spaniards apply the term *Creole* not only to the human race, but also to horses, bullocks, and even to poultry. A. C. M.

Exeter.

General Monk and the University of Cambridge (Vol. vii., pp. 427. 486.).—LEICESTRIENSIS begs to thank MR. C. H. COOPER and MR. J. P. ORD for their replies to his Query on this subject. He avails himself of this, the earliest opportunity, of assuring MR. ORD of his readiness to afford him what slight information is in his power respecting the MS. in question (which only came into his possession within the last two or three months), if he will communicate with him as below.

WILLIAM KELLY.

Town Hall, Leicester.

Ecclesia Anglicana (Vol. vii., pp. 12. 440.).—I am much obliged to your correspondent W. FRASER for his answer to my Query, and the references with which he supplies me. I shall be glad to ask a still more extensive question, which will probably explain the object of the former more limited one. Is it *usual*, in any of the unreformed branches of the church on the continent, to find a similar appellation (implying distinct nationality) employed in authoritative documents, *e.g.* would it be possible to find in the title-pages of any Missal, &c., such words as "in usum Ecclesiæ Hispanicæ, Lusitanæ, Gallicanæ?" If not now, was it more customary in mediæval times, and when did it cease?

Should we be justified in saying that at *every* period of her existence, with rare exceptions, the *Anglican church*, consciously or unconsciously, maintained the theory of her nationality with greater distinctness than any of the continental churches? I fancy I have heard, though I cannot state on what authority, that this assertion might be made most truly of the Portuguese church, and should be very glad to have any light thrown on the subject by your able correspondent. Certain it is, that amongst the various complaints made against Cardinal Wiseman and the Papal aggressors, it has never been laid to their charge, that they arrogated to themselves the title of members of the *Anglican church*. G. R. M.

Gibbon's Library (Vol. vii., p. 485.).—In 1838 I purchased some of Gibbon's books at Lausanne, out of a basketful on sale at a small shop, the depôt of the Religious Tract Society! Edward Gibbon, printed on a small slip of paper, was pasted in them. A. HOLT WHITE.

Golden Bees (Vol. vii., p. 478.).—When the tomb of Childeric, father of Clovis, was opened in 1653, there were found, besides the skeletons of his horse and page, his arms, crystal orb, &c.,

"more than three hundred little bees of the purest gold, their wings being inlaid with a red stone like cornelian." CERIDWEN.

Passage in Orosius (Vol. vii., p. 399.). — May not the "twam tyncenum," between which Cyrus the Great's officer attempted to cross a river, be the inflated skins which the Arabs still use, as the ancient inhabitants of Assyria did, for crossing the Tigris and Euphrates, and of which the Nimroud sculptures give so many illustrations?

CERIDWEN.

Names first given to Parishes (Vol. iv., p. 153.). — I wish to repeat this Query in another form, and particularly in reference to the termination *-by*. I suspect that wherever a cluster of villages, like that given by F. B., occurs with this Danish suffix, it is a proof that the district was originally a colony of Danes. The one in which I reside (the hundreds of Flegg), from its situation is particularly likely to have been so. Its original form was evidently that of a large island in the estuary of the Yare, which formed numerous inlets in its shores; and this was flanked on each side by a Roman garrison, one the celebrated fortress of Garianonum, now Burgh Castle, and the other Caistor-next-Yarmouth, in which a camp, burying-ground, &c., besides its name, sufficiently attest its Roman origin. The two hundreds of Flegg (or Fleyg, as appears on its common seal) comprise twenty villages, thirteen of which terminate in *-by*. These are Ormesby, Hemesby, Filby, Mauteby, Stokesby, Herringby, Thrigby, Billockby, Ashby or Askeby, Clippesby, Rollesby, Oby, and Scratby or Scroteby.

Professor WORSAAE, I believe, considers Ormesby to have been originally Gormsby, *i. e.* Gorm's or Guthrum's village, but I have not his work at hand to refer to. Thrigby, or Trigby as it is vernacularly pronounced, and Rollesby, may take their names from Trigge or Tricga, and Rollo, names occurring in Scandinavian history. I should feel obliged if Professors WORSAAE and STEPHENS, or other Scandinavian antiquaries and scholars, would kindly inform me if my surmises are correct, and if the rest of the names may be similarly derived. I should add that Stokesby fully bears out the suggestion of C. (Vol. v., p. 161.), as there is even now a ferry over the Bure at that point. The district is entirely surrounded by rivers and extensive tracts of marshes, and intersected by large inland lakes, locally termed "Broads," which undoubtedly were all comprised in the estuary, and which would form safe anchorages for the long galleys of the Northmen. E. S. TAYLOR.

Ormesby, St. Margaret, Norfolk.

Grafts and the Parent Tree (Vol. vii., p. 436.).— In order to insure the success of grafts, it is material that they be inserted on congenial stocks: delicate-growing fruits require dwarf-growing stocks; and free luxuriant-growing trees require strong stocks. To graft scions of delicate wooded trees on strong stocks, occasions an over-supply of sap to the grafts; and though at first they seem to flourish, yet they do not endure. A few examples of this sort may lead to an opinion, that "grafts, after some fifteen years, wear themselves out;" but the opinion is not (generally speaking) well founded. I have for many years grafted the old *Golden Pippin* on the *Paradise* or *Doucin* stock, and found it to answer very well, and produce excellent fruit. Taunton has long been famous for its *Nonpareils*, which are there produced in great excellence and abundance. The Cornish *Gilliflower*, one of our very best apples, was well known in the time of King Charles I.; and, as yet, shows no symptoms of decay: that fruit requires a strong stock.

The ancient *Ribston Pippin* was a seedling:

"It has been doubted by some, whether the tree at Ribston Hall was an original from the seed: the fact of its not being a grafted tree has been satisfactorily ascertained by Sir Henry Goodricke, the present proprietor, by causing suckers from its root to be planted out — which have set the matter at rest that it was not a grafted tree. One of these suckers has produced fruit in the Horticultural Garden at Chiswick." — Lindley's *Guide to the Orchard and Kitchen Garden*, 1831, p. 81.

J. G.

Exon.

Lord Cliff and Howell's Letters (Vol. vii., p. 455.). — The Lord Cliff, as to whom your correspondent inquires, and to whom James Howell addresses some of his letters, is intended for Henry Lord Clifford, and afterwards, on the decease of his father, fifth and last Earl of Cumberland. He died in December, 1643. Amongst the many republications of modern times, I regret that we have no new edition, with illustrative notes, of Howell's *Letters*. It is the more necessary, as one at least of the later editions of this most entertaining book is very much abridged and mutilated.

JAMES CROSSLEY.

Y. S. M. asks "Who was Lord Cliff?" He might as well have added, "Who was Lord Viscount Col, Sir Thomas Sa, or End. Por?" who also figure in *Epistolæ Ho-Elianæ*. Had he looked over that entertaining book more attentively, Y. S. M. would have seen that all these were mere contractions of Howell's correspondents, Lord Clifford, Lord Colchester, Sir Thomas Savage, and Endymion Porter. J. O.

The Bouillon Bible (Vol. vii., p. 296.). — H. W., who was good enough to answer my Query respecting Philip D'Auvergne, has probably seen that the Bible of which he inquires has turned up.

It seems to have been pawned (if I rightly understand the report in the newspapers) to a Mr. Broughton of the Foreign Office, who had advanced money to the prince to enable him to prosecute his claim to the dukedom. It has now been ordered by Vice-Chancellor Sir W. P. Wood to be offered for sale as part of Mr. Broughton's estate, for the benefit of that gentleman's creditors. It was stated in court, that on a former occasion, when the late Archbishop of Canterbury wished to purchase it, 1500*l.* was asked for it. I was much obliged to H. W. for the information he gave me, as I took some little interest in Philip D'Auvergne from having heard that he was a friend of my grandfather. They were, I find, both of them officers in the Racehorse during Lord Mulgrave's discovery voyage to the North Pole. E. H. A.

Rhymes on Places (Vol. vii., p. 143.).—Northamptonshire:

"Armston on the hill,
Polebrook in the hole,
Ashton turns the mill,
Oundle burns the coal."

Repeated to me by poor old drunken Jem White the sexton, many years since, when on the "battlements" of Oundle Church; Oundle being the market town for the three villages in the rhymes quoted. BRICK.

Serpents' Tongues (Vol. vi., p. 340.; Vol. vii., p. 316.).—May I be allowed to inform MR. PINKERTON that the sharks' teeth (fossils), now so frequently found imbedded in this tufa rock, and cheaply sold, are not known as "the tongues of vipers," but, on the contrary, from time immemorial, as the "tongues of St. Paul." In proof of this, I would refer MR. PINKERTON to the following extract, which I have taken from an Italian letter now in the Maltese Library; which was published on August 28, 1668, by Dr. Francis Buonamico, a native of this island, and addressed to Agostino Scilla of Messina. Page 5., the writer remarks:

"Che avanti de partire da questa isola dovesse farle una raccolta di glossopietre, *O lingue come que le chiamiamo di S. Paolo.*"

W. W.

Malta.

Consecrated Roses, &c. (Vol. vii., pp. 407. 480.).—An instance of the *Golden Rose* being conferred on an English baron, will be found related in Davidson's *History of Newenham Abbey in the County of Devon*, p. 208. J. D. S.

Miscellaneous.

NOTES ON BOOKS, ETC.

That well-worn quotation, "who shall decide when doctors disagree," must, we should think, invariably suggest itself to the reader of every new book upon the subject of Shakspeare's text. A few months since MR. COLLIER gave to the world a volume of *Notes and Emendations from Early Manuscript Corrections in a Copy of the Folio* 1632*, which was hailed by many, ourselves among the number, as a most valuable contribution to Shakspearian literature. From this favourable view of these manuscript emendations, many whose opinions upon such matters deserve the highest respect at once avowed their dissent; and we now find that we have to add to this number MR. SINGER, who has given us the result of his examination of them in a volume entitled *The Text of Shakspeare vindicated from the Interpolations and Corruptions advocated by John Payne Collier, Esq., in his Notes and Emendations.* No one can put forth higher claims to speak with authority on any points connected with Shakspeare than MR. SINGER, who has devoted a life to the study of his writings; and none can rise from a perusal of his book without recognising in it evidence of MR. SINGER's fitness for editing the works of our great dramatist, and feeling anxious for his revised edition of them. But we think many will regret that, while pointing out the Notes and Emendations from which he dissents, MR. SINGER should not have noticed those which he regards with favour; and that, in his anxiety to vindicate the purity of Shakspeare's text from the anonymous emendator, he should have embodied that vindication in language, which, though we are quite sure it is unintentional on his part, gives his book almost a personal character, instead of one purely critical.

BOOKS RECEIVED.—*Records of the Roman Inquisition. Case of a Minorite Friar who was sentenced by S. Charles Borromeo to be walled up, and who, having escaped, was burned in effigy: edited, with an English Translation, Notes, &c., by* Rev. Richard Gibbings. Published from one of the MSS. conveyed from Rome to Paris by order of Napoleon, at the close of the last century, as a challenge to the defenders of the papacy to acknowledge its truth, or to controvert it.—*The History of England from the Peace of Utrecht to the Peace of Versailles*, by Lord Mahon, Vol. III. The third volume of this new and cheaper edition of Lord Mahon's valuable history comprehends the period from 1740 to 1748.—*English Forests and Forest Trees; Historical, Legendary, and Descriptive, with numerous Illustrations.* This volume, one of the *Illustrated London Library*, is a pleasant chatty compilation on a subject which will interest many of our readers and correspondents by furnishing them with a series of notices of old forests, remarkable trees, &c., which have never before been gathered together.—*The Shakspeare Repository, edited by* J. H. Fennell, No. II. The second part of this periodical, the only one exclusively devoted to the Elizabethan writers, contains, among other interesting articles, a long one on the medical practice of Shakspeare's son-in-law, Dr. John Hall.

[* Since this was written we have heard that MR. COLLIER has traced back the history of his Folio 1632 for upwards of a century.—ED.]

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Notices to Correspondents.

We are compelled to omit several interesting papers respecting Shakspeare which are in type, among which we may mention a notice of some drawings which are of great interest.

W. T. WATTS (St. Ives), *who inquires respecting the literary history of* Baron Munchausen, *is referred to our* 2nd Vol., p. 519., *and our* 3rd Vol., pp. 117. 305. 453.

G. P. (Offenburg.) *Potatoes were most probably introduced into England by Sir W. Raleigh. Gerarde mentions them in his* Herbal, *published in* 1597.

ANTIQUARIAN *had better send a rubbing from the oak cover in question. His copy cannot be deciphered.*

S. S. S.'s *Query on the passage in St. James in our next.*

BROOKTHORPE *will find, in the Notices to Correspondents, in* No. 179. (2nd April), *a reply to his former Query respecting the Epitaph:*

"If Heaven be pleased."

URSULA. *We shall be glad of the "succinct refutation" proposed.*

J. W. *There is a folio edition of Godwin* De Præsulibus, *Canterbury*, 1743, *in which the original work is continued by Richardson.*

J. R. (Sunderland) *is referred to Brockett's* Glossary, *where he will find the etymology of* stang, *from the Danish* stang, *a pole or bar — or the Saxon* steng; *and a full description of the ceremonies connected with* Riding the stang.

FLORENCE *is thanked for her hint.*

J. B. *will find full particulars of Sir T. Herbert's* Threnodia Carolina *in our* 3rd Vol., p. 259. *Other references in our* 2nd Vol., pp. 140. 220. 476.

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VOL. VII.—No. 188.

Notes.

CORRECTIONS ADOPTED BY POPE FROM THE DUNCES.

In Pope's "Letter to the Honourable James Craggs," dated June 15, 1711, after making some observations on Dennis's remarks on the *Essay on Criticism*, he says —

"Yet, to give this man his due, he has objected to one or two lines with reason; and I will alter them in case of another edition: I will make my enemy do me a kindness where he meant an injury, and so serve instead of a friend."

An interesting paper might be drawn up from the instances, for they are rather numerous, in which Pope followed out this very sensible rule. I do not remember seeing the following one noted. One of the heroes of the *Dunciad*, Thomas Cooke, the translator of Hesiod, was the editor of a periodical published in monthly numbers, in 8vo., of which nine only appeared, under the title of *The Comedian, or Philosophical Inquirer*, the first number being for April, and last for December, 1732. It contains some curious matter, and amongst other papers is, in No. 2., "A Letter in Prose to Mr. Alexander Pope, occasioned by his Epistle in Verse to the Earl of Burlington." It is very abusive, and was most probably written either by Cooke or Theobald. After quoting the following lines as they then stood:

> "He buys for Topham drawings and designs,
> For Fountain statues, and for Curio coins,
> Rare monkish manuscripts for Hearne alone,
> And books for Mead, and rarities for Sloane,"

the letter-writer thus unceremoniously addresses himself to the author:

"Rarities! how could'st thou be so silly as not to be particular in the rarities of Sloane, as in those of the other five persons? What knowledge, what meaning is conveyed in the word *rarities?* Are not some drawings, some statues, some coins, all monkish manuscripts, and some books, *rarities?* Could'st thou not find a trisyllable to express some parts of nature for a collection of which that learned and worthy physician is eminent? Fy, fy! correct and write—

> 'Rare monkish manuscripts for Hearne alone,
> And books for Mead, and butterflies for Sloane.'

"Sir Hans Sloane is known to have the finest collection of butterflies in England, and perhaps in the world; and if rare monkish manuscripts are for Hearne only, how can rarities be for Sloane, unless thou specifyest what sort of rarities? O thou numskull!"—No. 2., pp. 15–16.

The correction was evidently an improvement, and therefore Pope wisely accepted the benefit, and was the channel through which it was conveyed; and the passage accordingly now stands as altered by the letter-writer. JAMES CROSSLEY.

NOTES ON SEVERAL MISUNDERSTOOD WORDS.

(*Continued from* p. 522.)

Dare, to lurk, or cause to lurk; used both transitively and intransitively. Apparently the root of *dark* and *dearn*.

"Here, quod he, it ought ynough suffice,
Five houres for to slepe upon a night:
But it were for an olde appalled wight,
As ben thise wedded men, that lie and *dare*,
As in a fourme sitteth a wery hare."

Tyrwhitt's utterly unwarranted adoption of Speght's interpretation is "*Dare*, v. Sax. to stare." The reader should always be cautious how he takes upon trust a glossarist's sly fetch to win a cheap repute for learning, and over-ride inquiry by the mysterious letters Sax. or Ang.-Sax. tacked on to his exposition of an obscure word. There is no such Saxon vocable as *dare*, to stare. Again, what more frequent blunder than to confound a secondary and derivative sense of a word with its radical and primary—indeed, sometimes to allow the former to usurp the precedence, and at length altogether oust the latter: hence it comes to pass, that we find *dare* is one while said to imply peeping and prying, another while trembling or crouching; moods and actions merely consequent or attendant upon the elementary signification of the word:

"I haue an hoby can make larkys to *dare*."
Skelton's *Magnifycence*, vol. i. p. 269. l. 1358., Dyce's edition;

on which line that able, but therein mistaken editor's note is, "*to dare*, i. e. to be terrified, to tremble" (he however also adds, it means to lurk, to lie hid, and remits his reader to a note at p. 379., where some most pertinent examples of its true and only sense are given), to which add these next:

". . . . let his grace go forward,
And *dare* vs with his cap, like larkes."
First Fol., *Henry VIII.*, Act III. Sc. 2.

"Thay questun, thay quellun,
By frythun by fellun,
The dere in the dellun,
Thay droupun and *daren*."
The Anturs of Arthur at the Tarnewathelan, St. iv. p. 3. Camden Society's Publications.

"She sprinkled vs with bitter iuice of vncouth herbs, and strake
The awke end of hir charmed rod vpon our heades, and spake
Words to the former contrarie. The more she charm'd, the more
Arose we vpward from the ground on which we *darde* before."
The XIIII. Booke of Ouid's *Metamorphosis*, p. 179. Arthur Golding's translation: London, 1587.

"Sothely it *dareth* hem weillynge this thing; that heuenes weren before," &c.

And again, a little further on:

"Forsothe yee moste dere, one thing *dare* you nougt (or be not unknowen): for one day anentis God as a thousande yeeris, and a thousande yeer as one day." — *Cm 3m Petre* 2., Wycliffe's translation:

in the Latin Vulgate, *latet* and *lateat* respectively; in the original, λανθάνει and λανθανέτω. Now the book is before me, I beg to furnish MR. COLLIER with the references to his usage of *terre*, mentioned in Todd's *Dictionary*, but not given (Collier's *Shakspeare*, vol. iv. p. 65., note), namely, 6th cap. of Epistle to Ephesians, *prop. init.*; and 3rd of that to Colossians, *prop. fin.*

Die and live.—This *hysteron proteron* is by no means uncommon: its meaning is, of course, the same as live and die, *i. e.* subsist from the cradle to the grave:

". . . . Will you sterner be
Than he that *dies and lives* by bloody drops?"
First Fol., *As You Like It*, Act III. Sc. 5.

All manner of whimsical and farfetched constructions have been put by the commentators upon this very homely sentence. As long as the question was, whether their wits should have licence to go a-woolgathering or no, one could feel no great concern to interfere: but it appears high time to come to Shakspeare's rescue, when MR. COLLIER'S "clever" old commentator, with some little variation in the letters, and not much less in the sense, reads "kills" for *dies*; but then, in the *Merry Wives of Windsor*, Act II. Sc. 3., the same "clever" authority changes "cride-game (cride I ame), said I well?" into "curds and cream, said I well?"—an alteration certainly not at odds with the host's ensuing question, "said I well?" saving that that, to a liquorish palate, might seem a rather superfluous inquiry.

"With sorrow they both *die and live*
That unto richesse her hertes yeve."
The Romaunt of the Rose, v. 5789–90.

"He is a foole, and so shall he *dye and liue*,
That thinketh him wise, and yet can he nothing."
The Ship of Fooles, fol. 67., by Alexander Barclay, 1570.

"Behold how ready we are, how willingly the women of Sparta will *die and live* with their husbands." — *The Pilgrimage of Kings and Princes*, p. 29.

Except in Shakspeare's behalf, it would not have been worth while to exemplify so unambiguous a phrase. The like remark may also be extended to the next word that falls under consideration.

Kindly, in accordance with kind, viz. nature. Thus, the love of a parent for a child, or the converse, is kindly: one without natural affection (ἄστοργος) is unkind, kindless, as in —

"Remorselesse, treacherous, letcherous, *kindles* villaine." *Hamlet*, Act II. Sc. 2.

Thence *kindly* expanded into its wider meaning of general benevolence. So under another phase of its primary sense we find the epithet used to express the excellence and characteristic qualities proper to the idea or standard of its subject, to wit, genuine, thrifty, well-liking, appropriate, not abortive, monstrous, prodigious, discordant. In the Litany, "the *kindly* fruits of the earth" is, in the Latin version, "genuinus," and by Mr. Boyer rightly translated "les fruits de la terre chaqu'un selon son espèce;" for which Pegge takes him to task, and interprets *kindly* "fair and good," through mistake or preference adopting the acquired and popular, in lieu of the radical and elementary meaning of the word. (*Anonymiana*, pp. 380–1. Century VIII. No. LXXXI.) The conjunction of this adjective with *gird* in a passage of *King Henry VI.* has sorely gravelled MR. COLLIER: twice over he essays, with equal success, to expound its purport. First, *loc. cit.*, he finds fault with *gird* as being employed in rather an unusual manner; or, if taken in its common meaning of taunt or reproof, then that *kindly* is said ironically; because there seems to be a contradiction in terms. (Monck Mason's rank distortion of the words, there cited, I will not pain the reader's sight with.) MR. COLLIER's note concludes with a supposition that *gird* may possibly be a misprint. This is the misery! Men will sooner suspect the text than their own understanding or researches. In Act I. Sc. 1. of *Coriolanus*, dissatisfied with his previous note, MR. COLLIER tries again, and thinks a *kindly gird* may mean a gentle reproof. That the reader may be able to judge what it does mean, it will be necessary to quote the king's *gird*, who thus administers a kindly rebuke to the malicious preacher against the sin of malice, *i. e.* chastens him with his own rod:

"*King.* Fie, uncle Beauford, I have heard you preach,
That mallice was a great and grievous sinne:
And will not you maintaine the thing you teache,
But prove a chief offender in the same?
Warn. Sweet king: the bishop hath a *kindly gyrd.*"
First Part of *King Henry VI.*, Act III. Sc. 1. 1st Fol.

A *gird*, akin to, in keeping with, fitting, proper to the cardinal's calling; an evangelical *gird* for an evangelical man: what more *kindly? Kindly*, connatural, homogeneous. But now for a bushel of examples, some of which will surely avail to insense the reader in the purport of this epithet, if my explanation does not:

"God in the congregation of the gods, what more proper and *kindly?*" — Andrewes' Sermons, vol. v. p. 212. *Lib. Ang.-Cath. Theol.*

"And that (pride) seems somewhat *kindly* too, and to agree with this disease (the plague). That pride which swells itself should end in a tumour or swelling, as, for the most part, this disease doth."—*Id.*, p. 228.

"And so, you are found; and they, as the children of perdition should be, are lost. Here are you: and where are they? Gone to their own place, to Judas their brother. And, as is most *kindly*, the sons to the father of wickedness; there to be plagued with him for ever."—*Id.*, vol. iv. p. 98.

"For whatsoever, as the Son of God, He may do, it is *kindly* for Him, as the Son of Man, to save the sons of men."—*Id.*, p. 253.

"There cannot be a more *kindly* consequence than this, our not failing from their not failing: we do not, because they do not."—*Id.*, p. 273.

"And here falls in *kindly* this day's design, and the visible 'per me,' that happened on it."—*Id.*, p. 289.

"And having then made them, it is *kindly* that viscera misericordiæ should be over those opera that came de visceribus."—*Id.*, p. 327.

"The children came to the birth, and the right and *kindly* copulative were; to the birth they came, and born they were: in a kind consequence who would look for other?"—*Id.*, p. 348.

"For usque adeo proprium est operari Spiritui, ut nisi operetur, nec sit. So *kindly* (proprium) it is for the spirit to be working as if It work not, It is not."—*Id.*, vol. iii. p. 194.

"And when he had overtaken, for those two are but presupposed, the more *kindly* to bring in επελάβετο, when, I say, He had overtaken them, cometh in fitly and properly επιλαμβάνεται."—*Id.*, vol. i. p. 7.

"No time so *kindly* to preach de Filio hodie genito as hodie."—*Id.*, p. 285.

"A day whereon, as it is most *kindly* preached, so it will be most *kindly* practised of all others."—*Id.*, p. 301.

"Respice et plange: first, 'Look and lament' or mourn; which is indeed the most *kindly* and natural effect of such a spectacle."—*Id.*, vol. ii. p. 130.

"Devotion is the most proper and most *kindly* work of holiness."—*Id.*, vol. iv. p. 377.

Perhaps the following will be thought so apposite, that I may be spared the labour, and the reader the tedium of perusing a thousand other examples that might be cited:

"And there is nothing more *kindly* than for them that will be touching, to be touched themselves, and to

be touched home, in the same *kind* themselves thought to have touched others."—*Id.*, vol. iv. p. 71.*

W. R. Arrowsmith.

(*To be continued.*)

DEVONIANISMS.

Miserable. — *Miserable* is very commonly used in Devonshire in the signification of *miserly*, with strange effect until one becomes used to it. Hooker the Judicious, a Devonshire man, uses the word in this sense in the *Eccl. Polity*, book v. ch. lxv. p. 21.:

"By means whereof it cometh also to pass that the mean which is virtue seemeth in the eyes of each extreme an extremity; the liberal-hearted man is by the opinion of the prodigal *miserable*, and by the judgment of the *miserable* lavish."

Few. — Speaking of broth, people in Devon say a *few broth* in place of a little, or some broth. I find a similar use of the word in a sermon preached in 1550, by Thomas Lever, Fellow of St. John's College, preserved by Strype (in his *Eccles. Mem.*, ii. 422.). Speaking of the poor students of Cambridge, he says:

"At ten of the clock they go to dinner, whereas they be content with a penny piece of beef among four, having a *few pottage* made of the broth of the same beef, with salt and oatmeal, and nothing else."

Figs, Figgy. — Most commonly *raisins* are called *figs*, and plum-pudding *figgy* pudding. So with plum-cake, as in the following rhymes: —

"Rain, rain, go to Spain,
Never come again:
When I brew and when I bake,
I'll give you a *figgy* cake."

Against is used like the classical *adversùm*, in the sense of *towards* or *meeting*. I have heard, both in Devonshire and in Ireland, the expression to send *against*, that is, to send *to meet*, a person, &c.

The foregoing words and expressions are probably provincialisms rather than Devonianisms, good old English forms of expression; as are, indeed, many of the so-called Hibernicisms.

Pilm, Farroll. — What is the derivation of *pilm*=dust, so frequently heard in Devon, and its derivatives, *pilmy*, dusty: it *pilmeth?* The cover of a book is there called the *farroll;* what is the derivation of this word? J. M. B.

Tunbridge Wells.

THE POEMS OF ROWLEY.

The tests propounded by Mr. Keightley (Vol. vii., p. 160.) with reference to the authenticity of the poems of Rowley, namely the use of "its," and the absence of the feminine rhyme in *e*, furnish additional proof, if any were wanting, that Chatterton was the author of those extraordinary productions. Another test often insisted upon is the occurrence, in those poems, of borrowed thoughts — borrowed from poets of a date posterior to that of their pretended origin. Of this there is one instance which seems to have escaped the notice of Chatterton's numerous annotators. It occurs at the commencement of *The Tournament*, in the line, —

"The *worlde* bie *diffraunce* ys ynn *orderr* founde."

It will be seen that this line, a very remarkable one, has been cleverly condensed from the following passage in Pope's *Windsor Forest*: —

"But as the *world*, harmoniously confused,
Where *order* in variety we see;
And where, tho' all things *differ*, all agree."

This sentiment has been repeated by other modern writers. Pope himself has it in the *Essay on Man*, in this form, —

"The lights and shades, whose well-accorded strife
Gives all the strength and colour of our life."

It occurs in one of Pascal's *Pensées:*

"J'écrirai ici mes pensées sans ordre, et non pas peut-être dans une confusion sans dessein: C'est le véritable ordre, et qui marquera toujours mon objet par le désordre même."

Butler has it in the line, —

"For discords make the sweetest airs."

Bernardin de St. Pierre, in his *Etudes de la Nature:*

"C'est des contraires que résulte l'harmonie du monde."

And Burke, in nearly the same words, in his *Reflections on the French Revolution:*

"You had that action and counteraction, which, in the natural and in the political world, from the reciprocal struggle of discordant powers, draws out the harmony of the universe."

Nor does the sentiment belong exclusively to the moderns. I find it in Horace's twelfth Epistle:

"Nil parvum sapias, et adhuc sublimia cures,
. . . . . .
Quid velit et possit rerum concordia discors."

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* *Kindly* is quite a pet word with Andrewes, as, besides the passages quoted, he employs it in nearly the same sense in vol. iii., at pp. 18. 34. 102. 161. 189. 262. 308. 372. 393. 397.; in vol. i., at pp. 100. 125. 151. 194. 214.; in vol. ii. at pp. 53. 157. 307. 313. 338. The same immortal quibbler is also very fond of the word *item*, using it, as our cousins across the Atlantic and we in Herefordshire do at the present day, for "a hint."

Lucan, I think, has the same expression in his *Pharsalia;* and it forms the basis of Longinus's remark on the eloquence of Demosthenes:

"Οὐκοῦν τὴν μὲν φύσιν τῶν ἐπαναφορῶν καὶ ἀσυνδέτων πάντῃ φυλάττει τῇ συνεχεῖ μεταβολῇ· οὕτως αὐτῷ καὶ ἡ τάξις ἄτακτον, καὶ ἔμπαλιν ἡ ἀταξία ποιὰν περιλαμβάνει τάξιν."

It may be said that, as Pope adopted the thought from Horace or Lucan, so a poet of the fifteenth century (such as the supposed Rowley) might have taken it from the same sources. But a comparison of the line in *The Tournament* with those in *Windsor Forest* will show that the borrowing embraces not only the thought, but the very words in which it is expressed. HENRY H. BREEN.

St. Lucia.

FOLK LORE.

Legend of Llangefelach Tower.—A different version of the legend also exists in the neighbourhood, viz. that the day's work on the tower being pulled down each night by the old gentleman, who was apparently apprehensive that the sound of the bells might keep away all evil spirits, a saint, of now forgotten name, told the people that if they would stand at the church door, and throw a stone, they would succeed in building the tower on the "spot where it fell," which accordingly came to pass. CERIDWEN.

Wedding Divination.—Being lately present on the occasion of a wedding at a town in the East Riding of Yorkshire, I was witness to the following custom, which seems to take rank as a genuine scrap of folk-lore. On the bride alighting from her carriage at her father's door, a plate covered with morsels of bride's cake was flung from a window of the second story upon the heads of the crowd congregated in the street below; and the divination, I was told, consists in observing the fate which attends its downfall. If it reach the ground in safety, without being broken, the omen is a most *un*favourable one. If, on the other hand, the plate be shattered to pieces (and the more the better), the auspices are looked upon as most happy. OXONIENSIS.

SHAKSPEARE CORRESPONDENCE.

Shakspearian Drawings.—I have very recently become possessed of some curious drawings by Hollar; those relating to Shakspeare very interesting, evidently done for one Captain John Eyre, who could himself handle the pencil well.

The inscription under one is as follows, in the writing of the said J. Eyre:

"Ye house in ye Clink Streete, Southwarke, now belonging to Master Ralph Hansome, and in ye which Master Shakspeare lodged in ye while he writed and played at ye Globe, and untill ye yeare 1600 it was at the time ye house of Grace Loveday. Will had ye two Rooms over against ye Doorway, as I will possibly show."

Size of the drawing, 12 × 7, "W. Hollar delin., 1643." It is an exterior view, beautifully executed, showing very prominently the house and a continuation of houses, forming one side of the street.

The second has the following inscription in the same hand:

"Ye portraiture of ye rooms in ye which Master Will Shakspeare lodged in Clink Streete, and which is told to us to be in ye same state as when left by himself, as stated over ye door in ye room, and on the walls were many printed verses, also a portraiture of Ben Jonson with a ruff on a pannel."

Size of the drawing $11\frac{5}{8} \times 6\frac{7}{8}$, "W. Hollar delin., 1643:" shows the interior of three sides, and the floor and ceiling, with the tables, chairs, and reading-desk; an open door shows the interior of his sleeping-room, being over the entrance door porch.

The third —

"Ye Globe, as to be seen before ye Fire in ye year 1615, when this place was burnt down. This old building," &c.

Here follows a long interesting description. It is an exterior view; size of drawing $7\frac{1}{4}$ wide × $9\frac{3}{8}$ high, "W. H. 1640."

The fourth shows the stage, on which are two actors: this drawing, $7\frac{7}{8} \times 6\frac{1}{4}$, was done by J. Eyre, 1629, and on which he gives a curious description of his accompanying Prince Charles, &c.; at this time he belonged to the Court, as he also accompanied that prince to Spain.

The fifth, done by the same hand in a *most masterly manner*, pen and ink portrait of Shakspeare, copied, as he writes, from a portrait belonging to the Earl of Essex, with interesting manuscript notice.

The sixth, done also by J. Eyre:

"Ye portraiture of one Master Ben Jonson, as on ye walls of Master Will Shakspeare's rooms in Clinke Streete, Southwarke."—J. E. 1643.

The first three, in justice to Hollar, independent of the admirers of the immortal bard and lovers of antiquities, should be engraved as "Facsimiles of the Drawings." This shall be done on my receiving the names of sixty subscribers, the amount of subscription one guinea, for which each subscriber will receive three engravings, to be paid for when delivered. P. T.

P. S.—These curious drawings may be seen at No. 1. Osnaburgh Place, New Road.

Thomas Shakspeare.—From a close examination of the documents referred to (as bearing the signature of Thomas Shakspeare) in my last com-

munication to "N. & Q.," Vol. vii., p. 405.), and from the *nature* of the *transaction* to which they relate, *my impression* is, that he was by profession a money scrivener in the town of Lutterworth; a circumstance which may possibly tend to the discovery of his family connexion (if any existed) with William Shakspeare. CHARLECOTE.

Passage in Macbeth, Act I. Sc. 5. —

". . . . . Come, thick night,
And pall thee in the dunnest smoke of hell,
That my keen knife see not the wound it makes,
Nor heaven peep through the *blanket* of the dark,
To cry, Hold, hold!"

In MR. PAYNE COLLIER'S *Notes and Emendations*, p. 407., we are informed that the old corrector substitutes *blankness* for *blanket*. The change is to me so exceedingly bad, even if made on some sort of authority (as an extinct 4to.), that I should have let it be its own executioner, had not MR. COLLIER apparently given in his adhesion to it. I now beg to offer a few obvious reasons why *blanket* is unquestionably Shakspeare's word.

In the *Rape of Lucrece*, Stanza CXV., we have a passage very nearly parallel with that in *Macbeth*:

"O night, thou furnace of foul reeking smoke,
Let not the jealous day behold thy face,
Which underneath thy *black all-hiding cloak*,
Immodestly lies martyr'd with disgrace."

In *Lucrece*, the *cloak* of night is invoked to screen a deed of adultery; in *Macbeth* the *blanket* of night is invoked to hide a murder: but the foul, reeking, smoky cloak of night, in the passage just quoted, is clearly parallel with the smoky blanket of night in *Macbeth*. The complete imagery of both passages has been happily caught by Carlyle (*Sartor Resartus*, 1841, p. 23.), who, in describing night, makes Teufelsdröckh say:

"Oh, under that *hideous coverlet of vapours, and putrefactions, and unimaginable gases*, what a fermenting-vat lies simmering and hid!"

C. MANSFIELD INGLEBY.

Birmingham.

"*Discourse of Reason*" (Vol. vii., p. 497.).— This phrase, "generally supposed to be peculiarly Shakspearian," which A. E. B. has indicated in his quotation from Philemon Holland, occurs also in Dr. T. Bright's *Treatise of Melancholy*, the date of which is 1586. In the third page of the dedicatory epistle there is this sentence:

"Such as are of quicke conceit, and delighted in *discourse of reason* in naturall things."

Here, then, is another authority against Gifford's proposed "emendation" of the expression as it occurs in *Hamlet*. M. D.

Minor Notes.

The MSS. of Gervase Hollis.— These were taken during the reign of Charles I., and continue down to the middle of Charles II. In Harl. MSS. 6829. will be found a most curious and valuable volume, containing the painted glass, arms, monuments, brasses, and epitaphs in the various churches and chapels, &c. throughout the county of Lincoln. The arms are all drawn in the margin in colours. Being taken before the civil war, they contain all those which were destroyed or defaced by the Parliament army. They were all copied by Gough, which he notices in his *Brit. Top.*, vol. i. p. 519., but not printed.

His genealogical collections are contained in a series of volumes marked with the letters of the alphabet, and comprehended in the Lansdowne Catalogue under No. 207. The Catalogue is very minute, and the contents of the several volumes very miscellaneous; and some of the genealogical notes are simply short memoranda, which, in order to be made available, must be wrought out from other sources. They all relate more or less to the county of Lincoln. One of these, called "Trusbut," was presented to the British Museum by Sir Joseph Banks in 1817, and will be found in Add. MSS. 6118. E. G. BALLARD.

Anagrams. — The publication of two anagrams in your Number for May 7, calls to my mind a few that were made some years ago by myself and some friends, as an experiment upon the anagrammatic resources of words and phrases. A subject was chosen, and each one of the party made an anagram, good, bad, or indifferent, out of the component letters. The following may serve as a specimen of the best of the budget that we made.

1. French Revolution.
   Violence, run forth!
2. Swedish Nightingale.
   Sing high! sweet Linda. (*q. d.* di Chamouni.)
3. Spanish Marriages.
   Rash games in Paris; or, Ah! in a miser's grasp.
4. Paradise Lost.
   Reap sad toils.
5. Paradise Regained.
   Dead respire again.

C. MANSFIELD INGLEBY.

Birmingham.

Family Caul — Child's Caul. — The will of Sir John Offley, Knight, of Madeley Manor, Staffordshire (grandson of Sir Thomas Offley, Lord Mayor of London temp. Eliz.), proved at Doctors' Commons 20th May, 1658, contains the following singular bequest:

"Item, I will and devise one Jewell done all in Gold enammelled, wherein there is a Caul that covered my face and shoulders when I first came into the world, the use thereof to my loving Daughter the Lady Eliza-

beth Jenny, so long as she shall live; and after her decease the use likewise thereof to her Son, Offley Jenny, during his natural life; and after his decease to my own right heirs male for ever; and so from Heir to Heir, to be left so long as it shall please God of his Goodness to continue any Heir Male of my name, desiring the same Jewell be not concealed nor sold by any of them."

CESTRIENSIS.

Numerous Progeny.—The *London Journal* of Oct. 26, 1734, contains the following paragraph:

"Letters from Holderness, in Yorkshire, mention the following remarkable inscription on a tombstone newly erected in the churchyard of Heydon, viz. 'Here lieth the body of William Strutton, of Padrington, buried the 18th of May, 1734, aged 97, who had by his first wife 28 children, and by a second wife 17; own father to 45, grandfather to 86, great-grandfather to 97, and great-great-grandfather to 23; in all 251.'"

T. B. H.

Queries.

SMITH, YOUNG, AND SCRYMGEOUR MSS.

Thomas Smith, in his *Vitæ Illustrium*, gives extracts from a so-called Ephemeris of Sir Peter Young, but which Sir Peter compiled during the latter years of his life. Thomas Hearne says, in a note to the Appendix to Leland's *Collectanea*, that he had had the use of some of Smith's MSS. This Ephemeris of Sir Peter Young may be worth the publishing if it can be found: can any of your readers say whether it is among Smith's or Hearne's MSS., or if it be preserved elsewhere? Peter Young, and his brother Alexander, were pupils of Theodore Beza, having been educated chiefly at the expense of their maternal uncle Henry Scrymgeour, to whose valuable library Peter succeeded. It was brought to Scotland by Alexander about the year 1573 or 1574, and was landed at Dundee. It was especially rich in Greek MSS.; and Dr. Irvine, in his "Dissertation on the Literary History of Scotland," prefixed to his *Lives of the Scottish Poets*, says of these MSS. and library, "and the man who is so fortunate as to redeem them from obscurity, shall assuredly be thought to have merited well from the republic of letters." It is much to be feared, however, that as to the MSS. this good fortune awaits no man; for Sir Peter Young seems to have given them to his fifth son, Patrick Young, the eminent Greek scholar, who was librarian to Prince Henry, and, after his death, to the king, and to Charles I. Patrick Young's house was unfortunately burned, and in it perished many MSS. belonging to himself and to others. If Scrymgeour's MSS. escaped the fire, they are to be sought for in the remnant of Patrick Young's collection, wherever that went, or in the King's Library, of which a considerable part was preserved. Young's house was burned in 1636, and he is supposed to have carried off a large number of MSS. from the royal library, after the king's death in 1649. If therefore Scrymgeour's MSS. were among these, it is possible that they may yet be traced, for they would be sold with Young's own, after his death in 1652. This occurred on the 7th of September, rather suddenly, and he left no will, and probably give no directions about his MSS. and library, which were sold *sub hastâ*, probably within a few months after his death, and with them any of the MSS. which he may have taken from the King's Library, or may have had in his possession belonging to others. Smith says that he had seen a large catalogue of MSS. written in Young's own hand. Is this catalogue extant? Patrick Young left two daughters, co-heiresses: the elder married to John Atwood, Esq.; the younger, to Sir Samuel Bowes, Kt. A daughter of the former gave to a church in Essex a Bible which had belonged to Charles I.; but she knew so little of her grandfather's history that she described him as Patrick Young, Esq., library keeper to the king, quite unconscious that he had been rector of two livings, and a canon and treasurer of St. Paul's. Perhaps, after all, the designation was not so incorrect, for though he held so many preferments, he never was in priest's orders, and sometimes was not altogether free from suspicion of not being a member of the Church of England at all, except as a recipient of its dues, and, of course, a deacon in its orders.

But it may be worthy of note, as affording another clue by which, perchance, to trace some of Scrymgeour's MSS., that Sir Thomas Bowes, Kt., who was Sir Symonds D'Ewes's literary executor, employed Patrick Young to value a collection of coins, &c., among which he recognised a number that had belonged to the king's cabinet, and which Sir Symonds had purchased from Hugh Peters, by whom they had been purloined. Young taxed Peters with having taken books, and MSS. also, which the other denied, with the exception of two or three, but was not believed. I do not know what relation Sir Thomas Bowes was to Sir Samuel, who married Young's second daughter, nor to Paul Bowes, who edited D'Ewes's *Journals* in 1682. It is quite possible that some of Scrymgeour's MSS. may have fallen into D'Ewes's hands, may have come down, and be recognisable by some mark.

As to Scrymgeour's books, it is probable that they were deposited in Peter Young's house of Easter Seatoun, near to Arbroath, of which he obtained possession about 1580, and which remained with his descendants for about ninety years, when his great-grandson sold it, and purchased the castle and part of the lands of Aldbar. That any very fine library was removed thither is not probable, especially any bearing Henry Scrym-

geour's name; and for this reason, that Thomas Ruddiman was tutor to David Young, and was resident at Aldbar, and would hardly have failed to notice, or to record, the existe ce of any so remarkable a library as Scrymgeour's, or even of Sir Peter Young's, who was himself an ardent collector of books, as appears from some of his letters to Sir Patrick Vans (*recte* Vaux) which I have seen, and as might be inferred from his literary tastes and pursuits. There is perhaps reason to believe that Sir Peter's library did not descend in his family beyond his eldest son, Sir James Young, who made an attempt to deprive the sons of his first marriage (the elder of whom died in infancy) of their right of succession to their grandfather's estates, secured to them under their father's marriage contract, and which attempt was defeated by their uncle, Dr. John Young, Dean of Winchester (sixth son of Sir Peter), who acquired from Lord Ramsay, eldest son of the Earl of Dalhousie, part of the barony of Baledmouth in Fife. Dean Young founded a school at St. Andrew's, on the site of which is now built Dr. Bell's Madras College.

Sir Peter Young the elder, knighted in 1605, has been sometimes confounded with his third son, Peter, who received his knighthood at the hands of Gustavus Adolphus, on the occasion of that king being invested with the Order of the Garter.

Another fine library (Andrew Melville's) was brought into Scotland about the same time as Scrymgeour's; and it is creditable to the statesmen of James's reign that there was an order in the Scotch exchequer, that books imported into Scotland should be free from custom. A note of this order is preserved among the Harleian MSS. in the British Museum; but my reference to the number is not at hand. DE CAMERA.

MORMON PUBLICATIONS.

Can any of your correspondents oblige me by supplying particulars of other editions of the following Mormon works? The particulars required are the size, place, date, and number of pages. The editions enumerated below are the only ones to which I have had access.

1. *The Book of Mormon:*
   - First American edition, 12mo.: Palmyra, 1830, pp. 588., printed by E. B. Grandin for the author.
   - First European edition, small 8vo.: Liverpool, 1841, title, one leaf, pp. 643., including index at the end.
   - Second European edition, 12mo.: Liverpool, 1849. Query number of pages?
   - Third European edition, 12mo.: Liverpool, 1852, pp. xii. 563.
2. *Book of Doctrine and Covenants:*
   - First (?) American edition, 18mo.: Kirkland, 1835, pp. 250.
   - Third European edition, 12mo.: Liverpool, 1852, pp. xxiii. 336.
3. *Hymn Book for the "Saints" in Europe:*
   - Ninth edition, 16mo.: Liverpool, 1851, pp. vii. 379., containing 296 hymns.

As I am passing through the press two Lectures on the subject of Mormonism, and am anxious that the literary history and bibliography of this curious sect should be as complete as possible, I will venture to ask the favour of an immediate reply to this Query: and since the subject is hardly of general interest, as well as because the necessary delay of printing any communication may hereby be avoided, may I request that any reply be sent to me at the address given below. I shall also be glad to learn where, and at what price, a copy of the first *American* edition of the *Book of Mormon* can be procured.

W. SPARROW SIMPSON, B.A.

14. Grove Road,
North Brixton, Surrey.

Minor Queries.

Dimidiation. — Is the practice of *dimidiation* approved of by modern heralds, and are examples of it common? W. FRASER.

Tor-Mohun.

Early Christian Mothers. — Can any of your correspondents inform me whether the Christian mothers of the first four or five centuries were much in the habit of using the rod in correcting their children; and whether the influence acquired by the mother of St. Chrysostom, and others of the same stamp, was not greatly owing to their having seldom or never inflicted corporal punishment on them? PATER.

The Lion at Northumberland House. — One often hears the anecdote of a wag who, as alleged, stared at the lion on Northumberland House until he had collected a crowd of imitators around him, when he cried out, "By Heaven! it wags, it wags," and the rest agreed with him that the lion did wag its tail. If this farce really took place, I should be glad to know the date and details.

J. P.

Birmingham.

The Cross in Mexico and Alexandria. — In *The Unseen World; Communications with it, real and imaginary, &c.*, 1550, a work which is attributed to an eminent divine and ecclesiastical historian of the English Church, it is stated that —

"It was a tradition in Mexico, before the arrival of the Spaniards, that when that form (the sign of the cross) should be victorious, the old religion should disappear. The same sign is also said to have been dis-

covered on the destruction of the temple of Serapis at Alexandria, and the same tradition to have been attached to it." — P. 23.

The subject is very curious, and one in which I am much interested. I am anxious to refer to the original authorities for the tradition in both cases. It is known that the Mexicans worshipped the cross as the god of pain. We have the following curious account thereof in *The Pleasant Historie of the Conquest of West India, now called Newe Spayne*, translated out of the Spanish tongue by T. N., anno 1578:

"At the foote of this temple was a plotte like a churchyard, well walled and garnished with proper pinnacles; in the midst whereof stoode a crosse of ten foote long, the which they adored for god of the rayne; for at all times whē they wanted rayne, they would go thither on procession deuoutely, and offered to the crosse quayles sacrificed, for to appease the wrath that the god seemed to have agaynste them: and none was so acceptable a sacrifice, as the bloud of that little birde. They used to burne certaine sweete gume, to perfume that god withall, and to besprinkle it with water; and this done, they belieued assuredly to haue rayne."— P. 41.

EDWARD PEACOCK.

Bottesford Moors, Kirton Lindsey.

Passage in St. James. — I hope you will not consider the following Query unsuited to your publication, and in that case I may confidently anticipate the removal of my difficulty.

In reading yesterday Jeremy Taylor's *Holy Living and Dying*, I came to this passage (p. 308. Bohn's edition):

"St. James, in his epistle, notes the folly of some men, his contemporaries, who were so impatient of the event of to-morrow, or the accidents of next year, or the good or evils of old age, that they would consult astrologers and witches, oracles and devils, what should befall them the next calends — what should be the event of such a voyage — what God had written in his book concerning the success of battles, the election of emperors, &c. . . . Against this he opposes his counsel, that we should not search after forbidden records, much less by uncertain significations," &c.

Now my Query is, To what epistle of St. James does the eloquent bishop refer? If to the canonical epistle, to what part? To the words (above quoted) "forbidden records" there is a foot-note, which contains only the well-known passage in Horace, lib. i. od. xi., and two others from Propertius and Catullus. S. S. S.

"*The Temple of Truth.*"—Who was the author of an admirable work entitled *The Temple of Truth*, published in 1806 by Mawman? T. B. H.

Santa Claus. — Reading *The Wide Wide World* recalled to my mind this curious custom, which I had remarked when in America. I was then not a little surprised to find so strange a superstition lingering in puritanical New England, and which, it is needless to remark, was quite novel to me. *Santa Claus* I believe to be a corruption of *Saint Nicholas*, the tutelary saint of sailors, and consequently a great favourite with the Dutch. Probably, therefore, the custom was introduced into the western world by the compatriots of the renowned Knickerbocker.

It is unnecessary to describe the nature of the festivity, as it is so graphically pourtrayed in Miss Wetherell's, or rather Warner's work, to which I would refer those desirous of further acquaintance with the subject; the object of this Query being to learn, through some of the American or other correspondents of "N. & Q.," the original legend, as well as the period and events connected with the immigration into "The States" of that beneficent friend of Young America, *Santa Claus.*

ROBERT WRIGHT.

Donnybrook Fair.—This old-established fair, so well known in every quarter of the globe, and so very injurious to the morality of those who frequent it, is said to be held by patent: but is there any patent for it in existence? If there be, why is it not produced? I am anxious to obtain information upon the subject. ABHBA.

Saffron, when brought into England.—In a foot-note to Beckmann's *History of Inventions, &c.*, vol. i. p. 179. (Bohn's), is the following, purporting to be from Hakluyt, vol. ii. p. 164.:

"It is reported at Saffron Walden that a pilgrim, proposing to do good to his country, stole a head of saffron, and hid the same in his palmer's staff, which he had made hollow before on purpose, and so he brought this root into this realm, with venture of his life; for if he had been taken, by the law of the country from whence it came, he had died for the fact."

Can any of your readers throw any light upon this tradition? W. T.

Saffron Walden.

Isping Geil. — In a charter of Joanna Fossart, making a grant of lands and other possessions to the priory of Grosmont in Yorkshire, is the following passage as given in Dugdale's *Monasticon* (I quote from Bohn's edition, 1846, vol. vi. p. 1025.):

"Dedi eis insuper domos meas in Eboraco; illas scilicet quæ sunt inter domos Laurentii clerici quæ fuerunt Benedicti Judæi et *Isping Geil*, cum tota curia et omnibus pertinentiis."

Can any of your readers, and in particular any of our York antiquaries, inform me whether the "Isping Geil" mentioned in this passage is the name of a person, or of some locality in that city now obsolete? In either case I should be glad of any information as to the etymology of so singular

a designation, which may possibly have undergone some change in copying. O.

Humbug.—When was this word introduced into the English language? The earliest instance in which I have met with it is in one of Churchill's Poems, published about the year 1750. UNEDA.

Philadelphia.

Franklyn Household Book.—Can any reader inform me in whose keeping the Household Book of Sir John Franklyn *now* is?* Extracts were published from it in the *Archæologia*, vol. xv. J. K.

James Thomson's Will.—Did the author of the *Seasons* make a will? If so, where is the original to be seen? D.

Leamington.

"*Country Parson's Advice to his Parishioners.*"—Could you inquire through your columns who the author of a book entitled *The Country Parson's Advice to his Parishioners* is? It was printed for Benjamin Tooke, at the Ship, in St. Paul's Church Yard, 1680.

I have a singular copy of this book, and know at present of no other copy. The booksellers all seem at a loss as to who the author was; some say Jeremy Taylor, others George Herbert; but my date does not allow the latter,—at least it makes it very improbable, unless it was published after his death. The book itself is like George Herbert's style, very solid and homely: it is evidently by some masterly hand. Should you be able to give me information, or get it for me, I should be obliged. I think of reprinting the book.

GEO. NUGÉE.

Senior Curate of St. Paul's, Wilton Place.

Shakspeare—Blackstone.—In Moore's *Diary*, vol. iv. p. 130., he says,—

"Mr. Duncan mentioned, that Blackstone has preserved the name of the judge to whom Shakspeare alludes in the grave-digger's argument?—

'If the water comes to the man,' &c."

Will one of your Shakspearian or legal correspondents have the kindness to name the judge so alluded to, and give a reference to the passage in Blackstone in which he conveys this information? IGNORAMUS.

[* Sir John Franklyn's *Household Book* was in the possession of Sir John Chardin Musgrave, of Eden Hall, co. Cumberland, who died in 1806. Some farther extracts, consisting of about thirty items, relating to archery (not given in the *Archæologia*), will be found in the British Museum, Add. MSS. 6316. f. 30. Among other items is the following: "Oct. 20, 1642. Item, for a pound of tobacco for the Lady Glover, 12*s*." Sir John Franklyn, of Wilsden, co. Middlesex, was M.P. for that county in the beginning of the reign of Charles I., and during the Civil Wars.—ED.]

Minor Queries with Answers.

Turkey Cocks.—Why are Turkey cocks so called, seeing they were not imported from Turkey? CAPE.

[This Query did not escape the notice of Dr. Samuel Pegge. He says: "The cocks which Pancirollus (ii. tit. 1.) mentions as brought from America, were Turkey cocks, as Salmuth there (p. 28.) rightly observes. The French accordingly call this bird *Coq d'Inde*, and from *d'Inde* comes the diminutive *Dindon*, the young Turkey; as if one should say, 'the young Indian fowl.' Fetching the Turkey from America accords well with the common notion:

'Turkeys, carps, hops, pikarel, and beer,
Came into England all in a year;'

that is, in the reign of Henry VIII., after many voyages had been made to North America, where this bird abounds in an extraordinary manner. But Query how this bird came to be called Turkey? Johnson latinizes it *Gallina Turcica*, and defines it, 'a large domestic fowl brought from Turkey;' which does not agree with the above account from Pancirollus. Brookes says (p. 144.), 'It was brought into Europe either from India or Africa.' And if from the latter, it might be called *Turkey*, though but improperly."—*Anonymiana*, cent. x. 79.]

Bishop St. John.—The following passage occurs at vol. iv. p. 84. of the Second Series of Ellis's *Original Letters, Illustrative of English History*. It is taken from the letter numbered 326, dated London, Jan. 5, 1685-6, and addressed "for John Ellis, Esq., Secretary of his Majesty's Revenue in Ireland, Dublin:"

"The Bishop of London's fame runs high in the vogue of the people. The London pulpits ring strong peals against Popery; and I have lately heard there never were such eminently able men to serve in those cures. The Lord Almoner Ely is thought to stand upon too narrow a base now in his Majesty's favour, from a late violent sermon on the 5th of November. I saw him yesterday at the King's Levy; and very little notice taken of him, which the more confirms what I heard. Our old friend the new Bishop St. John, gave a smart answer to a (very well put) question of his M—— with respect to him, that shows he is not altogether formed of court-clay; but neither you nor I shall withdraw either of our friendship for him on such an account."

All who know this period of our history, know Compton and Turner; but who was Bishop St. John? J. J. J.

[An error in the transcription. In the manuscript it reads thus: "Bish^p S^t Jon^a," and clearly refers to Sir Jonathan Trelawney, Bart., consecrated bishop of

Bristol, Nov. 8, 1685, translated to Exeter in 1689, and to Winchester in 1707.]

Ferdinand Mendez Pinto.—

"Ferdinand Mendez Pinto was but a type of thee, thou liar of the first magnitude!"

Where is the original of the above to be found? Was Ferdinand Mendez Pinto a real or imaginary character? INQUIRENS.

[A famous Portuguese traveller, in no good odour for veracity. His *Travels* have been translated into most European languages, and twice published in English. A notice of Pinto will be found in Rose's *Biog. Dict.*, s. v.]

Satin.—What is the origin of the word *satin?* CAPE.

[See Ogilvie and Webster. "Fr. *satin;* W. *sidan*, satin or silk; Gr. and Lat. *sindon;* Ch. and Heb. *sedin;* Ar. *sidanah.*"]

Carrier Pigeons.—When were carrier pigeons first used in Europe? CAPE.

[Our correspondent will find some interesting notices of the early use of the carrier pigeon in Europe in the *Penny Cyclopædia*, vol. vii. p. 372., art. "COLUMBIDÆ;" and in the *Encyclopædia Britannica*, vol. vi. p. 176., art. "CARRIER PIGEON."]

Replies.

"PYLADES AND CORINNA."—PSALMANAZAR AND DEFOE.

(Vol. vii., pp. 206. 305. 435. 479.)

I had forwarded for insertion a short answer to the Query as to *Pylades and Corinna* before DR. MAITLAND'S communication was printed; but as it now appears more distinctly what was the object of the Query, I can address myself more directly to the point he has raised. And, in the first place, I cannot suppose that Defoe had anything to do with *Pylades and Corinna*, or the *History of Formosa*. In all Defoe's fictions there is at least some trace of the master workman; but in neither of these works in there any putting forth of his power, or any similitude to his manner or style. When the *History of Formosa* appeared (1704), he was ingrossed in politics, and was not, as far as any evidence has yet informed us, in the habit of translating or doing journeyman work for booksellers. Then the book itself is, in point of composition, far beneath Defoe, even in his most careless moods. As to *Pylades and Corinna*, Defoe died so soon after Mrs. Thomas—she died on the 3rd February, 1731, and he on the 24th April following, most probably worn out by illness—that time seems scarcely afforded for getting together and working up the materials of the two volumes published. The editor, who signs himself "Philalethes," dates his Dedication to the first volume, in which are contained the particulars about Psalmanazar, "St. John Baptist, 1731," which day would be after Defoe's death. Nor is there any ground for supposing that Defoe and Curll had much connexion as author and publisher. Curll only printed two works of Defoe, as far as I have been able to discover, the *Memoirs of Dr. Williams* (1718, 8vo.), and the *Life of Duncan Campbell* (1720, 8vo.), and for his doing so, in each case, a good reason may be given. As regards the genuineness of the correspondence in *Pylades and Corinna*, I do not see any reason to question it. Sir Edward Northey's certificate, and various little particulars in the letters themselves, entirely satisfy me that the correspondence is not a fictitious one. The anecdotes of Psalmanazar are quite in accordance with his own statements in his Life—(see particularly p. 183., *Memoirs*, 1765, 8vo.); and if they were pure fiction, is it not likely that, living in London at the time when they appeared, he would have contradicted them? In referring (Vol. vii., p. 436., "N. & Q.") to the *Gentleman's Magazine* for these anecdotes, I had not overlooked their having appeared in *Pylades and Corinna*, but had not then the latter book at hand to include it in the reference. DR. MAITLAND considers *Pylades and Corinna* "a farrago of low rubbish, utterly beneath criticism." Is not this rather too severe and sweeping a character? Unquestionably the poetry is but so-so, and of the poem the greater part might have been dispensed with; but, like all Curll's collections, it contains some matter of interest and value to those who do not despise the minutiæ of literary investigation. The Autobiography of the unfortunate authoress (Mrs. Thomas), who was only exalted by Dryden's praise to be ignominiously degraded by Pope, and "whose whole life was but one continued scene of the utmost variety of human misery," has always appeared to me an interesting and rather affecting narrative; and, besides a great many occasional notices in the correspondence, which are not without their use, there are interspersed letters from Lady Chudleigh, Norris of Bemerton, and others, which are not to be elsewhere met with, and which are worth preserving.

For Psalmanazar's character, notwithstanding his early peccadilloes, I can assure DR. MAITLAND that I have quite as high a respect as himself, even without the corroborative evidence of our great moralist, which on such a subject may be considered as perfectly conclusive. JAMES CROSSLEY.

ROBERT WAUCHOPE, ARCHBISHOP OF ARMAGH.

(Vol. vii., p. 66.)

This prelate seems to have been a cadet of the family of Wauchope, of Niddry, or Niddry Marischall, in the county of Midlothian, to which family once belonged the lands of Wauchopedale in Roxburghshire. The exact date of his birth I have never been able to discover, nor which "laird of Niddrie" he was the son of. Robert was a favourite name in the family long before his time, as is evidenced by an inscription at the entry to a burial chapel belonging to the family to this effect: "This tome was Biggit Be Robert Vauchop of Niddrie Marchal, and interit heir 1387." I am at present out of reach of all books of reference, and have only a few manuscript memoranda to direct further research; and these memoranda, I am sorry to say, are not so precise in their reference to chapter and verse as they ought to be.

According to these notes, mention is made of Robert Wauchope, doctor of Sorbonne, by Leslie, bishop of Ross, in the 10th book of his *History;* by Labens, a Jesuit, in the 14th tome of his *Chronicles;* by Cardinal Pallavicino, in the 6th book of his *Hist. Conc. Trid.;* by Fra Paolo Sarpi, in his *Hist. Conc. Trid.* Archbishop Spottiswood says that he died in Paris in the year 1551, "much lamented of all the university," on his return home from one of his missions to Rome.

One of my notes, taken from the *Memoirs of Sir James Melville*, I shall transcribe, as it is suggestive of other Queries more generally interesting. The date is 1545:

"Now the ambassador met in a secret part with Oneel (?) and his associates, and heard their offers and overtures. And the patriarch of Ireland did meet him there, who was a Scotsman born, called Wauchope, and was blind of both his eyes, and yet had been divers times at Rome by post. He did great honour to the ambassadour, and conveyed him to see St. Patrick's Purgatory, which is like an old coal pit which had taken fire, by reason of the smoke that came out of the hole."

Query 1. What was the secret object of the ambassador?

Query 2. Has St. Patrick's Purgatory any existence at the present time? D. W. S. P.

SEAL OF WILLIAM D'ALBINI.

(Vol. vii., p. 452.)

The curious article of your correspondent SENEX relative to this seal, as described and figured in Barrett's *History of Attleburgh*, has a peculiar interest as connected with the device of a man combating a lion.

The first time I saw this device was in a most curious MS. on "Memorial Trophies and Funeral Monuments, both in the old Churches of London before the Fire, and the Churches and Mansions in many of the Counties of England." The MS. is written by Henry St. George, and will be found in Lansd. MSS. 874. The arms and tombs are all elaborately and carefully drawn, with their various localities, and the epitaphs which belong to them; and the whole is accompanied with an Index of Persons, and another of Places.

At p. 28. this device of a man combating a lion is represented associated with a shield of arms of many quarterings, showing the arms and alliances of the royal family of Stuart, and is described as having formed the subject of a window in the steward's house adjoining the church of St. Andrew's, Holborn. In the *Catalogue of the Lansdowne MSS.* is a long and interesting note on this device, with references to the various works where it may be found, to which I have had access at the Museum, and find them correct, and opening a subject for investigation of a most curious kind.

The figure of the knight, in this drawing, differs considerably from that on Dr. Barrett's seal. He is here represented on foot, dressed in the chain mail and tunic of the eleventh and twelfth centuries, with a close-barred helmet, with a broad flat crown, such as was worn in France in the time of Louis IX., called St. Louis. The lion is in the act of springing upon him, and he is aiming a deadly blow at him with a ragged staff, as his sword lies broken at his feet. The figure is represented as fighting on the green sward. From a cloud over the lion proceeds an arm clothed in chain mail, and holding in the hand, suspended by a baldrick, a shield bearing the arms of France (modern*)—Azure, three fleurs-de-lis or. On a scutcheon of pretence in the centre, Argent, a lion ramp. gules, debruised with a ragged staff, proper. This device forms the 1st quarter of the quarterings of the Stuart family.

In this device there is no figure of a lizard, dragon, or chimera, whichever it is, under the horse's feet, as represented in the seal of D'Albini.

I could much extend this reply, by showing the antiquity of this device, which by a long process of investigation I have traced as connected with the legendary songs of the troubadours; but I think I have said sufficient for the present, in reply to SENEX.

In addition to the above, I may mention a seal of a somewhat similar character to that of D'Albini, representing a knight on horseback, with his sword in his hand, and his shield of arms, which are also on the housings of the horse, under whose feet is the dragon: on the reverse is the

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* I say *modern*, for the ancient arms of France were Azure, semée of fleurs-de-lis, as they are represented in old glass, when quartered with those of England by our Henries and Edwards.

combat of the knight with the lion. The knight is holding his shield in front, and holding his sword in his left hand. This seal is that of Roger de Quincy, earl of Winchester, and appended to a deed "M.CC. Quadrigesimo Quinto." It occurs in Harl. MSS. 6079. p. 127. E. G. BALLARD.

Pray request SENEX to withdraw every word he has said about me. I do not recollect that I ever said or wrote a word about the Seal of William D'Albini; and I cannot find that my name occurs in Dr. Barrett's volume. EDW. HAWKINS.

"WILL" AND "SHALL."

(Vol. vii., p. 356.)

The difficulty as to the proper use of the auxiliaries *shall* and *will*, will be found to arise from the fact, that while these particles respectively convey a different idea in the *first* person singular and plural, from that which they imply in the *second* and *third* persons singular and plural, the distinction has been lost sight of in the amalgamation of *both;* as if they were interchangeable, in *one* tense, according to the old grammatical formula *I shall* or *will*. With a view of giving my own views on the subject, and attempting to supply what appears to me a grammatical deficiency, I shall proceed to make a few remarks; from which I trust your Hong Kong correspondent W. T. M. may be able to form "a clear and definite rule," and students of English assisted in their attempts to overcome this formidable conversational "shibboleth."

The fact is simply thus:—*Will* is *volitive* in the *first* persons singular and plural; and simply *declarative* or *promissory* in the *second* and *third* persons singular and plural. *Shall*, on the other hand, is *declaratory* or *promissory* in the *first* person singular and plural; *volitive* in the *second* and *third* singular and plural. Thus, the so-called future is properly divisible into *two* tenses: the *first* implying *influence* or *volition;* the *second* (or future proper) *intention* or *promise*. Thus:

1.	2.
I *will* go.	I *shall* go.
Thou *shalt* go.	Thou *wilt* go.
He *shall* go.	He *will* go.
We *will* go.	We *shall* go.
You *shall* go.	You *will* go.
They *shall* go.	They *will* go.

When the above is thoroughly comprehended by the pupil, it will be only necessary to impress upon his mind (as a concise rule) the necessity of making use of a different auxiliary in speaking of the future actions of *others*, when he wishes to convey the same idea respecting *such actions* which he has done, or should do, in speaking of his *own*, and *vice versâ*. Thus:

I *will* go, and you *shall* accompany me.

(*i. e.* it is my *wish* to go, and also that you shall accompany me.)

I *shall* go, and you *will* accompany me.

(*i. e.* in is my *intention* to go; and believe, or know, that it is your *intention* to accompany me.)

The philosophical reason for this distinction will be evident, when we reflect upon the various ideas produced in the mind by the expression of either *volition* or mere *intention* (in so far as the latter is distinguishable from active *will*) with regard to *our own* future actions, and the same terms with reference to the future actions of *others*. It will be seen that a mere *intention* in the *first* person, becomes *influence* when it extends to the *second* and *third;* we know nothing *à priori* (as it were) of the *intentions* of others, except in so far as we may have the power of *determining* them. When I say "*I* shall go" (*j'irai*), I merely express an *intention* or *promise* to go; but if I continue "*You* and *they* shall go," I convey the idea that *my* intention or promise is operative on *you* and *them;* and the terms which I thus use become unintentionally influential or expressive of an extension of *my* volition to the actions of *others*. Again, the terms which I use to signify *volition*, with reference to *my own* actions, are but *declaratory* or *promissory* when I speak of *your* actions, or those of *others*. I am conscious of *my own* wish to go; but *my* wish not influencing *you*, I do, by continuing the use of the same auxiliary, but express my belief or knowledge that *your* wish is, or will be, coincident with *my own*. When I say "I will go" (*je veux aller*), I express a desire to go; but if I add, "*You* and *they* will go," I simply promise on behalf of *you* and *them*, or express *my* belief or knowledge that *you* and *they* will also desire to go.

It is not unworthy of note, that the nice balance between *shall* and *will* is much impaired by the constant use of the ellipse, "I'll, you'll," &c.; and that *volition* and *intention* are, to a great extent, co-existent and inseparable in the *first* person: the metaphysical reasons for this do not here require explanation.

I am conscious that I have not elucidated this apparently simple, but really complex question, in so clear and concise a manner as I could have wished; but, feeling convinced that my principle at least is sound, I leave it, for better consideration, in the hands of your correspondent.

WILLIAM BATES.

Birmingham.

Brightland's rule is,—

"In the first person simply *shall* foretells;
In *will* a threat or else a promise dwells:

Shall in the second and the third does threat;
Will simply then foretells the coming feat."

(See T. K. Arnold's *Eng. Gram. for Classical Schools*, 3rd edit., p. 41.; Mitford, *Harmony of Language;* and note 5. in Rev. R. Twopeny's *Dissertations on the Old and New Testament.*)

The inconsistency in the use of *shall* and *will* is best explained by a doctrine of Mr. Hare's (J. C. H.), the *usus ethicus* of the future. (See *Cambridge Philological Museum*, vol. ii. p. 203., where the subject is mentioned incidentally, and in illustration; and Latham's *English Language*, 2nd edit., p. 498., where Mr. Hare's hypothesis is given at length. Indeed, from Latham and T. K. Arnold my Note has been framed.) F. S., B.A.

Lee.

INSCRIPTIONS IN BOOKS.

(Vol. vii., p. 127.)

Your correspondent BALLIOLENSIS, at p. 127. of the current volume of "N. & Q.," gives several forms of inscriptions in books. The following may prove interesting to him, if not to the generality of your readers.

A MS. preserved in the Bibliothèque Sainte Génévière—it appears to have been the cellarer's book of the ancient abbey of that name, and to have been written about the beginning of the sixteenth century—bears on the fly-sheet the name of "Mathieu Monton, religieux et célérier de l'église de céans," with the following verses:

"Qui ce livre cy emblera,
Propter suam maliciam
Au gibet pendu sera,
Repugnando superbiam
Au gibet sera sa maison,
Sive suis parentibus,
Car ce sera bien raison,
Exemplum datum omnibus."

An Ovid, printed in 1501, belonging to the Bibliothèque de Chinon, has the following verses:

"Ce present livre est à Jehan Theblereau.

"Qui le trouvera sy lui rende:
Il lui poyra bien le vin
Le jour et feste Sainct Martin,
Et une mésenge à la Sainct Jean,
Sy la peut prendre.

"Tesmoin mon synet manuel, cy mis le x^e^ jour de avril mil v^c^ trente et cyns, après Pasque."

Here follows the paraphe.

School-boys in France write the following lines in their books after their names, and generally accompany them with a drawing of a man hanging on a gibbet:

"Aspice Pierrot pendu,
Quòd librum n'a pas rendu;
Pierrot pendu non fuisset,
Si librum reddidisset."

English school-boys use these forms:

"Hic liber est meus
Testis est Deus.
Si quis furetur
A collo pendetur
Ad hunc modum."

This is always followed by a drawing of a gibbet.

"John Smith, his book.
God give him grace therein to look;
Not only look but understand,
For learning is better than house or land.
When house and land are gone and spent,
Then learning is most excellent."

"John Smith is my name,
England is my nation,
London is my dwelling-place,
And Christ is my salvation.
When I am dead and in my grave,
And all my bones are rotten,
When this you see, remember me,
When I am 'most forgotten."

"Steal not this book, my honest friend,
For fear the gallows should be your end,
And when you're dead the Lord should say,
Where is the book you stole away?"

"Steal not this book for fear of shame,
For under lies the owner's name:
The first is JOHN, in letters bright,
The second SMITH, to all men's sight;
And if you dare to steal this book,
The devil will take you with his hook."

HONORÉ DE MAREVILLE.

Guernsey.

I forward you the following inscription, which I met with in an old copy of Cæsar's *Commentaries* (if I remember rightly) at Pontefract, Yorkshire:

"Si quis hunc librum rapiat scelestus
Atque scelestis manibus reservet
Ibit ad nigras Acherontis undas
Non rediturus."

F. F. G. (Oxford).

BACON'S "ADVANCEMENT OF LEARNING."

(Vol. vii., p. 493.)

I have to thank L. for his notice of my edition of the *Advancement of Learning*, as well as for the information which he has given me, of which I hope to have an early opportunity of availing myself. As he expresses a hope that it may be followed by similar editions of other of Bacon's works, I may state that the *Essays*, with the *Colours of Good and Evil*, are already printed, and will be issued very shortly. I am quite conscious that the references in the margin are by no means complete: indeed, as I had only *horæ subsecivæ* to give to the work, I did not attempt to make them so.

But I thought it might be useful to give a general indication of the sources from which the writer drew, and therefore put in all that I could find, without the expenditure of a great deal of time. Consequently I fear that those I have omitted will not be found to be the most obvious.

I shall be glad to make a few remarks on some of the passages noticed by L.

P. 25.—Of this piece of carelessness — for which I do not the less feel that I deserved a rebuke because L. has not administered it — I had already been made aware by the kindness of a friend. I confess I had never heard of Osorius, which is perhaps no great matter for wonder; but I looked for his name both in Bayle and the catalogue of the library of the British Museum, and by some oversight missed it. I have since found it in both. I cannot help, however, remarking that this is a good example of the advantage of noting *every* deviation from the received text. Had I tacitly transposed three letters of the word in question (a small liberty compared with some that my predecessors have taken), my corruption of the text might have passed unnoticed. I have not had much experience in these things; but if the works of English writers in general have been tampered with by editors as much as I have found the *Advancement* and *Essays* of Lord Bacon to be, I fear they must have suffered great mutilation. I rather incline to think it is the case, for I have had occasion lately to compare two editions of Paley's *Horæ Paulinæ*, and I find great differences in the text. All this looks suspicious.

P. 34.—I spent some time in searching for this passage in Aristotle, but I could not discover it. I did not look elsewhere.

P. 60.—In the forthcoming edition of the *Essays* I have referred to Plutarch, *Gryll.*, 1., which I incline to think is the passage Bacon had in his mind. The passage quoted from Cicero I merely meant to point out for comparison.

P. 146.—The passage quoted is from Sen. *ad Lucil.*, 52.

P. 147.—*Ad Lucil.*, 53.

P. 159.—*Ad Lucil.*, 71.

Two or three other passages from Seneca will be found without any reference. One of them, p. 13., "Quidam sunt tam umbratiles ut putent in turbido esse quicquid in luce est," I have taken some pains to hunt for, but hitherto without success. Another noticeable one, "Vita sine proposito languida et vaga est," is from *Ep. ad Lucil.*, 95.

For the reference to Aristotle I am much obliged. I was anxious to trace all the quotations from Aristotle, but could not find this one.

P. 165.—I cannot answer this question. Is it possible that he was thinking of St. Augustine? In the *Confessions*, i. 25., we find the expression *vinum erroris*.

P. 177.—No doubt Bacon had read the treatise of Sallust quoted, but my impression is that he thought the proverb had grown out of the line in Plautus.

P. 180.—I have searched again for "alimenta socordiæ," as it is quoted in the *Colours of Good and Evil*, but cannot fix upon any passage from which I can say it was taken, though there are many which might have suggested it. One at p. 19. of the *Advancement*, which I missed at first, I have since met with. It is from the *Cherson.*, p. 106. THOMAS MARKBY.

PHOTOGRAPHIC CORRESPONDENCE.

Test for a good Lens.—The generality of purchasers of photographic lenses can content themselves with merely the following rules when they buy. It ought to be achromatic, *i. e.* consisting of the usual two pieces of crown and flint glass, that its curves are the most recommended, and that it is free from bubbles: to ascertain the latter, hold the lens between the finger and thumb of the right hand, much as an egg-merchant examines an egg before a strong gas flame, and a little to the right of it; this reveals every bubble, however small, and another kind of texture like minute gossamer threads. If these are too abundant, it should not be chosen; although the best lenses are never altogether free from these defects, it is on the whole better to have one or two good-sized bubbles than any density of texture; because it follows, that every inequality will refract pencils of light out of the direction they ought to go; and as bubbles do the same thing, but as they do not refract away so much light, they are not of much consequence.

I believe if a lens is made as thin as it safely can be, it will be quicker than a thicker one. I have two precisely the same focus, and one thinner than the other; the thinner is much the quicker of the two. An apparently indifferent lens should be tried with several kinds of apertures, till it will take sharp pictures; but if no size of aperture can make it, or a small aperture takes a very long time, it is a bad lens. M. Claudet, whose long experience in the art has given him the requisite judgment, changes the diameter of his lenses often during the day; and tries occasionally, in his excellent plan, the places of the chemical focus: by this his time is always nearly the same, and the results steady. As he is always free in communicating his knowledge, he will, I think, always explain his method when he is applied to. The inexperienced photographer is often too prone to blame his lens when the failure proceeds more from the above causes. The variation of the chemical focus during a day's work is often the cause of disappointment: though it does not affect the landscape so much as the portrait operator.

If any one has a lens, the chemical and visual focus being different, his only remedy is M. Claudet's method. And this method will also prove better than any other way at present known of ascertaining whether a lens will take a sharp picture or not. If, however, any plan could be devised for making the solar spectrum visible upon a sheet of paper inside the camera, it would reduce the question of taking sharp pictures at once into a matter of certainty.

All lenses, however, should be tried by the opticians who sell them; and if they presented a specimen of their powers to a buyer, he could see in a moment what their capabilities were.

WELD TAYLOR.

Bayswater.

Photography and the Microscope (Vol. vii., p. 507.). — I beg to inform your correspondents R. I. F. and J., that in Number 3. of the *Quarterly Journal of Microscopical Science* (Highley, Fleet Street) they will find three papers containing more or less information on the subject of their Query; and a plate, exhibiting two positive photographs from collodion negatives, in the same number, will give a good idea of what they may expect to attain in this branch of the art.

Practically, I know nothing of photography; but, from my acquaintance with the modern achromatic microscope, I venture to say that photography applied to this instrument will be of no farther use than as *an assistant to the draughtsman*. A reference to the plates alluded to will show how incompetent it is to produce *pictures* of microscopic objects: any one who has seen these objects under a good instrument will acknowledge that these specimens give but a very faint idea of what the microscope actually exhibits.

It is unfortunately the case, that the more perfect the instrument, the less adapted it is for producing photographic pictures; for, in those of the latest construction, the aperture of the object-glasses is carried to such an extreme, that the observer is obliged to keep his hand continually on the fine adjustment, in order to accommodate the focus to the different *planes* in which different parts of the object lie. This is the case even with so low a power as the half-inch object-glasses, those of Messrs. Powell and Lealand being of the enormous aperture of 65°; and if this is the case while looking through the instrument when this disadvantage is somewhat counteracted by the power which the eye has, to a certain degree, of adjusting itself to the object under observation, how much more inconvenient will it be found in endeavouring to focus the whole object at once on the ground glass plate, where such an accommodating power no longer exists. The smaller the aperture of the object-glasses, in reason, the better they will be adapted for photographic purposes.

Again, another peculiarity of the object-glasses of the achromatic microscope gives rise to a farther difficulty; they are over-corrected for colour, the spectrum is reversed, or the violet rays are projected beyond the red: this is in order to meet the requirements of the eye-piece. But with the photographic apparatus the eye-piece is not used, so that, after the object has been brought visually into focus in the camera, a farther adjustment is necessary, in order to focus for the actinic rays, which reside in the violet end of the spectrum. This is effected by withdrawing the object-glass a little from the object, in which operation there is no guide but experience; moreover, the amount of withdrawal differs with each object-glass.

However, the inconvenience caused by this over-chromatic correction may, I think, be remedied by the use of the achromatic condenser in the place of an object-glass; that kind of condenser, at least, which is supplied by the *first* microscopic makers. I cannot help thinking that this substitution will prove of some service; for, in the first place, the power of the condenser is generally equal to that of a quarter of an inch object-glass, which is perhaps the most generally useful of all the powers; and again, its aperture is, I think, not usually so great as that which an object-glass of the same power would have; and, moreover, as to correction, though it is slightly spherically under-corrected to accommodate the plate-glass under the object, yet the chromatic correction is *perfect*. The condenser is easily detached from its "fittings," and its application to the camera would be as simple as that of an ordinary object-glass.

However, my conviction remains that, in spite of all that perseverance and science can accomplish, it never will be in the power of the photographer to produce a picture of an object under the microscope, *equally distinct in all its parts;* and unless his art can effect this, I need scarcely say that his best productions can be but useful auxiliaries to the draughtsman.

I see by an advertisement that the Messrs. Highley supply everything that is necessary for the application of photography to the microscope.

H. C. K.

—— Rectory, Hereford.

In reply to your correspondent J., I would ask if he has any photographic apparatus? if so, the answer to his question "What extra apparatus is required to a first-rate microscope in order to obtain photographic microscopic pictures?" would be *None;* but if not, he would require a camera, or else a wooden conical body, with plate-holder, &c., besides the ordinary photographic outfit. Part III. of the *Microscopical Journal*, published by Highley & Son, Fleet Street, will give him all the information he requires.

φ. (p. 506.) may find a solution of his difficulties regarding the production of stereoscopic pictures, in the following considerations. The object of having two pictures is to present to *each eye* an image of what it sees in nature; but as the angle subtended by a line, of which the pupils of the eyes form the extremities, must differ for every distance, and for objects of varying sizes, it follows there is no *absolute* rule that can be laid down as the only correct one. For *distant* views there is in nature scarcely any stereoscopic effect; and in a photographic stereoscopic view the effect produced is not really a representation to the eye of the *view itself*, but of a *model of such view*; and the apparent size of the model will vary with the angle of incidence of the two pictures, being *smaller* and *nearer* as the angle increases. I believe Professor Wheatstone recommends for landscapes 1 in 25, or about half an inch to every foot.

GEO. SHADBOLT.

Cement for Glass Baths. — In reply to numerous inquiries which have appeared in "N. & Q." relative to a good cement for making glass baths for photographic purposes, I send a recipe which I copied a year or two ago from some newspaper, and which seems likely to answer the purpose: I have not tried it myself, not being a photographer.

Caoutchouc 15 grains, chloroform 2 ounces, mastic ½ an ounce. The two first-named ingredients are to be mixed first, and after the gum is dissolved, the mastic is to be added, and the whole allowed to macerate for a week. When great elasticity is desirable, more caoutchouc may be added. This cement is perfectly transparent, and is to be applied with a brush cold. H. C. K.

—— Rectory, Hereford.

Mr. Lyte's Mode of Printing. — All persons who have experienced disappointment in the printing of their positive pictures will feel obliged by MR. LYTE's suggestion as to the bath; but as the preparation of the positive paper has also a great deal to say to the ultimate result, MR. LYTE would confer an additional obligation if he gave the treatment he adopts for this.

I have observed that the negative collodion picture exercises a good deal of influence on the ultimate colour of the positive, and that different collodion negatives will give different results in this respect, when the paper and treatment with each has been precisely the same. Does this correspond with other persons' experience? C. E. F.

Replies to Minor Queries.

Eulenspiegel or Ulenspiegel (Vol. vii., pp. 357. 416. 507.). — MR. THOMS's suggestion, and his quotation in proof thereof from the Chronicler, are farther verified by the following inscription and verses which I transcribe from an engraved portrait of the famous jester:

"Ulenspiegel.

"Ligt Begraben zu Dom in Flandern in der grosen Kirch, auf dem Grabister also Likend abgebildet. Starb A°. 1301."

These lines are above the portrait, and beneath it are the verses next following:

"Tchau *Ulenspiegeln* hier. Das Bildniss macht dich lachen:
Was wurdst du thun siehst du jhn selber Possen machen?
Zwar *Thÿle* ist ein Bild und *Spiegel* dieser Welt,
Viel Bruder er verliess; Wir treiben Narretheÿen,
In dem uns dunckt, dass wir die grosten Weysen seÿen,
Drum lache deiner selbst; diss Blat dich dir vorstellt."

The portrait, evidently that of a man of large intellect, is very life-like, and full of animation. He seems to be some fifty years of age or so; he has a cap, ornamented by a large feather, on his head. He is seated in a chair, has a book in his hand, and is attired in a kind of magisterial robe bordered with fur. There is a good-humoured roguish twinkle in his eyes; and I should be inclined to call him, judging from the portrait before me, an epigrammatist rather than a mere vulgar jester. The engraving is beautifully executed: it has neither date nor place of publication, but its age may perhaps be determined by the names of the painter (Paulus Furst) and engraver (P. Troschel). The orthography is by no means of recent date. I cannot translate the verses to my own satisfaction; and should feel much obliged if you, MR. EDITOR, or MR. THOMS, would favour the readers of "N. & Q." with an English version thereof.

HENRY CAMPKIN.

Reform Club.

Lawyers' Bags (Vol. vii., pp. 85. 144.).—Colonel Landman is doubtless correct in his statement as to the colour of barristers' bags; but from the evidence of A TEMPLAR and CAUSIDICUS, we must place the change from green to red at some period anterior to the trial of Queen Caroline. In Queen Anne's time they were *green*.

"I am told, Cousin Diego, you are one of those that have undertaken to manage me, and that you have said you will carry a *green bag* yourself, rather than we shall make an end of our lawsuit: I'll teach them and you too to manage."— *The History of John Bull*, by Dr. Arbuthnot, Part I. ch. xv.

T. H. KERSLEY, B.A.

Audlem, Cheshire.

"*Nine Tailors make a Man*" (Vol. vi., pp. 390. 563.; Vol. vii., p. 165.).—The origin of this saying is to be sought for elsewhere than in England only. Le Conte de la Villemarqué, in his interest-

ing collection of Breton ballads, *Barzas-Breiz*, vol. i. p. 35., has the following passage:

"Les tailleurs, cette classe vouée au ridicule, en Bretagne, comme dans le pays de Galles, en Irlande, en Ecosse, en Allemagne et ailleurs, et qui l'était jadis chez toutes les nâtions guerrières, dont la vie agitée et errante s'accordait mal avec une existence casanière et paisible. Le peuple dit encore de nos jours en Bretagne, *qu'il faut neuf tailleurs pour faire un homme*, et jamais il ne prononce leur nom, sans ôter son chapeau, et sans dire: 'Sauf votre respect.'"

The saying is current also in Normandy, at least in those parts which border on Britany. Perhaps some of the readers of "N. & Q." may be able to say whether it is to be found in other parts of Europe. HONORÉ DE MARÉVILLE.

Guernsey.

"*Time and I*" (Vol. vii., pp. 182. 247.). — Arbuthnot calls it a Spanish proverb. In the *History of John Bull*, we read among the titles of other imaginary chapters in the "Postscript," that of —

"Ch. XVI. Commentary upon the *Spanish* Proverb, *Time and I against any Two*; or Advice to Dogmatical Politicians, exemplified in some New Affairs between John Bull and *Lewis Baboon*."

T. H. KERSLEY, B.A.

Audlem, Cheshire.

Carr Pedigree (Vol. vii., pp. 408. 512.). — W. ST. says that William Carr married Elizabeth, daughter of Edward Sing, Bishop of Cork. The name is Synge, not Sing. The family name was originally Millington, and was changed to Synge by Henry VIII. or Queen Elizabeth, on account of the sweetness of the voice of one of the family, who was a clergyman, and the ancestor of George Synge, Bishop of Cloyne; Edward Synge, Bishop of Ross; Edward Synge, Archbishop of Tuam; Edward Synge, Bishop of Leighlin and Ferns; Nicholas Synge, Bishop of Killaloe; the late Sir Samuel Synge Hutchinson, Archdeacon of Killala; and of the present Sir Edward Synge.

I cannot find that any of these church dignitaries had a daughter married to Wm. Carr. Nicholas Synge, Bishop of Killaloe, left a daughter, Elizabeth, who died unmarried in 1834, aged ninety-nine; but I cannot discover that either of the other bishops of that family had a daughter Elizabeth. GULIELMUS.

Campvere, Privileges of (Vol. vii., pp. 262. 440.). — What were these privileges, and whence was the term derived?

"Veria, quæ et Canfera, vel Campoveria potius dicitur, alterum est inter oppida hujus insulæ, muro et mœnibus clausa, situ quidem ad aquilonem obversa, et in ipso oceani littore: fossam habet, quæ Middelburgum usque extenditur, à quâ urbe leucæ tantum unius, etc.

"Estque oppidulum satis concinnum, et mercimoniis florens, maxime propter commercia navium *Scoticarum*, quæ in isto potissimum portu stare adsueverunt.

"*Scotorum* denique, superioribus annis, frequentatione celebris et *Scoticarum* mercium, præcipue vellerum ovillorum, stapula, ut vocant, et emporium esse cœpit." — L. Guicciardini, *Belgium* (1646), vol. ii. pp. 67, 68.

Will J. D. S. be so good as to say where he found the "Campvere privileges" referred to? E.

Haulf-naked (Vol. vii., p. 432.). — The conjecture that *Half-naked* was a manor in co. Sussex is verified by entries in *Cal. Rot. Pat.*, 11 Edw. I., m. 15.; and 13 Edw. I., m. 18. Also in *Abbreviatio Rot. Orig.*, 21 Edw. III., *Rot.* 21.; in which latter it is spelt *Halnaked*. J. W. S. R.

St. Ives, Hunts.

Old Picture of the Spanish Armada (Vol. vii., p. 454.). — Although perhaps this may not be reckoned an answer to J. S. A.'s Query on this head, I have to inform you that in the steeple part of Gaywood Church near this town, is a fine old painting of Queen Elizabeth reviewing the forces at Tilbury Fort, and the Spanish fleet in the distance. It is framed, and sadly wants cleaning. J. N. C.

King's Lynn.

Parochial Libraries (Vol. vi., p. 432., &c.).—We have in St. Margaret's parish a parochial library, which is kept in a room fitted up near the vestry of the church in this town. J. N. C.

King's Lynn.

To the list of places where there are parochial libraries may be added Bewdley, in Worcestershire. There is a small library in the Grammar School of that place, consisting, if I recollect aright, mainly of old divinity, under the care of the master: though it is true, for some years, there has been no master. S. S. S.

In the preface to the *Life of Lord Keeper Guilford*, by Roger North, it appears that Dudleya, youngest daughter of Charles, and granddaughter of Dudley Lord North, dying, —

"Her library, consisting of a choice collection of Oriental books, by the present Lord North and Grey, her only surviving brother, was given to the parochial library of Rougham in Norfolk, where it now remains."

This library then existed in 1742, the date of the first edition of the work. FURVUS.

St. James's.

How to stain Deal (Vol. vii., p. 356.). — Your correspondent C. will find that a solution of

asphaltum in boiling turpentine is a very good stain to dye deal to imitate oak. This must be applied when cold with a brush to the timbers: allowed to get dry, then size and varnish it.

The dye, however, which I always use, is a compound of raw umber and a small portion of blue-black diluted to the shade required with strong size in solution: this must be used hot. It is evident that this will not require the preparatory sizing before the application of the varnish. Common coal, ground in water, and used the same as any other colour, I have found to be an excellent stain for roof timbers. W. H. CULLINGFORD.

Cromhall, Gloucestershire.

Roger Outlawe (Vol. vii., p. 332.). — Of this person, who was Lord Deputy of Ireland for many years of the reign of Edward III., some particulars will be found in the notes to the *Proceedings against Dame Alice Kyteler*, edited for the Camden Society by Mr. Wright, p. 49. There is evidently more than one misreading in the date of the extract communicated by the REV. H. T. ELLACOMBE: "die pasche in viiij mense anno B. Etii post ultimum conquestum hibernia quarto." I cannot interpret "in viiij mense;" but the rest should evidently be "anno *Regis Edwardi tertii* post ultimum conquestum Hiberniæ quarto."

May I ask whether this "last conquest of Ireland" has been noticed by palæographers in other instances? ANON.

Tennyson (Vol. vii., p. 84.). — Will not the following account by Lord Bacon, in his *History of Henry VII.*, of the marriage by proxy between Maximilian, King of the Romans, and the Princess Anne of Britany, illustrate for your correspondent H. J. J. his last quotation from Tennyson?

> "She to me
> Was proxy-wedded with a bootless calf,
> At eight years old."

"Maximilian so far forth prevailed, both with the young lady and with the principal persons about her, as the marriage was consummated by proxy, with a ceremony at that time in these parts new. For she was not only publicly contracted, but stated, as a bride, and solemnly bedded; and after she was laid, there came in Maximilian's ambassador with letters of procuration, and in the presence of sundry noble personages, men and women, put his leg, stripped naked to the knee, between the espousal sheets," &c.

TYRO.

Dublin.

Old Fogie (Vol. vii., p. 354.). — MR. KEIGHTLEY supposes the term of *old fogie*, as applied to "mature old warriors," to be "of pure Irish origin," or "rather of Dublin birth." In this he is certainly mistaken, for the word *fogie*, as applied to old soldiers, is as well known, and was once as familiarly used in Scotland, as it ever was or could have been in Ireland. The race was extinct before my day, but I understand that formerly the permanent garrisons of Edinburgh, and I believe also of Stirling, Castles, consisted of veteran companies; and I remember, when I first came to Edinburgh, of people who had seen them, still talking of "the Castle fogies."

Dr. Jamieson, in his *Scottish Dictionary*, defines the word "foggie or fogie," to be first, "an invalid, or garrison soldier," secondly, "a person advanced in life;" and derives it from "Su.G. *fogde*, formerly one who had the charge of a garrison."

This seems to me a more satisfactory derivation than MR. KEIGHTLEY's, who considers it a corruption or diminutive of *old folks*. J. L.

City Chambers, Edinburgh.

Errata corrigenda. — Vol. vii., p. 356. col. 2., near the bottom, for Sir *William* Jardine, read Sir *Henry* Jardine. Sir William and Sir Henry were very different persons, though the former was probably the more generally known. Sir H. was the author of the report referred to.

Vol. vii., p. 441. col. 1. line 15, for *Lenier* read *Ferrier*. J. L.

City Chambers, Edinburgh.

Anecdote of Dutens (Vol. vii., pp. 26. 390.). —

"Lord Lansdowne at breakfast mentioned of Dutens, who wrote *Mémoires d'un Voyageur qui se repose*, and was a great antiquarian, that, on his describing once his good luck in having found (what he fancied to be) a tooth of Scipio's in Italy, some one asked him what he had done with it, upon which he answered briskly: 'What have I done with it? Le voici,' pointing to his mouth; where he had made it supplemental to a lost one of his own." — Moore's *Journal*, vol. iv. p. 271.

E. H. A.

Gloves at Fairs (Vol. vii., p. 455.). — In Hone's *Every-day Book* (vol. ii. p. 1059.) is the following paragraph: —

"EXETER LAMMAS FAIR. — The charter for this fair is perpetuated by a glove of immense size, stuffed and carried through the city on a very long pole, decorated with ribbons, flowers, &c., and attended with music, parish beadles, and the mobility. It is afterwards placed on the top of the Guildhall, and then the fair commences: on the taking down of the glove, the fair terminates. — P."

As to Crolditch, *alias* Lammas Fair, at Exeter, see Izacke's *Remarkable Antiquities of the City of Exeter*, pp. 19, 20. C. H. COOPER.

Cambridge.

At Macclesfield, in Cheshire, a large glove was, perhaps is, always suspended from the outside of the window of the town-hall during the holding of a fair; and as long as the glove was so suspended, every one was free from arrest within the town-

ship, and, I have heard, while going and returning to and from the fair. EDWARD HAWKINS.

At Free Mart, at Portsmouth, a glove used to be hung out of the town-hall window, and no one could be arrested during the fortnight that the fair lasted. F. O. MARTIN.

Arms — Battle-axe (Vol. vii., p. 407.). — The families which bore three Dane-axes or battle-axes in their coats armorial were very numerous in ancient times. It may chance to be of service to your Querist A. C. to be informed, that those of Devonshire which displayed these bearings were the following: Dennys, Batten, Gibbes, Ledenry, Wike, Wykes, and Urey. J. D. S.

Enough (Vol. vii., p. 455.). — In Staffordshire, and I believe in the other midland counties, this word is usually pronounced *enoo*, and written *enow*. In Richardson's *Dictionary* it will be found "enough or enow;" and the etymology is evidently from the German *genug*, from the verb *genugen*, to suffice, to be enough, to content, to satisfy. The Anglo-Saxon is *genog*. I remember the burden of an old song which I frequently heard in my boyish days:

> "I know not, I care not,
> I cannot tell how to woo,
> But I'll away to the merry green woods,
> And there get nuts *enow*."

This evidently shows what the pronunciation was when it was written. J. A. H.

Enough is from the same root as the German *genug*, where the first *g* has been lost, and the latter softened and almost lost in its old English pronunciation, *enow*. The modern pronunciation is founded, as that of many other words is, upon an affected style of speech, ridiculed by Holofernes.* The word *bread*, for example, is almost universally called *bred;* but in Chaucer's poetry, and indeed now in Yorkshire, it is pronounced bré-ăd, a dissyllable. T. J. BUCKTON.

Birmingham.

In Vol. vii., p. 455. there is an inquiry respecting the change in the pronunciation of the word *enough*, and quotations are given from Waller, where the word is used, rhyming with *bow* and *plough*. But though spelt *enough*, is not the word, in both places, really *enow?* and is there not, in fact, a distinction between the two words? Does not *enough* always refer to *quantity*, and *enow* to *number:* the former, to what may be *measured;* the latter, to that which may be *counted?* In both quotations the word *enough* refers to *numbers?* S. S. S.

* The Euphuists are probably chargeable with this corruption.

Feelings of Age (Vol. vii., p. 429.).—A. C. asks if it "is not the general feeling, that man in advancing years would not like to begin life again?" I fear not. It is a wisdom above the average of what men possess that made the good Sir Thomas Browne say:

"Though I think no man can live well once, but he that could live twice, yet for my own part I would not live over my hours past, or begin again the thread of my dayes: not upon Cicero's ground — because I have lived them well — but for fear I should live them worse. I find my growing judgment daily instruct me how to be better, but my untamed affections and confirmed vitiosity make me daily do worse. I find in my confirmed age the same sins I discovered in my youth; I committed many then, because I was a child, and, because I commit them still, I am yet an infant. Therefore I perceive a man may be twice a child before the days of dotage, and stand in need of Æson's bath before threescore."

The annotator refers to *Cic.*, lib. xxiv. ep. 4.:

"Quod reliquum est, sustenta te, mea Terentia, ut potes, honestissimè. Viximus: floruimus: non vitium nostrum, sed virtus nostra, nos afflixit. Peccatum est nullum, nisi quod non unâ animam cum ornamentis amisimus."— Edit. Orell., vol. iii. part i. p. 335.

However, it seems probable that Sir Thomas meant that this sentiment is rather to be gathered from Cicero's writings, — not enunciated in a single sentence. H. C. K.

—— Rectory, Hereford.

Optical Query (Vol. vii., p. 430.). — In reply to the optical Query by H. H., I venture to suggest that a stronger gust of wind than usual might easily occasion the illusion in question, as I myself have frequently found in looking at the fans on the tops of chimneys. Or possibly the eyes may have been confused by gazing on the revolving blades, just as the tongue is frequently influenced in its accentuation by pronouncing a word of two syllables in rapid articulation. F. F. S.

Oxford.

Cross and Pile (Vol. vii., p. 487.). — Here is another explanation at least as satisfactory as some of the previous ones:

"The word *coin* itself is money struck on the *coin* or head of the flattened metal, by which word *coin* or *head* is to be understood the *obverse*, the only side which in the infancy of coining bore the stamp. Thence the Latin *cuneus*, from *cune* or *kyn*, the head.

"This side was also called *pile*, in corruption from *poll*, a head, not only from the side itself being the *coin* or *head*, but from its being impressed most commonly with some head in contradistinction to the reverse, which, in latter times, was oftenest a cross. Thence the vulgarism, *cross or pile, poll, head.*" — Cleland's *Specimen of an Etymological Vocabulary*, p. 157.

A. HOLT WHITE.

Capital Punishments (Vol. vii., pp. 52. 321.).—The authorities to which W. L. N. refers not being generally accessible, he would confer a very great obligation by giving the names and dates of execution of any of the individuals alluded to by him, who have undergone capital punishment in this country for exercising the Roman Catholic religion. Herein, it is almost needless to remark, I exclude such cases as those of Babington, Ballard, Parsons, Garnett, Campion, Oldcorne, and others, their fellows, who suffered, as every reader of history knows, for treasonable practices against the civil and christian policy and government of the realm. COWGILL.

Thomas Bonnell (Vol. vii., p. 305.).—In what year was this person, about whose published *Life* J. S. B. inquires, Mayor of Norwich? His name, as such, does not occur in the lists of Nobbs, Blomefield, or Ewing. COWGILL.

Passage in the First Part of Faust (Vol. vii., p. 501.).—MR. W. FRASER will find good illustrations of the question he has raised in his second suggestion for the elucidation of this passage in *The Abbot*, chap. 15. *ad fin.* and *note*.

A few weeks after giving this reference, in answer to a question by EMDEE (see "N. & Q.," Vol. i., p. 262.; Vol. ii., p. 47.), I sent in English, for I am not a German scholar, as an additional reply to EMDEE, the very same passage that MR. FRASER has just forwarded, but it was not inserted, probably because its fitness as an illustration was not very evident.

My intention in sending that second reply was to show that, as in *Christabel* and *The Abbot*, the voluntary and *sustained* effort required to introduce the evil spirit was of a physical, so in *Faust* it was of a mental character; and I confess that I am much pleased now to find my opinion supported by the accidental testimony of another correspondent.

It must, however, be allowed that the peculiar wording of the passage under consideration may make it difficult, if not impossible, to separate the *earnest* from the *magical* form in which Faust's command to enter his room is given. Göthe's intention, probably, was to combine and illustrate both.

As proofs of the belief in the influence of the number *three* in incantation, I may refer to Virg. *Ecl.* viii. 73—78.; to a passage in Apuleius, which describes the resuscitation of a corpse by Zachlas, the Egyptian sorcerer:

> "Propheta, sic propitiatus, herbulam quampiam ter ob os corporis, et aliam pectori ejus imponit."—Apul. *Metamorph.*, lib. ii. sect. 39. (Regent's Classics);

and to the rhyming spell that raised the White Lady of Avenel at the Corrie nan Shian. (See *The Monastery*, chaps. xi. and xvii.) C. FORBES.

Sir Josias Bodley (Vol. vii., p. 357.).—Your correspondent Y. L. will find some account of the family of Bodley in Prince's *Worthies of Devon*, edit. 1810, pp. 92—105., and in Moore's *History of Devon*, vol. ii. pp. 220—227. See also "N. & Q.," Vol. iv., pp. 59. 117. 240. J. D. S.

Claret (Vol. vii., p. 237.).—The word *claret* is evidently derived directly from the French word *clairet*; which is used, even at the present day, as a generic name for the "*vins ordinaires*," of a light and thin quality, grown in the south of France. The name is never applied but to red wines; and it is very doubtful whether it takes its appellation from any place, being always used adjectively—"*vin clairet*," not *vin* de *clairet*. I am perhaps not quite correct in stating, that the word is always used as an adjective; for we sometimes find *clairet* used alone as a substantive; but I conceive that in this case the word *vin* is to be understood, as we say "du Bordeaux," "du Champagne," meaning "du vin de Bordeaux," "du vin de Champagne." *Eau clairette* is the name given to a sort of cherry-brandy; and lapidaries apply the name *clairette* to a precious stone, the colour of which is not so deep as it ought to be. This latter fact may lead one to suppose that the wine derived its name from being *clearer* and lighter in colour than the more full-bodied wines of the south. The word is constantly occurring in old drinking-songs. A song of Olivier Basselin, the minstrel of Vire, begins with these words:

> "Beau nez, dont les rubis out coûté mainte pipe
> De vin blanc et clairet."

By the way, this song is the original of one in the musical drama of *Jack Sheppard*, which many of the readers of "N. & Q." may remember, as it became rather popular at the time. It began thus:

> "Jolly nose, the bright gems that illumine thy tip,
> Were dug from the mines of Canary."

I am not aware that the plagiarism has been noticed before. HONORÉ DE MAREVILLE.

Guernsey.

Miscellaneous.

NOTES ON BOOKS, ETC.

Now that the season is arriving for the sportsman, angler, yachtsman, and lover of nature to visit the wild and solitary beauties of *Gamle Norge*, nothing could be better timed than the pleasant gossiping *Month in Norway*, by J. G. Hollway, which forms this month's issue of Murray's *Railway Library*; or the splendidly illustrated *Norway and its Scenery*, comprising the *Journal of a Tour* by Edward Price, Esq., and a *Road Book for Tourists, with Hints to Anglers and Sportsmen*, edited by T. Forster, Esq., which forms the new number of Bohn's *Illustrated Library*, and

which is embellished with a series of admirable views by Mr. Price, from plates formerly published at a very costly price, but which, in this new form, are now to be procured for a few shillings.

As the Americans have been among the most successful photographic manipulators, we have looked with considerable interest at a work devoted to the subject which has just been imported from that country, *The History and Practice of the Art of Photography, &c.*, by Henry H. Snelling, *Fourth Edition*; and though we are bound to admit that it contains many hints and notes which may render it a useful addition to the library of the photographer, we still must pronounce it as a work put together in a loose, unsatisfactory manner, and as being for the most part a compilation from the best writers in the Old World.

When Dr. Pauli's *Life of Alfred* made its appearance, it received, as it deserved, our hearty commendation. We have now to welcome a translation of it, which has just been published in Bohn's *Antiquarian Library*,—*The Life of Alfred the Great, translated from the German of Dr. Pauli; to which is appended Alfred's Anglo-Saxon Version of Orosius, with a literal English Translation, and an Anglo-Saxon Alphabet and Glossary by* Benjamin Thorpe; and it speaks favourably for the spread of the love of real learning, that it should answer the publisher's purpose to put forth such a valuable book in so cheap and popular a form. Mr. Thorpe's scholarship is too well known to require recognition at our hands.

Books Received.—*Remains of Pagan Saxondom, principally from Tumuli in England, by* J. Y. Akerman. The present number contains coloured engravings of the *Umbo of Shield and Weapons found at Driffield*, and of a *Bronze Patera from a Cemetery at Wingham, Kent.* — *Gervinus' Introduction to the History of the Nineteenth Century.* Apparently a carefully executed translation of Dr. Gervinus' now celebrated brochure issued by Mr. Bohn; who has, in his *Standard Library*, given us a new edition of *De Lolme on the Constitution*, with notes by J. Macgregor, M.P.; and in his *Classical Library* a translation by C. D. Yonge of *Diogenes Laertius' Lives and Opinions of the Ancient Philosophers.*

BOOKS AND ODD VOLUMES

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Walker's Latin Particles.
Herbert's Carolina Threnodia. 8vo. 1702.
Theobald's Shakspeare Restored. 4to. 1726.
Scott, Remarks on the best Writings of the best Authors (or some such title).
Sermons by the Rev. Robert Wake, M.A. 1704, 1712, &c.
History of Ancient Wilts, by Sir R. C. Hoare. The last three Parts.
Rev. A. Dyce's Edition of Dr. Richard Bentley's Works. Vol. III. Published by Francis Macpherson, Middle Row, Holborn. 1836.
Dissertation on Isaiah XVIII., in a Letter to Edward King, Esq., by Samuel Lord Bishop of Rochester (Horsley). The Quarto Edition, printed for Robson. 1779.
Ben Jonson's Works. 9 Vols. 8vo. Vols. II., III., IV. Bds.
Sir Walter Scott's Novels. 41 Vols. 8vo. The last nine Vols. Boards.

*** *Correspondents sending Lists of Books Wanted are requested to send their names.*

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Notices to Correspondents.

We are compelled to postpone until next week many interesting articles which are in type, and many Replies to Correspondents.

Mr. Riley's *Reply to the* Rev. Mr. Graves' *notice of* Hoveden *did not reach us in time for insertion this week.*

I. A. N. (93rd Highlanders.) *Several correspondents, as well as yourself, complain of the difficulty of obtaining amber varnish. There are several Eastern gums which much resemble amber, as also a substance known as "Highgate resin." Genuine amber, when rubbed together, emits a very fragrant odour similar to a fresh lemon, and does not abrade the surface. The fictitious amber, on the contrary, breaks or becomes rough, and has a resinous turpentine-like smell. Genuine amber is to be obtained generally of the tobacconists, who have often broken mouth-pieces by them: old necklaces, now out of use, are sold at a very moderate price by the jewellers. The amber of commerce, used in varnish-making, contains so much impurity that the waste of chloroform renders it very undesirable to use. The amber should be pounded in a mortar, and, to an ounce by* measure *of chloroform, add a drachm and a half of amber (only about one-fourth of it will be dissolved), and this requires two days' maceration. It should be filtered through fine blotting-paper. Being so very fluid, it runs most freely over the collodion, and, when well prepared and applied, renders the surface so hard, and so much like the glass, that it is difficult to know on which side of the glass the positive really is. The varnish is to be obtained properly made at from 2s. to 2s. 6d. per ounce; and although this appears dear, it is not so in use, so very small a portion being requisite to effectually cover a picture; and the effects exceed every other application with which we are acquainted,—to say nothing of its* instantaneously *becoming hard, in itself a most desirable requisite.*

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Notes.

TOM MOORE'S FIRST!

It is now generally understood that the first poetic effusion of Thomas Moore was entrusted to a publication entitled *Anthologia Hibernica*, which held its monthly existence from Jan. 1793 to December 1794, and is now a repertorium of the spirited efforts made in Ireland in that day to establish periodical literature. The set is complete in four volumes: and being anxious to see if I could trace the "fine Roman" hand of him whom his noble poetic satirist, and after fast friend, Byron, styled the "young Catullus of his day," I went to the volumes, and give you the result.

No trace of Moore appears in the volume containing the first six months of the publication; but in the "List of Subscribers" in the second, we see "*Master* Thomas Moore;" and as we find this designation changed in the fourth volume to "*Mr.* Thomas Moore, Trinity College, Dublin!" (a boy with a black ribband in his collar, being as a collegian an "*ex officio* man!"), we may take it for ascertained that we have arrived at the well-spring of those effusions which have since flowed in such sparkling volumes among the poetry of the day.

Moore's first contribution is easily identified; for it is prefaced by a note, dated "Aungier Street, Sept. 11, 1793," which contains the usual request of insertion for "*the attempts of a youthful muse*," &c., and is signed in the semi-incognito style, "Th—m—s M—re;" the writer fearing, doubtless, lest his fond mamma should fail to recognise in *his own copy* of the periodical the performance of her little precocious Apollo.

This contribution consists of two pieces, of which we have room but for the first: which is a striking exemplification (in subject at least) of Wordsworth's aphorism, that "the child is father to the man." It is a sonnet addressed to "Zelia," "*On her charging the author with writing too much on Love!*" Who *Zelia* was—whether a lineal ancestress of Dickens's "Mrs. Harris," or some actual grown up young lady, who was teased by, and tried to check the chirpings of the little pre-

cocious singing bird—does not appear: but we suspect the former, for this sonnet is immediately followed by "A Pastoral Ballad!" calling upon some *Celia* unknown to "pity his tears and complaint," &c., in the usual namby-pamby style of these compositions. To any one who considers the smart, *espiègle*, highly artificial style of "Tom Moore's" after compositions, his "Pastoral Ballad" will be what Coleridge called his Vision, a "psychological curiosity."

Passing on through the volumes, in the Number for February 1794 we find a paraphrase of the Fifth Ode of Anacreon, by "Thomas Moore;" another short poem in June 1794, "To the Memory of Francis Perry, Esq.," signed "T. M.," and dated "Aungier Street." These are all which can be identified by outward and visible signs, without danger of mistake: but there are a number of others scattered through the volumes which I conjecture may be his; they are under different signatures, generally T. L., which may be taken to stand for the *alias* "Thomas Little," by which Moore afterwards made himself so well known. There is an "Ode to Morning" in the Number for March 1794, above the ordinary run of magazine poetry. And in the Number for May following are "Imitations from the Greek" and Italian, all under this same signature. And this last being derived from some words in Petrarch's will, bequeathing his lute to a friend, is the more curious; and may the more probably be supposed Moore's, as it contains a thought which is not unlikely to have suggested in after years the idea of his celebrated melody, entitled the "Bard's Legacy." The Number for Nov. 1794, last but one in the fourth volume, contains a little piece on "Variety," which, independent of a T. M. signature, I would *almost swear*, from internal evidence, to be Moore's; it is the last in the series, and indicates such progress as two years might be supposed to give the youthful poet, from the lack-a-daisical style of his first attempts, towards that light, brilliant, sportive vein of humour in which he afterwards wrote "What the Bee is to the Flowret," &c., and other similar compositions. I now give Moore's first sonnet, including its footnote, reminding us of the child's usual explanatory addition to his first drawing of some amorphous animal—"This is a horse!" or "a bear!" as the case may be. Neither the *metre* nor the *matter* would prepare us for the height to which the writer afterwards scaled "the mountain's height of Parnassus:"

"To Zelia.

(*On her charging the Author with writing too much on Love.*)

'Tis true my Muse to love inclines,
And wreaths of Cypria's myrtle twines;
Quits all aspiring, lofty views,
And chaunts what Nature's gifts infuse:
Timid to try the mountain's* height,
Beneath she strays, retir'd from sight,
Careless, culling amorous flowers;
Or quaffing mirth in Bacchus' bowers.
When first she raised her simplest lays
In Cupid's never-ceasing praise,
The God a faithful promise gave—
That never should she feel Love's stings,
Never to burning passion be a slave,
But feel the purer joy *thy* friendship brings.

* Parnassus!"

If you think this fruit of a research into a now almost forgotten work, which however contains many matters of interest (among the rest, "The Baviad of Gifford"), worth insertion, please put it among "N. & Q;" it may incite others to look more closely, and perhaps trace other "disjecta membra poetæ." A. B. R.

Belmont.

NOTES ON SEVERAL MISUNDERSTOOD WORDS.

(*Continued from* p. 544.)

Let no one say that a tithe of these instances would have sufficed. Whoever thinks so, little understands the vitality of error. Most things die when the brains are out: error has no brains, though it has more heads than the hydra. Who could have believed it possible that after Steevens's heaped-up proofs in support of the authentic reading, "*carded* his state" (*King Henry IV.*, Act III. Scene 2.), Warburton's corruption, '*scarded*, i. e. *discarded*, was again to be foisted into the text on the authority of some nameless and apocryphal commentator? Let me be pardoned if I prefer Shakspeare's genuine text, backed by the masterly illustrations of his ablest glossarist, before the wishy-washy adulterations of Nobody: and as a small contribution to his abundant avouchment of the original reading, the underwritten passage may be flung in, by way of make-weight:

"*Carded* his state (says King Henry),
Mingled his royaltie with carping fooles."

"Since which it hath been and is his daily practice, either to broach doctrinas novas et peregrinas, new imaginations never heard of before, or to revive the old and new dress them. And these—for that by themselves they will not utter—*to mingle and to card* with the Apostles' doctrine, &c., that at the least yet he may so vent them."—One of the Sermons upon the Second Commandment, preached in the Parish Church of St. Giles, Cripplegate, on the Ninth of January, A.D. MDXCII.: Andrewes' Sermons, vol. v. p. 55. *Lib. Aug.-Cath. Theol.*

Trash, to shred or lop.—So said Steevens, alleging that he had met with it in books containing directions for gardeners, published in the time of

Queen Elizabeth. I fear his memory deceived him, or why should a man of his sound learning afterwards incline to vail bonnet to the dogmatist Warburton? whose knowledge of dogs, by the way, must have been marvellously small, or he could never have imagined them to overtop one another in a horizontal course. *Overrun*, *overshoot*, *overslip*, are terms in hunting, *overtop* never; except perchance in the vocabulary of the wild huntsman of the Alps. *Trash* occurs as a verb in the sense above given, Act I. Sc. 2. of the *Tempest:* "Who t'aduance, and who to *trash* for over-topping." I have never met with the *verb* in that sense elsewhere, but overtop is evermore the appropriate term in arboriculture. To quote examples of that is needless. Of it metaphorically applied, just as in Shakspeare, take the following example:

"Of those three estates, which swayeth most, that in a manner doth overtop the rest, and like a foregrown member depriveth the other of their proportion of growth."—Andrewes' Sermons, vol. v. p. 177., *Lib. Ang.-Cath. Theol.*

Have we not the substantive *trash* in the sense of shreddings, at p. 542. book iii. of a *Discourse of Forest Trees*, by John Evelyn? The extract that contains the word is this:

"Faggots to be every stick of three feet in length, excepting only one stick of one foot long, to harden and wedge the binding of it; this to prevent the abuse, too much practised, of filling the middle part and ends with *trash* and short sticks, which had been omitted in the former statute."

Possibly some of the statutes referred to by Evelyn may contain examples of the verb. In the meantime it will not be impertinent to remark, that what appears to be nothing more than a dialectic variety of the word, namely *trouse*, is of every-day use in this county of Hereford for trimmings of hedges; that it is given by Grose as a verb in use in Warwickshire for trimming off the superfluous branches; and lastly, that it is employed as a substantive to signify shreddings by Philemon Holland, who, if I rightly remember, was many years head master of Coventry Grammar School:

"Prouided alwaies, that they be paued beneath with stone; and for want thereof, laid with green willow bastons, and for default of them, with vine cuttings, or such *trousse*, so that they lie halfe a foot thicke."—The Seuenteenth Booke of Plinie's *Naturall History*, chap. xi. p. 513.: London, 1634.

Trash no one denies to be a kennel term for hampering a dog, but it does not presently follow that the word bore no other signification; indeed, there is no more fruitful mother of confusion than homonomy.

Clamor, to curb, restrain (the tongue):

"*Clamor* your tongues, and not a word more."
The Winter's Tale, Act IV. Sc. 4.

Most judiciously does NARES reject Gifford's corruption of this word into *charm*, nor will the suffrage of the "clever" old commentator one jot contribute to dispel their diffidence of this change, whom the severe discipline of many years' study, and the daily access of accumulating knowledge, have schooled into a wholesome sense of their extreme fallibility in such matters. Without adding any comment, I now quote, for the inspection of learned and unlearned, the two ensuing extracts:

"For Critias manaced and thretened hym, that onelesse he *chaumbreed* his tongue in season, ther should ere lōg bee one oxe the fewer for hym."—*Apopthegmis of Erasmus*, translated by Nicolas Vdall, MCCCCCXLII, the First Booke, p. 10.

"From no sorte of menne in the worlde did he refrein or *chaumbre* the tauntyng of his tongue."—*Id.*, p. 76.

After so many Notes, one Query. In the second folio edition of Shakspeare (my first folio wants the whole play), I find in *Cymbeline*, Act V. Sc. 3., the next beautiful passage:

"*Post.* Still going? This is a lord: Oh noble misery
To be ith' field, and aske what newes of me:
To-day how many would have given their honors
To have sav'd their carkasses? Tooke heele to doo't,
And yet dyed too. I in mine owne woe charm'd,
Could not find death, where I did heare him groane,
Nor feele him where he strooke. Being an ugly monster,
'Tis strange he hides him in fresh cups, soft beds,
Sweet words; or hath moe ministers then we
That draw his knives ith' war. Well I will finde him:
For being now a favourer to the Britaine,
No more a Britaine, I have resum'd againe
The part I came in."

In the antepenultimate line, Britaine was more than a century ago changed by Hanmer into Roman, therefore retained by Warburton, again rejected by Steevens and Johnson, once more replaced by Knight and Collier, with one of his usual happy notes by the former of the two, without comment by the latter, finally left unnoticed by Dyce. My Query then is this. What amount of obtuseness will disqualify a criticaster who itches to be tinkering and cobbling the noblest passages of thought that ever issued from mortal brain, while at the same time he stumbles and bungles in sentences of that simplicity and grammatical clearness, as not to tax the powers of a third-form schoolboy to explain? * If editors, commentators,

* In a passage from L. L. L., lately winnowed in the pages of "N. & Q.," divers attempts at elucidation (whereof not one, in my judgment, was successful)

critics, and all the countless throng who are ambitious to daub with their un-tempered mortar, or scribble their names upon the most majestic edifice of genius that the world ever saw, lack the little discernment necessary to interpret aright the above extract from *Cymbeline*, for the last hundred years racked and tortured in vain, let them at length learn henceforth to distrust their judgment altogether. W. R. Arrowsmith.

P. S. — In article of No. 180. p. 353., a rather important misprint occurs, viz. date of 4to. *King Richard II.* with unusual title-page, which should be 1608, not 1605. Other little errors the reader may silently amend for himself.

VERNEY PAPERS — THE ÇAPUCHIN FRIARS, ETC.

In the appendix to *Notes of Proceedings in the Long Parliament*, by Sir Ralph Verney, edited by Mr. Bruce for the Camden Society in 1845, are "Notes written in a Cipher," which Mr. Bruce gives in the hope that the ingenuity of some reader will discover their meaning. I venture thus to decypher the same:

"The Capuchins' house to be dissolued.
No extracts of letters to be aloued in this house.
The prince is now come to Greenhich three lette.
Three greate ships staied in France.
Gersea a letter from Lord S' Albones.
£11 per diem Hull.
Thé king's answert to our petition about the militia.
If a king offer to kil himselfe, wee must not only advise but wrest the weapon from.
A similitude of a depilat.
Consciences corrupted."

I ought to state that in one or two instances the wrong cypher has evidently been used by mistake, and this has of course increased the difficulty of decyphering the notes.

With reference to the note "The Capuchins' House to be dissolued," may I be allowed to refer to the following votes in the House of Commons, of the date 26th February, 1641–2:

"Ordered, That Mr. Peard, Mr. Whistler, Mr. Reynolds, Mr. Prideaux, Mr. Selden, Mr. Young, Mr. Hill, do presently withdraw, to peruse the statutes now in force against priests and Jesuits.

"Ordered, That Mr. Whittacre, Mr. Morley, do presently go to Denmarke House.

"Resolved, That the Capuchines shall be forthwith apprehended and taken into safe custody by the Serjeant-at-Arms attending on this house; and there kept till this house take farther order."

The Capuchins were under the protection of the Queen Henrietta Maria; Denmark House was the name by which Somerset House was at the period known.

Under date 2nd March, 1641–2, are the following entries in the Commons' Journal:

"Mr. Holles brings this answer from the French Ambassador, That the Capuchins being sent hither by Articles of Treaty between the Two Crowns, he durst not of himself send them without Order from the King his Master, or the King and Queen here: And said farther, That the Queen had left an express Command for their stay here; and that he would be ever ready to do any good Office for this House, and to keep a good Correspondency between the Two Crowns; and if this House pleased, he would undertake to keep them safe Prisoners at Somersett House; and that the chapel there shall have the doors locked, and no Mass be said there.

"Ordered, That Mr. Hollis do acquaint the French Ambassador, that this House doth accept of his Offer in securing the Persons of the Capuchins, till this House take farther Order: and that the Doors be locked, and made fast, at the Chapel at Somersett House; and that no Mass be said there.

"Ordered, That the Lord Cramborne and Mr. Hollis shall acquaint the French Ambassador with the desires of this House, that the Capuchins be forthwith sent away; and to know if he will undertake to send them away; and, if he will, that then they be forthwith delivered unto him.

"That Mr. Hollis do go up to the Lords, to acquaint them with the Resolutions of this House, concerning the Capuchins, and desire their Lordships' concurrence therein."

Some particulars of the proceedings of the parliament against the Capuchins may be found in "Memoirs of the Mission in England of the Capuchin Friars of the Province of Paris by Father Cyprian Gamache," in *The Court and Times of Charles I.*, vol. ii. pp. 344. 354.

Thompson Cooper.

Cambridge.

EARLY SATIRICAL POEM.

On turning over the pages of an old printed copy of Durand's *Rationale Divinorum Officiorum*, edited by Bonetus de locatellis bergomensis, and printed at Lyons in 1506, by Natalis Brabam, for Jaques Huguetan, I found the following copy of verses written on the fly-leaf. They are written in a hand which I am inclined to assign to a date

---

having been made, it was gravely, almost magisterially proposed by one of the disputants, to corrupt the concluding lines (Mr. Collier having already once before corrupted the preceding ones by substituting a plural for a singular verb, in which lay the true key to the right construction) by altering "their" the pronoun into "there" the adverb, because (shade of Murray!) the commentator could not discover of what noun "their" could possibly be the pronoun in these lines following:

"When great things labouring perish in their birth,
Their form confounded makes most form in mirth."

And it was left to Mr. Keightley to bless the world with the information that it was "things."

not much later than that of the book. There is no clue to the author. If they are thought worthy of insertion in "N. & Q.," I beg to inquire, through the medium of your columns, whether they are to be found in any collection of early English poems? and whether the author is known?

The ungallant sentiment of the first three stanzas is obvious. The fourth is not so plain; nor is its connexion with the others evident, though it is written without anything to mark a separation; and the word "finis" is placed below it, as if to apply to the whole. I should be obliged if some one of your readers would give some explanation of it. W. H. G.

Winchester.

"Wen [*sic*] nettylles in wynter bryngythe forthe rosses red,
And a thorne bryngythe figges naturally,
And grase berrythe appulles in every mede,
And lorrel cherrys on his crope so hye,
And okkys berrythe datys plentyusly,
And kykkys gyvythe hony in superfluans,
Then put in women yower trust and confydenc.

"When whythynges walke forrestys hartyse for to chase,
And herrings in parkkys the hornnys boldly bloe,
And marlyons * . . . . hernys in morrys doo unbrace,
And gomards shut ryllyons owght of a crose boow,
And goslyngs goo a howntyng the wolf to overthrow,
And sparlyns bere sperrys and arms for defenc,
Then put yn women yower trust and confydenc.

"When sparrowes byld chorchys and styppyllys of a hyght,
And corlewys carry tymber yn howsys for to dyght,
Wrennys bere sakkys to the myll,
And symgis† bryng butter to the market to sell,
And wodcokkys were wodknyffys the crane for to kyll,
And gryffyns to goslynges doo obedienc,
Then put in women yower trust and confydenc.

"O ye imps of Chynner, ye Lydgatys pene,
With the spryght of bookkas ye goodly inspyrryd,
Ye Ynglyshe poet, excydyng other men,
With musyk wyne yower tong yn syrryd,
Ye roll in yower rellatyvys as a horse immyrryd,
With ooyddes penner ye are greatly in favor,
Ye bere boys incorne, God dyld yow for yower labor.
Finis."

* Merlin's hawks.

† Doubtful; but perhaps for syngies, an old name for the finch.

THE LETTERS OF ATTICUS.

The editor of the *Grenville Papers* has alluded to some "very judicious and pertinent remarks in the 'N. & Q.'" respecting the Letters of Atticus, and as most of your readers will probably agree with him that the authenticity of these letters is "a curious and interesting question, and one that deserves *very particular attention*," I beg to correct an error into which he and others have fallen, as to the date when Junius ceased to write under the signature Atticus. The Atticus forwarded by Junius to George Grenville on the 19th October, 1768, was, there is every reason to believe, the *last* from the pen of that writer, who was then preparing to come before the public in a more prominent character. When another correspondent adopted the signature Atticus, Woodfall gave his readers warning by inserting the following notice in the *Public Advertiser*:

"The Address to the Freeholders of the county of Middlesex, signed *Atticus*, in our next. The Printer thinks it his duty to acquaint his readers that this letter is not by the same hand as some letters in this paper a little time since, under the signature *Atticus*." — *Pub. Ad.*, March 19, 1769.

The printer took the like course when writers attempted to "impose upon the public" by using the signatures Lucius and C., and then freely inserted their letters; but when the same trick was tried with Junius, the printer did not scruple to alter the signature, or reject the contribution as spurious.

The genuine Letters of Atticus have had a narrow escape lately of being laughed out of their celebrity by writers in some of our most respectable periodicals. The authenticity of these letters up to the 19th October, 1768, is now fully established. The undecided question of the authorship of Junius requires that every statement should be carefully examined, and (as far as possible) only well-authenticated facts be admitted as evidence in future. WILLIAM CRAMP.

Minor Notes.

Irish Bishops as English Suffragans.—In compliance with the suggestion of J. M. D. in your last volume, p. 385., I abridge from *The Record* of March 17th the following particulars:

"At a recent meeting of the Archæological Society the Rev. W. Gunner stated that from a research among the archives of the bishops and of the college of Winchester, he had found that many Irish bishops, during the fourteenth and fifteenth centuries, were merely titular bishops, bearing the titles of sees in Ireland, while they acted as suffragans to bishops in England. A Bishop of Achonry, for instance, appeared to have been frequently deputed by William of Wykeham to consecrate churches, and to perform other episcopal duties, in his diocese; and the Bishops of Achonry seemed frequently to have been suffragans of those of Winchester. No see exhibits more instances of this expatriation than Dromore, lying as it did in an unsettled and tumultuous country. Richard Messing, who succeeded to Dromore bishopric in 1408, was suffragan to the Archbishop of York; and so died at

York within a year after his appointment. His successor John became a suffragan to the Archbishop of Canterbury, and died such in 1420. Thomas Scrope, a divine from Leicestershire, was appointed by the Pope to this see in 1430: he could not live in peace with the Irish, and therefore became vicar-general to the Bishop of Norwich. Thomas Radcliffe, his successor, never lived in Ireland: 'the profits of his see did not extend to 30*l.* sterling, and for its extreme poverty it is void and desolate, and almost extincted, in so much as none will own the same, or abide therein.' Dr. Radcliffe was therefore obliged to become a suffragan to the Bishop of Durham. William, who followed him in the Dromore succession in 1500, lived in York, and was suffragan to its archbishop; and it would seem his successors were also suffragans in England, until the plantation of Ulster improved the circumstances of that province."

AN OXFORD B. C. L.

Pope and Buchanan. — I beg to suggest as a Query, whether Pope did not borrow the opening of his *Essay on Man* from that of the second book of Buchanan's Latin poem *De Sphærâ*. Let us compare them.

Buchanan:

"Jam mihi Timoleon, animo majora capaci
Concipe; nec terras semper mirare jacentes;
Excute degeneres circum mortalia curas,
Et mecum ingentes cœli spatiare per auras."

Pope:

"Awake, my St. John, leave all meaner things
To low ambition and the pride of kings;
Let us, since life can little more supply
Than just to look about us and to die,
Expatiate free o'er all this scene of man."

I do not remember the comparison to have been made before. WM. EWART.

University Club.

Scarce MSS. in the British Museum. — In Cotton MSS., Titus, B 1., will be found a curious and valuable collection of papers entitled "Cromwell's Remembrances." These comprise:

1. A period from about the death of Anne Boleyn to his attainder.

2. They are very miscellaneous, consisting of memoranda of subjects for conference with the king. Notices of persons to be remembered for offices. Sale of lands. Diplomacy, and various other particulars. Notes relative to the dissolution of monasteries; their riches, revenues, and pensions to abbots, &c. The reception of Anne Cleves, and the alteration of the royal household thereupon. Privy council and parliamentary notes. Foreign alliances. Scotch and Irish affairs, consequent on the dissolution of abbeys, &c.

These curious materials for history are in the rough and confused state in which they were left by their author, and, to render them available, would require an index to the whole.

The "Remembrances" are in some degree illustrated by Harl. MS. 604., which is a very curious volume of monastic affairs at the dissolution. Also by 605, 606, and 607. The last two belong to the reign of Philip and Mary, and contain an official account of the lands sold by them belonging to the crown in the third and fourth years of their reign. E. G. BALLARD.

The Royal Garden at Holyrood Palace.—I cannot help noticing a disgraceful fact, which has only lately come to my knowledge. There is, adjoining the Palace of Holyrood, an ancient garden of the old kings of Scotland: in it is a curious sundial, with Queen Mary's name on it. There is a pear-tree planted by her hands, and there are many other deeply interesting traces of the royal race, who little dreamed how their old stately places were to be profaned, after they themselves were laid in the dust. The garden of the Royal Stuarts is now *let* to a market gardener! Are there no true-hearted Scotchmen left, who will redeem it from such desecration? L. M. M. R.

The Old Ship "Royal Escape." — The following extract from the *Norwich Mercury* of Aug. 21, 1819, under the head of "Yarmouth News," will probably be gratifying to your querist ANON, Vol. vii., p. 380.:

"On the 13th inst. put into this port (Yarmouth), having been grounded on the Barnard Sand, *The Royal Escape*, government hoy, with horses for his royal highness at Hanover. This vessel is the same that King Charles II. made his escape in from Brighthelmstone."

JOSEPH DAVEY.

Queries.

"THE LIGHT OF BRITTAINE."

I should be glad, through the medium of "N. & Q.," to be favoured with some particulars regarding this work, and its author, Maister Henry Lyte, of Lytescarie, Esq. He presented the said work with his own hand to "our late soveraigne queene and matchlesse mistresse, on the day when shee came, in royall manner, to Paule's Church." I shall also be glad of any information about his son, Maister Thomas Lyte, of Lytescarie, Esq., "a true immitator and heyre to his father's vertues," and who

"Presented to the Majestie of King James, (with) an excellent mappe or genealogicall table (contayning the bredth and circumference of twenty large sheets of paper), which he entitleth *Brittaines Monarchy*, approuing Brute's History, and the whole succession of this our nation, from the very original, with the just observation of al times, changes, and occasions therein happening. This worthy worke, having cost above

seaven yeares labour, beside great charges and expense, his highnesse hath made very gracious acceptance of, and to witnesse the same, in court it hangeth in an especiall place of eminence. Pitty it is, that this phœnix (as yet) affordeth not a fellowe, or that from privacie it might not bee made more generall; but, as his Majestie has granted him priviledge, so, that the world might be woorthie to enjoy it, whereto, if friendship may prevaile, as he hath been already, so shall he be still as earnestly sollicited."

These two works appear to have been written towards the close of the sixteenth century. Is anything more known of them, and their respective authors? TRAJA-NOVA.

Minor Queries.

Thirteen an unlucky Number.—Is there not at Dantzic a clock, which at 12 admits, through a door, Christ and the Eleven, shutting out Judas, who is admitted at 1? A. C.

Quotations.—

"I saw a man, who saw a man, who said he saw the king."

Whence?

"Look not mournfully into the past; it comes not back again," &c.—Motto of *Hyperion*.

Whence? A. A. D.

"*Other-some*" *and* "*Unneath.*"—I do not recollect having ever seen these expressions, until reading Parnell's *Fairy Tale*. They occur in the following stanzas:

"But now, to please the fairy king,
Full every deal they laugh and sing,
And antic feats devise;
Some wind and tumble like an ape,
And *other-some* transmute their shape
In Edwin's wondering eyes.

"Till one at last, that Robin hight,
Renown'd for pinching maids by night,
Has bent him up aloof;
And full against the beam he flung,
Where by the back the youth he hung
To sprawl *unneath* the roof."

As the author professes the poem to be "in the ancient English style," are these words veritable ancient English? If so, some correspondent of "N. & Q." may perhaps be able to give instances of their recurrence. ROBERT WRIGHT.

Newx, &c.—Can any of your readers give me the *unde derivatur* of the word *newx*, or *noux*, or *knoux?* It is a very old word, used for the last hundred years, as *fag* is at our public schools, for a young cadet at the Royal Military Academy, Woolwich. When I was there, some twenty-five or twenty-seven years ago, the *noux* was the youngest cadet of the four who slept in one room: and a precious life of it he led. But this, I hope, is altered now. I have often wanted to find out from whence this term is derived, and I suppose that your paper will find some among your numerous correspondents who will be able to enlighten me. T. W. N.

Malta.

"*A Joabi Alloquio.*"—Who can explain the following, and point out its source? I copy from the work of a Lutheran divine, Conrad Dieteric, *Analysis Evangeliorum*, 1631, p. 188.:

"A Joabi Alloquio,
A Thyestis Convivio,
Ab Iscariotis 'Ave,'
A Diasii 'Salve'
Ab Herodis 'Redite'
A Gallorum 'Venite.'
Libera nos Domine."

The fourth and sixth lines I do not understand. B. H. C.

Illuminations.—When were illuminations in cities first introduced? Is there any allusion to them in classic authors? CAPE.

Heraldic Queries.—Will some correspondent versed in heraldry answer me the following questions?

1. What is the origin and meaning of women of all ranks, except the sovereign, being now debarred from bearing their arms in shields, and having to bear them in lozenges? Formerly, all ladies of rank bore shields upon their seals, *e.g.* the seal of Margaret, Countess of Norfolk, who deceased A.D. 1399; and of Margaret, Countess of Richmond, and mother of Henry VIII., who deceased A.D. 1509. These shields are figured in the *Glossary of Heraldry*, pp. 285, 286.

2. Is it, heraldically speaking, wrong to inscribe the motto upon a circle (not a garter) or ribbon round the shield? So says the *Glossary*, p. 227. If wrong, on what principle?

3. Was it ever the custom in this country, as on the Continent to this day, for ecclesiastics to bear their arms in a circular or oval panel?—the martial form of the shield being considered inconsistent with their spiritual character. If so, when did the custom commence, and where may instances be seen either on monuments or in illustrated works? CEYREP.

John's Spoils from Peterborough and Crowland.—Clement Spelman, in his Preface to the reader, with which he introduces his father's treatise *De non temerandis Ecclesiis*, says (edit. Oxford, 1841, p. 45.):

"I cannot omit the sacrilege and punishment of King John, who in the seventeenth year of his reign, among other churches, rifled the abbeys of Peter-

borough and Croyland, and after attempts to carry his sacrilegious wealth from Lynn to Lincoln; but, passing the Washes, the earth in the midst of the waters opens her mouth (as for Korah and his company), and at once swallows up both carts, carriage, and horses, all his treasure, all his regalities, all his church spoil, and all the church spoilers; not one escapes to bring the king word," &c.

Is the precise spot known where this catastrophe occurred, or have any relics been since recovered to give evidence of the fact? J. Sansom.

"*Elementa sex*," *&c.*—Perhaps one of your readers, given to such trifles, will hazard a guess at the solution, if not at the author, of the subjoined:

> "Elementa sex me proferent totam tibi;
> Totam hanc, lucernis si tepent fungi, vides,
> Accisa senibus suppetit saltantibus,
> Levetur, armis adfremunt Horatii;
> Facienda res est omnibus, si fit minor,
> Es, quod relinquis deinde, si subtraxeris;
> Si rite tandem quæritas originem,
> Ad sibilum, vix ad sonum, reverteris."

Effigy.

Jack and Gill—Sir Hubbard de Hoy.—Having recently amused myself by a dive into old Tusser's *Husbandrie*, the following passages suggested themselves as fitting *Queries* for your pages:

Jack and Gill.—

> "Let Jack nor Gill
> Fetch corn at will."

Can the "Jack and Gill" of our nursery tales be traced to an earlier date than Tusser's time?

Hobble de Hoy.—Speaking of the periods of a man's life, Tusser's advice, from the age of fourteen years to twenty-one, is to "Keep under Sir Hubbard de Hoy." Is it known whether there ever existed a personage so named, either as a legend or a myth? And if not, what is the origin of the modern term "Hobble de Hoy" as a designation for a stripling? Bailey omits it in his *Dictionary*. L. A. M.

Humphrey Hawarden.—Information is solicited respecting this individual, who was a Doctor of Laws, and living in 1494. Also, of a Justice Port, living about the same period. T. Hughes.

Chester.

"*Populus vult decipi*."—

> "Populus, Mundus, Vulgus } vult decipi { et decipiatur, decipiatur ergo."

Who was the author of the maxim? which is its correct form? and where is it to be found? It seems to present another curious instance of our ignorance of things with which we are familiar. I have put the question to a dozen scholars, fellows of colleges, barristers, &c. &c., and none has been able to give me an answer. One only *thinks* it was a dictum of some Pope.

Harry Leroy Temple.

Sheriffs of Huntingdonshire and Cambridgeshire.—Where can any list of the sheriffs for these counties be found, *previous* to the list given by Fuller from the time of Henry VIII.? D.

Harris.—The Rev. William Harris, B.A., was presented, by Thomas Pindar, Esq., to the vicarage of Luddington, Lincolnshire, on the 7th August, 1722. Mr. Harris died here in June, 1748, aged eighty-two. On his tomb is inscribed,—

> "Illi satis licuit
> Nunc veterum libris, nunc
> Somno, et inertibus horis
> Ducere solicitæ jucunda oblivio vitæ."

A tradition of his being a wizard still lingers in the village, and I should be very glad to receive any particulars respecting him. From an inspection of his will at Lincoln, it appears that he used the coat of the ancient family of Harris of Radford, Devon, and that his wife's name was Honora, a Christian name not infrequent about that period in families of the West of England also, as, for instance, Honora, daughter of Sir Richard Rogers of Bryanstone, who married Edward Lord Beauchamp, and had a daughter Honora, who married Sir Ferdinand Sutton; Honora, the wife of Harry Conway, Esq., of Bodrhyddan, Flint; Honora, daughter of Edward Fortescue of Fallapit; besides others. W. H. Lammin.

Fulham.

Replies.

BISHOP BUTLER.

(Vol. vii., p. 528.)

"Charity thinketh no evil;" but we must feel both surprise and regret that any one should, in 1853, consider it a doubtful question whether Bishop Butler died in the communion of the Church of England. The bishop has now been in his grave more than a hundred years; but Warburton says truly, "How light a matter very often subjects the best-established characters to the suspicions of posterity—how ready is a remote age to catch at a low revived slander, which the times that brought it forth saw despised and forgotten almost in its birth."

X. Y. Z. says he would be glad to have this charge (originally brought forward in 1767) *sifted*. He will find that it has been sifted, and in the most full and satisfactory manner, by persons of no less distinction than Archbishop Secker and Bishop Halifax. The strong language employed by the archbishop, when refuting what he terms

a "gross and scandalous falsehood," and when asserting the bishop's "abhorrence of popery," need not here be quoted, as "N. & Q." is not the most proper channel for the discussion of theological subjects; but it is alleged that every man of sense and candour was convinced *at the time* that the charge should be retracted; and it must be a satisfaction to your correspondent to know, that as Bishop Butler lived so he *died*, in full communion with that Church, which he adorned equally by his matchless writings, sanctity of manners, and spotless life.*

J. H. MARKLAND.

Bath.

In reference to the Query by X. Y. Z., as to whether Bishop Butler died in the Roman Catholic communion, allow me to refer your correspondent to the contents of the letters from Dr. Forster and Bishop Benson to Secker, then Bishop of Oxford, concerning the last illness and death of the prelate in question, deposited at Lambeth amongst the private MSS. of Archbishop Secker, "as negative arguments against the calumny of his dying a Papist."

Than the allegations that Butler died with a Roman Catholic book of devotion in his hand, and that the last person in whose company he was seen was a priest of that persuasion, nothing can be more unreasonable, if at least it be meant to deduce from these unproved statements that the bishop agreed with the one and held communion with the other. Dr. Forster, his chaplain, was with him at his death, which happened about 11 A.M., June 16; and this witness observes (in a letter to the Bishop of Oxford, June 18) that "the last four-and-twenty hours preceding which [*i. e.* his death] were divided between short broken slumbers, and intervals of a calm but disordered talk when awake." Again (letter to Ditto, June 17), Forster says that Bishop Butler, "when, for a day or two before his death, he had in a great measure lost the use of his faculties, was perpetually talking of writing to your lordship, though without seeming to have anything which, at least, he was at all capable of communicating to you." Bishop Benson writes to the Bishop of Oxford (June 12) that Butler's "attention to any one or anything is immediately lost and gone;" and, "my lord is incapable, not only of reading, but attending to anything read or said." And again, "his attention to anything is very little or none."

There was certainly an interval between this time (June 12) and "the last four-and-twenty hours" preceding his death, during which, writes Bishop Benson (June 17), Butler "said kind and affecting things more than I could bear." Yet, on the whole, I submit that these extracts, if fully weighed and considered with all the attending circumstances, contain enough of even positive evidence to refute conclusively the injurious suspicions alluded to by X. Y. Z., if such are still current.

J. R. C.

* Your correspondent may be referred to *Memoirs of the Life of Bishop Butler*, by a connexion of his own, the Rev. Thomas Bartlett, A.M., published in 1839; and to a review of the same work in the *Quarterly Review*, vol. lxiv. p. 331.

MITIGATION OF CAPITAL PUNISHMENT TO FORGERS.

(Vol. iv., p. 434., &c.)

I have asked many questions, and turned over many volumes and files of newspapers, to get at the real facts of the cases of mitigation stated in "N. & Q." Having winnowed the chaff as thoroughly as I could, I send the very few grains I have found. Those only who have searched annual registers, magazines, and journals for the foundation of stories defective in names and dates, will appreciate my difficulties.

I have not found any printed account of the "Jeannie Deans" case, "N. & Q.," Vol. iv., p. 434.; Vol. v., p. 444.; Vol. vi., p. 153. I have inquired of the older members of the Northern Circuit, and they never heard of it. Still a young man may have been convicted of forgery "about thirty-five years ago:" his sister may have presented a well-signed petition to the judges, and the sentence may have been commuted without the tradition surviving on the circuit. All however agree, that no man who ever sat on the bench deserved the imputation of "obduracy" less than Baron Graham. I should not have noticed the anecdote but for its *mythic* accompaniments, which I disposed of in "N. & Q.," Vol. v., p. 444.

In Vol. vi., p. 496., W. W. cites from Wade's *British History*:

"July 22, 1814. Admiral William B——y found guilty of forging letters to defraud the revenue. He was sentenced to death, which was commuted to banishment."

The case is reported in *The Sun*, July 25, 1814; and the subsequent facts are in *The Times*, July 30, and August 16 and 20. It was tried before Mr. Justice Dampier at the Winchester Summer Assizes. There were five bills against the prisoner for forgery, and one for a fraud. That on which he was convicted, was for defrauding the postmaster of Gosport of 3*l.* 8*s.* 6*d.* He took to the post-office a packet of 114 letters, which he said were "ship letters," from the "Mary and Jane." He received the postage, and signed the receipt "W. Johnstone." The letters were fictitious. The case was fully proved, and he received sentence of death. He was respited for a fortnight, and afterwards during the pleasure of the Prince Regent. He was struck off the list of retired

rear-admirals. It was proved at the trial, that, in 1809, he commanded "The Plantagenet;" but, *from the unsettled state of his mind*, the command had been given up to the first lieutenant, and that he was shortly after superseded. This, and the good character he received, were probably held to excuse the pardon.

I now come to the great case of George III. and Mr. Fawcett. I much regret that WHUNSIDE has not replied in your pages to my question (Vol. vii., p. 163.), as I could then have commented upon the facts, and his means of knowing them, with more freedom. I have a private communication from him, which is ample and candid. He objects to bring his name before the public, and I have no right to press that point. He is not *quite* certain as to the convict's name, but can procure it for me. He would rather that it should not be published, as it might give pain to a respectable family. Appreciating the objection, and having no use for it except to publish, I have declined to ask it of him.

The case occurred in 1802 or 1803, when WHUNSIDE was a pupil of Mr. Fawcett. He says:

"Occasionally Mr. Fawcett used to allow certain portions of a weekly newspaper to be read to the boys on a Saturday evening. This case was read to us, I think from the *Leeds Mercury*; and though Mr. Fawcett's name was not mentioned, we were all aware who the minister was."

Thus we have no *direct* evidence of the amount of Mr. Fawcett's communications with George III. How much of the story as it is now told was read to the boys, we do not know; but that it came to them first through a weekly paper, is rather against than for it.

We all know the tendency of good stories to pick up additions as they go. I have read that the first edition of the *Life of Loyola* was without miracles. This anecdote seems to have reached its full growth in 1823, in Pearson's *Life of W. Hey, Esq.*, and probably in the two lives of George III., published after his death, and mentioned by WHUNSIDE. Pearson, as cited in "N. & Q.," Vol. vi., p. 276., says, that by some means the *Essay on Anger* had been recommended to the notice of George III., who would have made the author a bishop had he not been a dissenter; that he signified his wish to serve Mr. Fawcett, &c. That on the conviction of H——, Mr. Fawcett wrote to the king; and a letter soon arrived, conveying the welcome intelligence, "You may rest assured that his life is safe," &c.

It is not stated that this was "private and confidential:" if it was, Mr. Fawcett had no right to mention it; if it was not, he had no reason for concealing what was so much to his honour, and so extraordinary as the king's personal interference in a matter invariably left to the Secretary of State for the Home Department. If, however, Mr. Fawcett was silent from modesty, his biographers had no inducement to be so; yet, let us see how they state the case. The *Account of the Life, Writings, and Ministry of the late Rev. John Fawcett:* London, 1818, cited in "N. & Q.," Vol. vi., p. 229., says:

"He was induced, *in conjunction with others*, to solicit the exercise of royal clemency in mitigating the severity of that punishment which the law denounces: and it gladdened the sympathetic feelings of his heart to know that these petitions were not unavailing; but the modesty of his character made him regret the publicity which had been given to this subject."

The fifth edition of the *Essay on Anger, printed for the Book Society for Promoting Religious Knowledge*, London, no date, has a memoir of the author. The "incident" is said not to have been circulated *in any publication by the family*; but "it was one of the secrets which obtain a wider circulation from the reserve with which one relator invariably retails it to another." That is exactly my view. Secrecy contributes to diffusion, but not to accuracy. At the risk of being thought tedious, I must copy the rest of this statement:

"Soon after the publication of this treatise, *the author took an opportunity of presenting a copy* to our late much revered sovereign; whose ear was always accessible to merit, however obscure the individual in whom it was found. Contrary to the fate of most publications laid at the feet of royalty, it was diligently perused and admired; and a communication of this approbation was afterwards made known to the author. It happened some time afterwards, a relative of one of his friends was convicted of a capital crime, for which he was left for execution. Application was instantly made for an extension of royal favour in his behalf; and, among others, one was made by Mr. Fawcett: and his majesty, *no doubt recollecting the pleasure he had derived from the perusal of his* Essay on Anger, *and believing that he would not recommend an improper person to royal favour*, was most graciously pleased to answer the prayer of the petition; but *as to precisely how far the name of Mr. Fawcett might have contributed to this successful application must await the great disclosures of a future judgment.*"

The reader will sift this jumble of inferences and facts, and perhaps will not go so far as to have "no doubt."

WHUNSIDE tells me, that about 1807 he employed a bookbinder from Halifax; who, on hearing that he had been a pupil of Mr. Fawcett, said he had seen two copies of the *Essay on Anger*, most beautifully bound, to be sent to the king.

The conclusion to which I come is, that Mr. Fawcett sent a copy of the *Essay on Anger* to the king; that the receipt of it was acknowledged, possibly in some way more complimentary than the ordinary circular; that a young man was convicted of forgery; that Mr. Fawcett and others petitioned for his pardon, and that he was par-

doned. All the rest I hold to be mere rumours, not countenanced by Mr. Fawcett or his family, and not *asserted* by his biographers. H. B. C.

U. U. Club.

MYTHE VERSUS MYTH.

(Vol. vii., p. 326.)

MR. KEIGHTLEY'S rule is only partially true, and in the part which is true is not fully stated. The following rules, qualified by the accompanying remarks, will I trust be found substantially correct.

English monosyllables, formed from Greek or Latin monosyllabic roots,

(1.) When the root ends in a single consonant preceded by a vowel, require the lengthening *e*.

(2.) When the root ends in a single consonant preceded by a diphthong, or in more than one consonant preceded by a vowel, reject the *e*.

1. Examples from the Greek:—*σχῆμ-α, scheme; λύρ-α* (lyr-a), *lyre; ζών-η* (zon-a), *zon-e; βάσ-ις, base; φράσ-ις, phras-e; τρόπ-ος, trop-e.* From Latin, ros-a, *ros-e;* fin-is, *fin-e;* fum-us, *fum-e;* pur-us, *pur-e;* grad-us, *grad-e.* Compare, in verbs, ced-o, *ced-e.*

Remarks.—This rule admits of a modification; *e.g.* we form from *ζῆλ-os zeal* (the sound hardly perceptibly differing from *zel-e*); from *ὥρ-α* (hor-a), *hour;* from flos (flor-is), *flower* and *flour* (the long sound communicated to the vowel in the other words by the added *e*, being in these already contained in the diphthong). Add ven-a, *vein;* van-us, *vain;* sol-um, *soil*, &c.; and compare *-ceed* in *proceed, succeed*, formed from compounds of ced-o. Some, but not all, of these words have come to us through the French.

2. Examples from the Greek:—*ῥεῦμ-α, rheum; χάσμ-α, chasm; μύρρ-α, myrrh; γλῶσσ-α, gloss; νύμφ-η* (nymph-a), *nymph; δίσκ-os* (disc-us), *disk; πλίνθ-os, plinth; ψαλμ-ός, psalm.* From Latin, fraus (fraud-is), *fraud;* laus (laud-is), *laud;* plant-a, *plant;* orb-is, *orb;* plumb-um, *plumb;* long-us, *long;* flux-us, *flux;* port-us, *port.* Compare, in verbs, damn-o, *damn;* err-o, *err;* add-o, *add;* vex-o, *vex.*

Remarks.—From roots ending in the same consonant doubled, our derived words ordinarily drop one of them; *e.g. στέμμ-α, stem;* gemm-a, *gem;* summ-a, *sum;* penn-a, *pen;* carr-us, *car.* (Note this tendency of our language, by comparing our *man* with the German *mann*.)

If the root ends in *s* or *v* preceded by a diphthong, or in a consonant +*s** or +*v* preceded by a vowel, our derived words add *e*, *as παῦσ-ις* (paus-a), *paus-e;* caus-a, *caus-e;* næv-a, *nav-e;* puls-us, *puls-e;* dens-us, *dens-e;* *ἀψ-ίς, aps-e;* laps-us, *laps-e;* vers-us, *vers-e;* valv-a, *valv-e;* nerv-us, *nerv-e.** The cause of this lies in the genius of our language, which totally rejects the ending *v*, and uses *s* (single) very sparingly in the singular number, except in the ending *ous*, the genitive case, the third person of the present tense, the obsolete *wis*, and *was*. Other words are, the interjection *alas;* pronouns or pronominal particles; proper names, as *Thomas, Chaos;* compounds, as *Lammas, Christmas; plural* adverbs, as *towards, thereabouts;* and the (perhaps) *plural*—it ought to be so—*alms.*†

From roots ending in a mute +*a* liquid, our derived words also end in *e*, and are then in fact dissyllables; *e.g. βίβλ-os, bible; κύκλ-os, cycl-e; μίτρ-α, mitr-e; νίτρ-ον, nitr-e; πέτρ-os, petr-e.* In this class of words the final letters (after the analogy of Latin) have sometimes become transposed; *e.g. λεπρ-ός, lep-er.* So now-a-days, *cent-er* as well as *centr-e.* Compare *metr-e, diamet-er.*

To apply our rules to the words required to be formed in an English shape from *μῦθ-os.*

Very few words in our language end in *th* which are not of purely native growth. *Frith* is a questionable exception. Besides the monosyllable *plinth*, we have imported from the Greek *colocynth, hyacinth, labyrinth*, with the proper names *Corinth, Erymanth*, all terminating in *nth.*

In the ending *the* our language does not rejoice. Most of such words are verbs, so distinguished from their cognate substantives, as *wreathe* from *wreath.* We have, as substantives, *lathe* (A.-S. leð), *hythe* (hyð), *scythe* (more properly *sithe*, ryðe), *tythe* (tyðe); as adjectives, *blithe* (blíðe), *lithe* (líð). There may be one or two more.

In all these the sound is ð (*th* in *this*) not þ (*th* in *thick*). This appears worth notice.

On the whole, I should venture to say that so uncouth a slip as *mythe*, when set in our soil, was unlikely to thrive. Still *mȳth* is objectionable, though we at Cambridge might quote *gȳp.* However I may seem to be a breaker of my own laws, I suggest, if we must have an English form of the word, that we should write and pronounce *mȳth.* Several words ending in *th* have the preceding vowel lengthened, *e.g. both, sloth, ruth, truth* (though with the inconsistency attributed to us, one, by the way, generally of orthography rather than pronunciation, we shorten the diphthong in *breath, death*). Compare also the sound of the endings *ild* and *ind.*

I have already troubled you with a very long Note; but, before I close, allow me to add that in what I have advanced I have had in view only our modern mode of spelling, without binding my-

* Except *x* (=*cs*). Compare *flax, wax, ox,*

* From serv-us (after the French) we form *serf.*

† *Rebus, overplus*, and *surplus* may, if not satisfied, take an *omnibus*, bring their action at the *Nisi Prius*, and meet there with a *nonplus.*

self to an opinion of its inferiority or superiority to that of our forefathers. I beg also to protest against Mr. Keightley's wish to banish *mythical* from our vocabulary. It may be *hybrid*, but equally so are *critical*, *grammatical*, *musical*, *physical*, *poetical*, with a long string of et ceteras.

Charles Thiriold.

"INQUIRY INTO THE STATE OF THE UNION, BY THE WEDNESDAY CLUB IN FRIDAY STREET."

(Vol. vii., pp. 261. 409.)

This very able and valuable work, as to which your correspondent inquires, was written by Wm. Paterson, the projector of the Bank of England and the Darien scheme; a great and memorable name, but which, to the discredit of British biography, will be sought for in vain in Chalmers's or our other biographical dictionaries. The book above noticed appears to be a continuation of another tract by the same author, entitled *An Inquiry into the Reasonableness and Consequences of an Union with Scotland, containing a brief Deduction of what hath been done, designed, or proposed in the Matter of the Union during the last Age, a Scheme of an Union as accommodated to the present Circumstances of the two Nations, also States of the respective Revenues, Debts, Weights, Measures, Taxes, and Impositions, and of other Facts of moment: with Observations thereupon, as communicated to Laurence Philips, Esq., near York:* London, printed and sold by R. Bragg, 1706, 8vo., 160 pages. This was preceded by an earlier tract by the same author: *Conferences on the Public Debts, by the Wednesday's Club in Friday Street:* London, 1695, 4to. The last is noticed, with a short account of the author, by Mr. M'Culloch (*Lib. of Political Economy*, p. 159.), but he has not mentioned the two other works previously adverted to. In all of them the author adopts the form of a report of the proceedings of a club; but, without attempting to deny the actual existence of a Wednesday's club in Friday Street (the designation he assumes for it), nothing can be more clear to any one who reads the three tracts than that the conversations, proceedings, and personages mentioned are all the creatures of his own fertile invention, and made use of, more conveniently to bring out his facts, arguments, and statements. The dramatic form he gives them makes even the dry details of finance amusing; and abounding, as they do, in information and thought, these works may always be consulted with profit and pleasure. The *Inquiry into the State of the Union*, 1717, 8vo., for which Walpole is said to have furnished some of the materials, was answered, but rather feebly, in an anonymous pamphlet entitled *Wednesday Club Law; or the Injustice, Dishonour, and Ill Policy of breaking into Parliamentary Contracts for public Debts:* London, printed for E. Smith, 1717, 8vo., pp. 38. The author of this pamphlet appears to have been a Mr. Broome. Those who would wish to see one of the financial questions discussed in the *Inquiry* treated with equal force and ability, and with similar views, by a great cotemporary of Paterson, whose pamphlet came out simultaneously, may read *Fair Payment no Spunge; or some Considerations on the Unreasonableness of refusing to receive back Money lent on public Securities, and the Necessity of setting the Nation free from the unsupportable Burthen of Debt and Taxes, with a View of the great Advantage and Benefit which will arise to Trade and to the Landed Interest, as well as to the Poor, by having these heavy Grievances taken off:* London, printed and sold by Brotherton: Meadows and Roberts, 1717, 8vo., pp. 79. This is one of the pamphlets which, though it has been sometimes erroneously assigned to Paterson, both on external and internal evidence may be confidently attributed to Defoe, but which has unaccountably escaped the notice of all his biographers.

James Crossley.

UNPUBLISHED EPIGRAM BY SIR W. SCOTT (?).

(Vol. vii., p. 498.)

The lines which your correspondent R. Vincent attributes to Sir Walter Scott are part of an old English inscription which Longfellow quotes in *Outremer*, p. 66., and thus describes in a note:

"I subjoin this relic of old English verse entire. . . It is copied from a book whose title I have forgotten, and of which I have but a single leaf, containing the poem. In describing the antiquities of the church of Stratford-upon-Avon, the writer gives the following account of a very old painting upon the wall, and of the poem which served as its motto. The painting is no longer visible, having been effaced in repairing the church:

"'Against the west wall of the nave, on the south side of the arch, was painted the martyrdom of Thomas à Becket, while kneeling at the altar of St. Benedict, in Canterbury Cathedral. Below this was the figure of an angel, probably St. Michael, supporting a long scroll, upon which were seven stanzas in old English, being an allegory of mortality.'"

The lines given at p. 498. of "N. & Q." seem to be taken from the two following stanzas, which stand third and fourth in the old inscription:

"*Erth apon erth wynnys castellys and towrys,*
Then seth erth unto erth thys ys all owrys.
When erth apon erth hath bylde hys bowrys,
Then schall erth for erth suffur many hard schowrys.

"Erth goth apon erth as man apon mowld,
Lyke as erth apon erth never goo schold,
Erth goth apon erth as gelsteryng gold,
And yet schall erth unto erth rather than he wold."

Dugdale, in his *Antiquities of Warwickshire*, p. 517., tells us that John de Stratford, who was Archbishop of Canterbury in the reign of Edward III., built a chapel on the south side of the church, "to the honour of God and of St. Thomas the Martyr;" and as at p. 521. he describes it as "in the south ile of the said church," the west wall of this chapel answers very well the description of the position of the painting and inscription. But in *The Beauties of England and Wales*, vol. xv. p. 238., *the chapel of the gild of the Holy Cross*, in the centre of the town, is mentioned as the place in which the pictures were discovered, during some repairs which it underwent in the year 1804.

I have since ascertained that the work to which Longfellow refers is Weaver's *Account of Stratford-upon-Avon*. ERICA.

As a companion to the *unpublished* epigram in No. 186. of "N. & Q.," I beg to hand you the following epitaph, copied by myself about thirty years since, and referring, as I *believe*, to an old brass in the church of St. Helen's, London:

"Here lyeth y^e^ bodyes of
James Pomley, y^e^ sonne of ould
Dominick Pomley and Jane his
Wyfe: y^e^ said James deceased y^e^ 7^th^
day of Januarie Anno Domini 1592
he beyng of y^e^ age of 88 years, and
y^e^ sayd Jane deceased y^e^ — day
of —— D——.

Earth goeth upō earth as moulde upō moulde;
Earth goeth upō earth all glittering as golde,
As though earth to y^e^ earth never turne shoulde;
And yet shall earth to y^e^ earth sooner than he
woulde."

WILLIAM WILLIAMS.

CHURCH CATECHISM.

(Vol. vii., pp. 190. 463.)

In accordance with the request of Z. E. R., I have pleasure in forwarding the extracts from the *Catechismus brevis et Catholicus*, referred to at pp. 190. 463. of the present volume. It is needful to premise, 1. That the pages of the catechism are not numbered. This will account for the absence of precise references. 2. That only so much is quoted as may exhibit the parallelism; and, 3. That the citations are not consecutive in the original, but arranged in the order of the questions and answers of the *Church Catechism*, beginning with the fourteenth question, "How many sacraments hath Christ ordained in His Church?"

Q. 14. How many, &c.

"Quot sunt Ecclesiæ Catholicæ Sacramenta?
Septem sunt in universum," &c.
"Quis instituit Baptismum?
Ipse Servator ac Dominus noster Jesus Christus."
[*Similarly of the Eucharist.*]

Q. 15. What meanest thou, &c.

"Ecquur hæc ipsa—et dicantur et sint Sacramenta?
Sacramenta sunt et dicuntur quia sacra atque efficacia sunt signa divinæ erga nos voluntatis."

Q. 16. How many parts, &c.

"Habetque unumquodque horum (quod sacramentis peculiare est verbum) Elementum, et Gratiam invisibilem. Quod verbum nos docet, et promittit nobis, hoc Elementum seu visibile signum similitudine quâdam demonstrat, hoc idem Gratia quoque (nisi tamen obicem objiciat homo) in anima invisibiliter operatur.
Da paucis singulorum Sacramentorum signa et invisibilem gratiam?"

Q. 17. What is the outward, &c.

"In Baptismo signum externum Aqua est."

Q. 18. What is the inward, &c.

"Quid efficit seu prodest Baptismus?
"Res seu gratia est renovatio et sanctificatio animæ, ablutio omnium peccatorum, adoptio baptizati in filium Dei.
'Baptizatus sum in Nomine Patris et Filii et Spiritus Sancti.'
"Tinctione illa aquæ, operationeque Spiritus Sancti, eripitur baptizatus à regno et tyrannide diaboli, donatur remissione peccatorum ac innocentia, addicitur perpetuò uni veroque Deo Patri et Filio et Spiritui Sancto, hujus denique filius atque hæres instituitur."

Q. 19. What is required, &c.

"Requiritur in eo (adulto), et verus fidei usus, et vita professione Christiana, Baptismique voto digna: hoc est ut corde credat, et ore fidem confiteatur, utque peccatis mortificatis in vitæ ambulet novitate.
Proba sacræ Scripturæ testimoniis, quod Fides in Baptizato requiratur."

Q. 20. Why then are infants, &c.

"Sed quomodo infantes possunt credere, ut qui nondum usum habeant rationis?
His fides Ecclesiæ et susceptorum suffragatur, donec idonei fiant suo illam assensu percipere, adhæc et fidei gratiam in Baptismo ii consequuntur."

Q. 21. Why was the Sacrament, &c.

"Quur vero sacram Eucharistiam Christus instituit?
. . . . Ut suæ passionis ac mortis recordemur, eamque annuntiemus perpetuò."

Q. 22. What is the outward, &c.

Q. 23. What is the inward, &c.

"Da paucis . . . . signa et invisibilem gratiam.
In Eucharistia, Elementum est panis ac vini species: res autem, verum corpus, et verus Christi sanguis est, fructusque dignam sumptionem sequentes."

Q. 24. What are the benefits, &c.

"Jam recense paucis quinam fructus dignam Eucharistæ sumptionem sequantur?

Principio quidem virtute escæ hujus confirmamur in fide, munimur adversus peccata, ad bonorum operum studium excitamur, et ad charitatem inflammamur. Hinc vero per eam incorporamur adjungimurque capiti nostro Christo, ut unum cum ipso constituamus corpus," &c.

Q. 25. What is required, &c.

"Quonam pacto dignè sumitur Eucharistia?

Digna sumptio, omnium primum requirit, ut homo peccata sua agnoscat ex animo ob ea verè doleat — ac firmum etiam animo concipiat amplius non peccandi propositum. Deinde exigit etiam digna sumptio, ut communicaturus simultatem omnem odiumque animo eximat: reconcilietur læso, et charitatis contra viscera induat. Postremo vero et fides cum primis in sumente requiritur .... ut credat corpus Christi pro se esse traditum mortem, et sanguinem ejus in remissionem peccatorum suorum vere effusum," &c.

I fear the unavoidable length of the previous extracts will be against the insertion of the full title of the book, and one remark. The title is,—

"Catechismus brevis et Catholicus in gratiam Juventutis conscriptus, Autore Iacobo Schœppero, Ecclesiasta Tremoniano. Cui accessit Pium diurnarum precum Enchiridion, ex quo pueri toto die cum Deo colloqui discant. Antverpiæ, apud Ioan. Bellerum ad insigne Falconis, 1555."

My remark is, that some of the coincidences above enumerated are at least singular, though they do not perhaps *prove* that the compiler of the *Church Catechism*, in the places referred to, had them before him. B. H. C.

JACOB BOBART, ETC.

(Vol. vii., p. 428.)

Of old Jacob Bobart, who originally came from Brunswick, Granger (*Biog. Hist.*, vol. v. p. 287., edit. 1824) gives us the following account:

"Jacob Bobart, a German, whom Plot styles 'an excellent gardener and botanist,' was, by the Earl of Danby, founder of the physic-garden at Oxford, appointed the first keeper of it. He was author of *Catalogus Plantarum Horti Medici Oxoniensis, scil. Latino-Anglicus et Anglico-Latinus*: Oxon. 1648, 8vo. One singularity I have heard of him from a gentleman of unquestionable veracity, that on rejoicing days he used to have his beard tagged with silver. The same gentleman informed me, that there is a portrait of him in the possession of one of the corporation at Woodstock. He died the 4th of February, 1679, in the eighty-first year of his age. He had two sons, Tillemant and Jacob, who both belonged to the physic-garden. It appears that the latter succeeded him in his office."

There is a very fine print of the elder Bobart, now extremely scarce, "D. Loggan del., M. Burghers, sculp." It is a quarto of the largest size. Beneath the head, which is dated 1675, is this distich:

"Thou German prince of plants, each year to thee
Thousands of subjects grant a subsidy."

In John Evelyn's *Diary*, under the date Oct. 24, 1664, is the following entry:

"Next to Wadham, and the physic garden, where were two large locust-trees, and as many platani (plane-trees), and some rare plants under the culture of old Bobart."

The editor of the last edition, after repeating part of Granger's note, and mentioning the portrait, adds:

"There is a small whole-length in the frontispiece of *Vertumnus*, a poem on that garden. In this he is dressed in a long vest, with a beard. One of his family was bred up at college in Oxford; but quitted his studies for the profession of the whip, driving one of the Oxford coaches (his own property) for many years with great credit. In 1813 he broke his leg by an accident; and in 1814, from the respect he had acquired by his good conduct, he was appointed by the University to the place of one of the Esquire Beadles."

Vertumnus, the poem mentioned in the above note, was addressed to Mr. Jacob Bobart, in 1713, by Dr. Evans. It is a laudatory epistle on the botanical knowledge of the Bobarts; and we learn from it that Jacob, the younger, collected a *Hortus Siccus* (a collection of plants pasted upon paper, and kept dry in a book) in twenty volumes.

"Thy *Hortus Siccus* . . . . . .
In tomes twice ten, that work immense!
By thee compiled at vast expense."

The broadsides about which H. T. Bobart inquires are of the greatest possible rarity. They were the production of Edmund Gayton, the author of *Festivious Notes on Don Quixote*, &c. Copies may be seen in the Ashmolean Library, under the press-marks Nos. 423. and 438., but I think not in any other repository of a like nature.

Among the Ashmolean MSS. (No. 36, art. 296.) is a poem of 110 lines "Upon the most hopeful and ever-flourishing Sprouts of Valour, the indefatigable Centrys of the Physick-Garden." This, I apprehend, is a MS. copy of the first broadside mentioned by your correspondent.

I shall merely add, the Bobarts, father and son, were personal friends of Ashmole and Ray, and that, in all probability, among their correspondence much curious and minute information might be obtained. Edward F. Rimbault.

"ITS."

(Vol. vii., p. 510.)

I was somewhat surprised to find, in No. 186. of "N. & Q.," two instances quoted of the use of the

word "its" in the version of the Bible. It has long been an established opinion that this word did not exist in it; and the fact has been recently referred to by two different authorities, MR. KEIGHTLEY in "N. & Q.," Vol. vii., p. 160., and Mr. Watts of the British Museum, in a paper "On some philological peculiarities in the English authorised Version of the Bible," read before the Philological Society on December 10, 1852.

Feeling curious on the subject, I have taken the trouble of referring to several different versions of the Bible in the British Museum, and the following *variorum* readings of the verses quoted by your correspondent B. H. C. are the result:

1. The Wickliffite version, before 1390 (edit. Forshall and Madden):

"And he shal ben as a tree, that is plauntid beside the doun rennyngis of watris; that *his* frut shal ȝive in *his* time."—Ps. i. 3.

"Duke of the weie thou were in *his* (*sc.* the vine) siȝt; and thou plauntidist *his* rootis, and it fulfilde the erthe."—Ps. lxxx. 10.

2. Coverdale's Bible, 1536:

"Yᵗ brīgeth forth *his* frute in due season."

"Thou maydest rowme for it, and caused it to take rote, so yᵗ it fylled the lōde."

3. Matthews, 1537:

"That bryngeth forth *his* frute in due season."

"Thou madest rowme for it, and caused it to take rote, so that it fylled the lande."

4. Cranmer, 1539:

"Yᵗ wyll brynge forth *hys* frute in due season."

"Thou madest rowme for it, and whan it had taken rote it fylled yᵉ lande."

5. The Bishops' Bible, 1568:

"That bryngeth foorth *her* fruite in due season."

"Thou madst roome before it, thou causedst it to take roote, and it hath filled the lande."

6. Geneva Bible, 1578. In this there are two translations, one "according to the Ebrewe," the other "used in the Common Prayer":

i. "That wil bring forth *her* fruite in due season."
ii. "That wil bring forth *his* fruite in due season."

i. "Thou madest roome for it, and when it had taken roote, it filled the lande."
ii. "Thou madest roume for it, and didest cause it to take roote, and it filled the land."

7. The Douay Bible (Roman Catholic version), 1609–10:

"Which shal geue *his* fruite in *his* time."

"Thou wast the guide of the way in the sight *therof*; thou didst plant the rootes *therof*, and it filled the earth."

8. Authorised version, 1611:

"That bringeth forth *his* fruit in *his* season."

"Thou preparedst roome before it, and didst cause it to take deepe roote, and it filled the land."

It will thus be perceived that "its" is wanting in all the above passages, and that "his," "her," and "thereof" invariably supply its place. I have been equally unsuccessful in detecting the word in the Common Prayer-Book version of the Psalms, which is well known to be that of the "Great Bible," or Cranmer's edition of 1539, and which has remained in use without alteration ever since. May I therefore ask B. H. C. to be so good as to point out the particular "Old version of the Psalms" from which he has derived his quotation?

W. B. RYE.

BOHN'S EDITION OF HOVEDEN.

(Vol. vii., p. 495.)

In reply to your correspondent's remarks (May 21) on my translation of Hoveden, I beg to state that, in suggesting Cork, I did not allude to the city of Cork, but the *territory* of Desmond or Cork, which probably extended to within a short distance of Waterford. Hoveden more than once, in his foreign geography, confounds places with territories or kingdoms; this fact, and the similarity of the names, *Croch* and *Corch*, as the kingdom of Cork is elsewhere called by him, led me to believe that a landing in the territory of Cork was meant. "Crook," "Hook Point," or "The Crook," is only *supposed* to have been the place of landing on this occasion. I confess that I was not aware that "Erupolis" was an alias of the diocese of Ossory: I cannot find it mentioned as such in the dictionaries at my command. My Note, however, was worded in such a way as to give offence to no reasonable person: and, among the many hundreds, perhaps thousands of suggestions, made in the notes (in a proper spirit, I hope,) I should be greatly surprised to find that I had miscarried in none. For your correspondent's information, I beg to state, that I am not an Irishman either by birth or descent; and that I have never had the good fortune to pay a visit to that country. Were I inclined to follow his example in making remarks upon the "ominousness" of names, I might perhaps retaliate upon him with interest.

Why I have forfeited all claim to be treated by this gentleman with courtesy or common politeness, I am quite at a loss to conceive; but I beg to remind him that vituperation does not carry conviction, and that criticism is enfeebled by an alliance with abuse.

HENRY T. RILEY.

BOOKS OF EMBLEMS.

(Vol. vii., p. 469.)

In your 185th Number, two or three Queries are proposed by the REV. MR. CORSER in con-

nexion with that interesting branch of literature called *Books of Emblems*. To these it shall be my endeavour to reply.

First. Some years ago I made particular inquiry from the surviving relatives of the late Rev. William Beloe, whether among his manuscripts there had been found any "Treatise on Emblems," or any notices which had a bearing on the subject? They informed me that they had made search, but without success.

Second. Of Thomas Combe, mentioned by Meres in his *Palladis Tamia*, I have been unable to learn anything.

Third. It appears certain that Bunyan never published any *Book of Emblems*, whatever may have been hawked under his name; nor can I find, in the Account of his Life and Writings just published in Glasgow, Edinburgh, and London, or in any preceding edition of his works, that such a production was ever contemplated by him.

Fourth. In the extensive and valuable "English Books of Emblems" furnished (chiefly from his own library) by Mr. Corser, he mentions R. Burton's *Choice Emblems, Divine and Moral; or Delights for the Ingenious, &c.*, 12mo. 1721. Perhaps my learned and accomplished friend may not be aware that *Burton* is an *assumed* name, placed in the title-pages of several cheap books which appeared at the end of the seventeenth and the beginning of the eighteenth centuries, but which were thought to have been written by a Mr. Nathaniel Crouch, a bookseller, who sold them. I have a sixth edition of these "choice emblems," dated 1732, which was then sold for "two shillings bound." The work is merely a collection of fifty emblems, taken, without acknowledgment, from George Wither, the copper-plate engravings being poor copies from those of Depasse. To this sixth edition there is prefixed a portrait of K. Charles I., with eight pages of sympathising verses.

Mr. Corser's list of English works is very complete. I possess, however, an unpublished manuscript translation of Alciato into English verse. It is of the time of James I., and possesses much merit; but it has unfortunately been mutilated.

I also possess the following:

"Amorum Emblemata figuris æneis incisa studio Othonis Væni, Batavo-Lugdunensis. Emblemes of Love, with verses in Latin, English, and Italian, obl. 4to.: Antverpiæ, 1608."

Prefixed is an English dedication "to the most Honourable and Worthy Brothers William, Earl of Pembroke, and Philip, Earl of Montgomerie, Patrons of Learning and Chevalrie," whose coat of arms also is given.

"The Doctrine of Morality, or a View of Human Life according to the Stoic Philosophy, &c. A translation, by T. M. Gibbs, from the French of M. De Gomberville, with 103 copper plates by Daret, folio: London, 1721."

To each engraving are appended quotations from Horace, &c., with English translations: but both engravings and quotations have been pirated (without the least acknowledgment) from Van Veen's *Horatia Emblemata*.

It must be admitted that a comprehensive work on European Books of Emblems, illustrated with fac-similes of the various engravings, &c., is a great desideratum in modern literature. I feel highly flattered by the kind commendations which Mr. Corser has bestowed upon my two small attempts towards such a work, and by his encouraging me to proceed "to enlarge and complete" the same. Now, I do not altogether despair of *enlarging* it. But when my excellent friend puts forward a proposal to *complete* it, he should be informed that my library alone contains nearly 250 volumes strictly emblematical, and published during the sixteenth and seventeenth centuries. By far the greater part of these are in Latin. To carry forward a work of such magnitude to anything like *completion* must therefore be rather wished for than expected. Jos. B. Yates.

West Dingle, near Liverpool.

Allow me to add the following to Mr. Corser's list:

"The Christian's Divine Amusement, consisting of Emblems and Hieroglyphicks on a great Variety of Subjects, Moral and Divine, in four books. By the late Rev. Mr. J. Jones. Embellished with near 100 beautiful emblematical cuts, 12mo. pp. 191.: London, 1764."

I know not who the Rev. Mr. J. was, but his book is the old one of Francis Quarles. The author, or rather adapter, attacks and demolishes the fable as a method of instruction, and would substitute the emblems. In remodelling Quarles, Mr. Jones makes the following alterations, or improvements:—Instead of the Latin motto under each cut, he presents us with four lines of English verse, which contain a general explanation of the emblem. The page facing the cut he divides into two parts or sections of odes and hymns suited to common psalmody, and the moral, or application, also in a poetical dress.

A prose work belonging to the class under notice is an

"Emblematical Representation of the Paradise of God; showing the Nature of Spiritual Industry, in the similitude of a Garden well ordered, dressed, and kept. London, 1779."

The author of this was a visionary Scots gardener named Alexander Clark, who had been favoured with a special manifestation of divine glory, "by which," he says, "(to my own astonishment) I was enabled to see through every profound passage of Scripture, and to spiritualise every material thing;" but he belongs to my fanatical rather

than to my emblematical shelf, and may be worth a separate Note hereafter.

Under the name of Farlie, or Fairlie, MR. CORSER mixes up the titles of two distinct books; they are now before me, and divide themselves thus:

1. "Lychnocavsia, sive Moralia Facvm Emblemata. Light's Moral Emblems. Authore Roberto Farlæo, Scoto-Britanno. 12mo.: London, Th. Cotes for M. Sparke, 1638."

Containing fifty-eight emblems in Latin and English, each with a cut, with a dedication in Latin to the Earl of Ancrum, and one in English to his Countess. There are also complimentary verses by J. Hooper, Christ. Drayton, Mr. Povey, Thos. Beedome, and Edm. Coleman.

2. "Kalendarium Humanæ Vitæ. The Kalendar of Man's Life. Authore R. F., S.-B. 12mo.: London, for W. Hope, 1638."

With a Latin dedication to his patron the Earl of Ancrum. The book contains verses upon the various stages of man's life, under the heads of Spring, Summer, Autumn, and Winter; again subdivided into moralisations upon the months, as corresponding with the periods of life, as "August, or Man's Youth," &c. This has also a variety of curious cuts, and both have engraved emblematical titles, the latter bearing on its face "G. Glover fecit."

When book-rarities were in more request, these were costly little volumes; and I shall be glad if any of your correspondents can direct me where to find any notice of Robert Fairlie, the author of two of the most interesting of the emblematical series. J. O.

PHOTOGRAPHIC CORRESPONDENCE.

[The following paper, which has been kindly communicated to us by MR. POLLOCK at the request of DR. DIAMOND, describes a process which deserves the especial attention of our photographic friends, for the beauty and uniformity of its results.]

MR. POLLOCK'S DIRECTIONS FOR OBTAINING POSITIVE PHOTOGRAPHS UPON ALBUMENISED PAPER.

The paper should be carefully chosen, by holding up every sheet to the light, and only those sheets which are homogeneous in appearance and free from spots should be kept for use.

The albumen should be obtained from new-laid hens' eggs; twenty-four is a convenient number to use at a time: these will yield twenty-four ounces of albumen, to which should be added six ounces of distilled water (making thirty ounces in all) and four per cent. of chloride of ammonium, viz. one ounce and a quarter.

The albumen water and chloride should be whipped with a silver fork for several minutes, and then put into a narrow tall jar, and allowed to stand for not less than two days (forty-eight hours). In cool weather it will keep well for eight days, at the end of which time the upper half of the albumen is to be poured off into a shallow vessel, rather larger than the sheets of paper intended to be albumenised.

To put the Albumen on the Paper.—Take a sheet by two opposite corners; turn one up; place the sheet boldly on the albumen, the centre first coming in contact with the albumen; lower the corners of the paper, gradually carefully excluding the air. Let the sheet so placed remain four minutes: then take it by the turned up corner, and rip it from the albumen quickly, so as to carry up a quantity of the albumen with it. Let it drain for a minute or two, moving it so as not to allow the albumen to run in streaks; pin it to a piece of tape; and, when dry, pass a very hot iron over the back. This ends the albumenising process.

To make the Paper sensitive.—Place the albumenised side downwards, for four minutes, on the surface of a solution of nitrate of silver, of the strength of ninety grains to the ounce of distilled water; pin it up by one corner to dry, and keep it between pieces of blotting-paper. This must be done by yellow light, or the light of a candle.

To print from the Negative.—The simplest apparatus to have is a number of pieces of plate-glass a quarter of an inch thick, colourless, about twelve inches by ten in size.

The sensitive paper is to be placed on one of the plates of glass, sensitive side upwards, and the negative is to be placed firmly upon it, collodion side downwards; and a second glass plate is then to be placed on the negative, and the whole arrangement exposed to the light. The time for exposure is from three minutes to an hour. With a little practice the negative can be lifted up, and the positive viewed from time to time, without any risk of displacement.

The best rule is to print the lightest shade on the positive very decidedly darker than it would be wished that it should remain permanently.

To fix the Positive.—On removing it from the pressure frame, place it in a bath made as follows:

Water	6 oz.
Hyposulphite of soda	1 oz.
Nitrate of silver solution, 50 grs. to oz.	15 minims.
Iodide of silver, dissolved in a saturated solution of hypo.	10 minims.
Chloride of gold	2 grains.
Chloride of silver (blackened by light)	5 grains.
Acetic acid	2 drops.

Mix these: let them stand some hours; and filter before use. If the chloride of silver is omitted, the bath will do very well, but will very much improve with age, as it will acquire chloride of silver from the positives placed in it.

The time to leave the positive in the fixing bath varies from one hour to twelve. To get good black and white tints, the average time is five or six hours. When the desired tint is obtained, remove it into a bath composed of

Water - - - -	6 oz.
Hypo. - - - -	1 oz.

Leave in this for half an hour, and then keep it in running water for several hours. If the water is hot, the time of soaking may be lessened: boiling water is objectionable. Nearly dry the positive between sheets of clean blotting-paper, and finish it by passing a very hot iron over it.

General Remarks.—The albumenised paper will keep any length of time in a dry place.

When made sensitive, as directed, it will keep three days, always supposing that it is both prepared and kept most carefully excluded from white light. If, instead of a solution of nitrate of silver of ninety grains to the ounce, a weaker one be used, to make the paper sensitive, it will keep when sensitive a much longer time,—with a thirty-grain solution, a fortnight, or sometimes even a month; but then it does not give a positive of the same force and tone as that obtained with the stronger solution.

After the fixing bath has done its day's work, it should be poured back into the bottle from which it came, and the bottle be filled up from the finishing bath; and so the bath is kept always of the same quantity; and by adding from time to time chloride of gold, it is kept of the same quality.

The nitrate of silver and chloride of silver will never have to be renewed. The iodide of silver should be added as at first, viz. ten drops for about every two hundred positives fixed; and the acetic acid, viz. two drops for about every four hundred.

In a bath of twenty-four ounces, as many as thirty positives, five inches by four, may be placed at one time: but the dark tints will then appear very slowly and gradually.

To insure a good positive, next to having a good negative, it is most important to print of the right depth, neither too much nor too little. Great attention should be paid to this: for the finest tints are only to be obtained in positives exposed exactly the right time.

Positives printed in a bright sun quickly are always better than those obtained by longer exposure without sun. H. P.

21. Maddox Street, Regent Street.

Test for Lenses.—In applying the methods recommended in your last Number for the purpose of testing lenses, there is one precaution absolutely necessary to be taken, but which all your correspondents have omitted to point out. The operator must take care that his *focussing-glass* is placed at precisely the same distance from the lens as the *collodionised* glass is. To insure this, my practice is to place a piece of ground glass in the dark frame, which is afterwards to receive the collodionised glass, and to obtain the focus of the lens on that; then to put in the proposed plate, and obtain an impression as described by Mr. Shadbolt. In this way I secure myself from what I believe is often a source of fallacy in these experiments, and am sure that I give the lens a fair trial. E. S.

Washing Collodion Pictures.—I have never offered to your readers an opinion in photography without having *bonâ fide* tested it, to the best of my ability; and however correct my friend Mr. Shadbolt may be, chemically and theoretically, I am convinced that in practice so good a tone is never obtained in a positive collodion picture which has been washed, as in one which has been instantly fixed with the old saturated solution of hyposulphite of soda. The unpleasant tints obtained upon positive collodion pictures, I believe to be much dependent upon the frequent washings in the proofs. When a collodion picture is properly treated, it surpasses in pleasing effect every other photograph. H. W. Diamond.

Replies to Minor Queries.

Cremonas (Vol. vii., p. 501.).—A discriminative account of the violins and basses by the great Italian makers, showing, in every ascertainable instance, the date of manufacture, and thereby forming to some extent a chronological catalogue, as it were, of the works of each master, would be, indeed, a curious and interesting achievement. Such a task, involving much consultation of books and examination of instruments, calls for sounder eye-sight and larger opportunities than are possessed by me; but I shall rejoice if the desire expressed by your correspondent H. C. K. shall be found to have stirred up some competent investigator. Time and accident are gradually attaching, to the fine instruments in question, a kind of *sibylline* intensity of value; and the inquiry, if omitted now, may become impossible hereafter. Let us not fear, however, that those "cunning'st patterns of excelling art," the Amati, Stradivari, and Guarneri fiddles, will eventually perish without worthy issue, and "die, and leave the world no copy." Provision to the contrary, it seems, has already been made; Monsieur Vuillaume "has ta'en order for't," that is to say, *if* his instruments, which at present look very like faithful fac-similes of the renowned classic prototypes, shall verify the confident predictions of their admirers, by continuing to stand the test of time.

My authority for 1664 as the date of birth of Antonio Stradivari, is a living Belgian writer, Monsieur Fétis, who has not stated from whence

he has adopted it. I find that the Paris *Biographie Universelle* gives no fixed date, but only a conjectural one, *about* 1670, so that 1664 *may* possibly be right. G. DUBOURG.

Brighton.

James Chaloner (Vol. vii., p. 334.). — MR. HUGHES is mistaken in imagining that James Chaloner the herald-painter was the same person as James Chaloner, Governor of the Isle of Man, and one of the judges of Charles I. He will find the error exposed by Chalmers (*Biog. Dict.*, JAS. C.); and in my family, as descendants of the latter James Chaloner, there are among his papers many which prove the governor to have been (as MR. HUGHES doubts) the son of Sir Thomas Chaloner of Gisborough.

Should any farther doubts remain on the subject, I shall be happy to give all information required concerning these papers, among which are the original commission of governor and captain, signed by Lenthal, and twenty-one letters from Lord Fairfax to his "dear cousin James Chaloner." The son of Sir Thomas Chaloner married Ursula Fairfax. It may be presumed the herald-painter did not stand in the same relationship to the Parliamentary general. Lord Fairfax thanks his correspondent for a copy of "his" *History of the Isle of Man.* URSULA.

Irish Convocation (Vol. vi., p. 317.; Vol. vii., p. 345.). — In vol. i. of *Letters written by the late Jonathan Swift, D.D., Dean of St. Patrick's, Dublin, and several of his Friends, from the Year* 1703 *to* 1740, *&c., with Notes, by John Hawkesworth, LL.D.:* London, 1766,—will be found some account of the Irish Convocation in 1711. See Archbishop King's Letters at pp. 110, 111. 122, 123. 132, 133. 140, 141. J. K.

St. Paul's Epistle to Seneca (Vol. vii., p. 500.). —It is not manifest whether J. M. S. wishes for information simply respecting the MS. in Merton College, or whether his inquiry really relates to the *printing* of the fourteen spurious epistles, eight of which are ascribed to Seneca, and six to St. Paul.

If your correspondent is curious about the particular MS. he mentions, which is a very old one, and was the gift of William Reade, Bishop of Chichester (who had been a Fellow of Merton) about the year 1370, he may consult the *Catal. Lib. MSS. Ang. et Hib.*, part. ii. p. 23., Oxon. 1697; and should he desire to peruse the fictitious Epistles, he may easily discover them in the *Bibliotheca Sancta* of Sixtus Senensis, lib. ii. pp. 102—104. Francof. 1575, or in Fabricii *Cod. Apoc. Nov. Test.*, ii. 892—904. Jacobus Faber Stapulensis has inserted them in the handsome volume of his *Commentaries on the Epistles of St. Paul.* (Fol. clxxvi.—clxxix.: Paris, 1517.) I find them also annexed to the *Epistole Francisci Philelphi*, 4to., Hagenau, 1514. So far as I can perceive, it does not appear that the correspondence in question was published amongst any of the works of Seneca earlier than the year 1475; and it is commonly omitted in later editions. (Fabr., *Bib. Lat.*, i. 429.: Venet. 1728.) Vid. Raynaudi *Erotemata*, p. 119.: Lugd. 1653.; Nicolai Antonii *Biblioth. Hisp. vetus*, tom. i. pp. 39, 40.: Matriti, 1788. R. G.

Captain Ayloff (Vol. vii., p. 429.). — I possess a small volume (a 12mo.) by "Captain Ayloffe," with a title-page as follows:

"A Pocket Companion for Gentlemen and Ladies; being a true and faithful Epitomy of the most exact and ample Histories of *England*; containing all the material Particulars in every Reign of the *English* Monarchs, from Egbert to her present Majesty, being 884 years. With forty-nine Copper Plates curiously engraved, being the effigies of every Monarch. London, printed by J. Nutt, near Stationers' Hall, 1703."

It is dedicated "To the Honourable Col. Archibald Row, Colonel of the Royal Regiment of Scots Fuzileers," and signed "W. Ayloffe." Then follows an introduction of six pages.

Should the above be useful to MR. STERNBERG, I shall feel pleasure in having made the communication by means of the useful and intelligent publication of "N. & Q." GODDARD JOHNSON.

Plan of London (Vol. vii., p. 382.).—L. S. W. asks whether there is a good plan of London, and answers his Query thus, *None.* I beg to differ from him, believing that no city in the world possesses so good a plan as that lately made under the late Commissioners of Sewers. It is true I and my tenants have paid very dearly for it, but having examined both the reduced plan and block plan very carefully, am compelled to admit their accuracy. It is published in sheets at two shillings each; size, three feet by two feet; scale of *block plan*, five feet to one mile; *reduced plan*, one foot to one mile. On each plan accurate levels of every place is given. An index-map, price threepence, is also published. A. P.

Canonbury.

Syriac Scriptures (Vol. vii., p. 479.).—The editions of the eighteenth and nineteenth centuries, preceding the Bible Society's edition, are,—

1. Nov. Testam. Syriac. et Arabic. Romæ, typis Sacr. Cong. de prop. Fide, 1703, fol.

2. Nov. D. N. Jesu Christi Test. Syriac. cum versione Latinâ, curâ et studio Joh. Leusden et Caroli Schaaf. Secunda editio à mendis purgata. Lugduni. Bat. Typ. Jo. Mulleri. John. fil. apud Vid. et fil. Cornel. Boutesteyn, Samuelem Luchtmans, 1717, 4to.

3. Biblia Sacra quadrilinguia N. T. Græci, cum versione Syriacâ, Græcâ vulgari, Latinâ, et Germanicâ, accurante M. Christ. Reineccio, Lips. 1713, fol.

4. Psalter, by John. Aug. Dathe, 1768.

5. Sacrorum evangeliorum versio Syriaca Pholoxeniana, ex codd. MSS. Ridleianis, nunc primum edita cum interpretatione et annotationibus Josephi White. Oxon. 1778.

6. Pentateuchus Syriace. Ex Polyglottis Anglicanis summa fide edidit M. Georgius Guil. Kirsch. Gymnasii quod Hofæ est, in Principatu Baruthino Rector. Hofæ et Lipsiæ ap. A. Fr. Bœhm, 1787, 4to.

An elaborate criticism on No. 5. (the Oxford edit.) appears in Eichhorn's *Repertorium*, vol. vii. p. 1., by D. Gottlob Christian Storr.

T. J. Buckton.

Birmingham.

Meaning of "Worth" (Vol. v., p. 509.).—As this suffix enters into the composition of many of our English surnames, particularly in the northern counties, Mr. Lower (and probably your readers in general) will be glad to have the explanation of an able Anglo-Saxon scholar and antiquary, the late lamented Mr. John Just of this town, whose merits as a philosopher and etymologist were highly appreciated by the learned societies in this district. It occurs in a paper read at a chapter of the Rosicrucians in Manchester a few months since:

"Worth. — *Weorthe*, Anglo-Saxon, a field, &c. *Worth* means land, close, or farm. It does not necessarily imply any residence, although thereon might be a hall or mansion. It likewise sometimes means nothing more than a road or public way. Hence it is connected with the names of many places on our old roads, as Ainsworth, Edgeworth, on the Roman military road to the north; Failsworth, Saddleworth, on the Roman military road from Manchester to York; Unsworth, Pilsworth, on the old road between Bury and Manchester; also Ashworth, Whitworth, Butterworth, on old roads, and connected with old places, near Rochdale. Whether originally land, closes, or farms, *worths* were acquired properties. The old expression of 'What is he worth?' in those days meant, 'Has he land? Possesses he real property?' If he had secured a *worth* to himself, he was called a *worthy* person, and in consequence had *worship*, *i. e.* due respect shown him. A *worth* was the reward of the free; and perchance the fundamentals of English freedom were primarily connected with such apparently trivial matters, and produced such a race of *worthies* as the proud Greeks and haughty Romans might not be ashamed of. *Worth* is pure Anglo-Saxon. The Scandinavians applied it not in their intercourse with our island."

Broctuna.

Bury, Lancashire.

Khond Fable (Vol. vii., p. 452.).—This fable is clearly from Lokman, of which the following is Hélot's translation:

"Une moustique se posa un jour sur la corne d'un taureau, et, pensant qu'elle pouvait être trop lourde pour lui, elle lui dit: 'Si je te suis à charge, fais-le-moi savoir afin que je m'envole.' Le taureau lui répondit: 'Je ne t'ai point sentie au moment où tu es descendue, je ne saurai pas davantage quand tu t'envoleras.' Cette fable regarde celui qui cherche à s'attribuer de l'honneur et de la gloire tandis qu'il est faible et méprisable."

The sense of the Bull's reply in Arabic seems to be:

"O you, whatever you are [*Ya hadi*], I did not know when you descended, nor shall I know when you take yourself off [*Taterin*]."

A pointed reply, leaving the mosquito on one horn of the dilemma. T. J. Buckton.

Birmingham.

The following lines by Prior immediately occurred to my mind on perusing J. C. R.'s interesting note. The points of resemblance between the two fables are somewhat striking:

"'Say, sire of insects, mighty Sol!'
A fly on the chariot pole cried out,
'What blue-bottle alive
Did ever with such fury drive?'

"'Tell, Beelzebub, great father, tell!'
Says t'other, perch'd upon the wheel,
'Did ever any mortal fly
Raise such a cloud of dust as I?'"

MORAL.

"*My* judgment turn'd the whole debate!
My valour saved the sinking state!"

Cowgill.

This fable is found in the collection assigned to Babrius. It is the eighty-fourth in the excellent edition of these fables by Mr. G. Cornewall Lewis: Oxford, 1846. W. H. G.

Winchester.

Collar of SS. (Vols. iv. *and* v., *passim*).—In the discussion on the subject of the collar of SS., in the columns of "N. & Q.," I find no mention of an incidental observation of Thomas Fuller, which occurs in the notice of John Gower, the poet, in the Worthies of Yorkshire, and is deserving of some notice:

"Another author (Stow) unknighteth him, allowing him only a plain esquire, though in my apprehension the collar of SSS. about his neck speaketh him to be more. Besides (with submission to better judgments) that collar hath rather a civil than a military relation, proper to persons in place of judicature; which makes me guess this Gower some judge in his old age, well consisting with his original education."

Mr. Foss, I see, mentions (Vol. iv., p. 147.) the existence of the collar on the poet's monument, and suggests that he might have worn it as a court poet. H. C. K.

—— Rectory, Hereford.

Chaucer's Knowledge of Italian (Vol. vii., p. 517.).—To the proofs that Chaucer was well acquainted with Italian literature, brought forward in "N. & Q." by J. M. B., it may seem un-

necessary to add any more. Yet, if it were only for the purpose of recalling your readers' attention to the elegant and instructive *Dissertation on the State of English Poetry before the Sixteenth Century*, by the late Dr. Nott, of All Souls' College, will you permit me to adduce that learned writer's authority, in opposition to the opinion of Sir Harris Nicolas, that Chaucer was not versed in Italian literature? Dr. Nott's Dissertation is entombed in the two quarto volumes of his edition of the *Works of Surrey and Wyatt* (London, 1815); and it is much to be wished that it were reprinted in a separate and more accessible form. J. M.

Oxford.

Pic Nic (Vol. vii., p. 387.).—The following extract from an Italian newspaper raises a considerable presumption that this word is not now considered in Italy as an Italian one; the date is Sept. 1841.

"Se qualche delirante vi ha dato ad intendere che i Bagni di Lucca sono il soggiorno prediletto dell' Italiano, ci vi ha detto una solenne bugia.

"I Bagni di Lucca appartengono, come tant' altre cose in Italia, esclusivamente allo straniero."

Then follows a description of the numerous English arrivals, while the Italian—

"Spera di rinvenir sulle alture di que' colli un piè di patria tutto per lui, e ascende i sentieri ornati di bosco. Ma abbassando gli occhi ci s' accorge che non è solo. Un' *Amatore* a cui forse l' ignobile itinerario della *Starke* ha rivelate quella sublime veduta, sta colassu scarabocchiando uno sbozzo pell' Album del suo *drawing room*. Più lunge, povero Italiano! più lunge! Ecco la scena si cambia . . . . i sentieri divengono più ardui . . . . in fondo, mezzo nascosto dal fitto fogliame apparisce . . . . un casolare; un villano lo invita ad entrare . . . . e gli parla in Inglese, in Francese, ed in Tedesco! . . . . ci s' allontana impazientito, e corre più lunge! . . . . I castagni divengono rari . . . . Aride roccie annunziano il vertice dell' Apennin. Ancora una breve salita, e poi ci sarà sul più alto pinacolo del Prato Fiorite. Ma al piè del viattolo è un inciampo! e l'occhio sconfortato scorge la livrea di un *groom* e da un lato una sentimentale *Lady*, che si è arrampiccata più lassa e prosaicamente seduta sulla sua sedia portatile sta scrivendo una lettera sopra un foglio a vignetta. L' Italiano continua ad ascendere . . . . e giunte alla vetta . . . . all' amplissima libera vista, il cuore dell' Italiano batte più forte . . . . la mente s' esalta, e i più energici pensieri vi bollono . . . . Ma gli occhi ritornano svegliati dei passi dei Cavalli, appiè del ripiane s' affaccia una numerosa comitiva . . . . è un *pique nique!* Fuggi fuggi mal capitate Italiano la straniero l' inseque anco nel nido dell aguila!"

Here the "pique nique" is evidently the climax of all that is "straniero." K. E.

Canker or Brier Rose (Vol. vii., p. 500.).—I suspect that this term refers to the beautiful mossy gall, so commonly seen on the branches of the wild rose, which has been called the *bedeguar* of the rose. This is the production of a cynips; and, from its vivid tints of crimson and green, might well pass at a short distance for a flower, brilliant, but scentless. Hence Shakspeare's allusion:

"The canker-blooms have full as deep a dye
As the perfumed tincture of the roses."

W. J. BERNHARD SMITH.

Temple.

Cancre and *crabe* in French are synonymous, meaning the same; Anglicè, crab (*fish*).

Now, we have crab-tree, a wild apple-tree; a canker rose, a wild rose; dog rose, dog-violet, horse leech, horse chestnut. In all these cases the prefix denotes inferiority of species. H. F. B.

Door-head Inscriptions (Vol. vii., pp. 23. 190.).—In Watson's *History of Halifax* (1775, 4to., p. 257.), in describing the High Sunderland, an ancient mansion near Halifax, formerly the residence of the Sunderlands, he notices that "over the north door is written, *Ne subeat Glis serdus*, a mistake for *surdus*; and over a door on the south side, *Ne entret amicus hirudo*."

As some of your correspondents doubt as to the proper reading, I have thought it worth while to give this duplicate version. I recollect the inscription well, having been sorely puzzled, when a schoolboy, in my frequent walks to High Sunderland, to understand these two inscriptions. I must not omit the inscription on the south front:

"Omnipotens faxet, stirps Sunderlandia sedes
Incolet has placide, et tueatur jura parentum,
Lite vacans, donec fluctus formica marinos
Ebibat et totum testudo perambulet orbem!"

The commentary of the worthy historian is edifying:

"The writer of these, or his son, alienated this very estate, which the then owner so earnestly wished might continue in the family for ever!"

JAMES CROSSLEY.

On the portico of Arley Hall, the seat of the ancient family of Warburton, and about four miles from the town of Northwich, Cheshire, the following "free pass" to visitors appears, carved in stone:

"This gate is free to all men, good and true;
Right welcome thou, if worthy to pass through."

T. HUGHES.

Chester.

"*Time and I*," *&c.* (Vol. vii., p. 181.).—Who was the author of this adage? Lord Mahon gives it as a favourite saying of Mazarin (*History of England*, vol. ii. p. 100., small edition). Mr. Stirling (*Cloister Life of Charles V.*, p. 151., 2nd edition) tells us that it was a favourite adage of

that temporising monarch. Perhaps it was a well-known Spanish proverb. CHEVERELLS.

Lowbell (Vol. vii., p. 181.).—The inclosed was taken from the *Northampton Herald* of the 16th April, 1853:

"On Monday last this village was thrown into a state of great excitement by the tidings that a married labourer, named Samuel Peckover, had taken poison, with the intent of destroying himself. This was found to be the case. He had swallowed a dose of mercury, such as is commonly used for sheep, and, but for the timely arrival of Mr. Jones, surgeon, from Brackley, who administered him a powerful antidote, he would have expired within a short time. The circumstance which led the misguided man to attempt this rash act was as follows:—Although a married man, and wedded to a very respectable woman, he had seduced a young female of the village, named Adelaide Hirons, who was delivered of a female child on Saturday last. This disgraceful affair, of course, had become known to the neighbours, who expressed great indignation at his most disreputable conduct, and they in consequence determined to put him to open shame by 'lowbelling' him in front of his cottage in the evening, when all the old pots and kettles in the village were put in requisition, and a continual discord was kept up for two or three hours, by way of administering him a wholesome punishment for his breaking the marriage vows. It is supposed that the fear of this impending disgrace, and also remorse for his crime, were the cause of his thus attempting to make away with himself, and to rush unprepared and unpardoned into the presence of his Maker!"

F. JAMES.

Overseers of Wills (Vol. vii., p. 500.).—J. K. will find what he seeks about, overseers and supervisors of wills, in Burn's *Ecclesiastical Law*.

F. O. MARTIN.

Detached Belfry Towers (Vol. vii., pp. 333. 416. 465.).—I have also to inform you that the tower of Terrington St. Clement's Church, about five miles from King's Lynn, is detached from the church.

J. N. C.

King's Lynn.

To the list of churches having detached towers may be added the church of Chittlehampton, near South Molton, Devon. It is several years since I last visited the spot, but I have a distinct recollection of the fact. J. SANSOM.

Amongst your list of towers separate from the church, I think you have not mentioned Westbury on Severn, near Gloucester. H. H. GIBBS.

Add to your list of Detached Church Towers, the magnificent Norman tower at Bury St. Edmunds in Suffolk. J. B.

Vincent Family (Vol. vii., p. 501.).—The representative of Augustine Vincent is Thomas Wentworth Edmunds of Worsbro', W. Barnsley, in the county of York, the son of the late Wm. Bennet Martin of the same place, Esq., who has assumed the name of his great-uncle, Francis Offley Edmunds. There is a memoir of Augustine Vincent, by Mr. Hunter, published, I believe, by Pickering, Piccadilly, which shows the descent, and may perhaps throw light on Francis Vincent. The name, I believe, is still common at Finedon in Northamptonshire. F. O. MARTIN.

Stoudon Place, Brentwood.

Pronunciation of "Coke" (Vol. vi., p. 16.).—In a list of books "printed and sold by Richard Chiswell," at the end of a copy of Cave's *Lives of the Fathers*, 1683, in my possession, the following occurs among the folios: "Lord Cook's *Reports* in English." This is exactly fifty years after his death. H. C. K.

Miscellaneous.

BOOKS AND ODD VOLUMES

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SANDERS' HISTORY OF SHENSTONE IN STAFFORDSHIRE. J. Nichols, London, 1794. Two Copies.
THE AUTHOR'S PRINTING AND PUBLISHING ASSISTANT. Lond. 1840. 12mo.
LOMBARDI (PETRI) SENTENTIARUM, Lib. IV. Any good edition.
WALKER'S LATIN PARTICLES.
HERBERT'S CAROLINA THRENODIA. 8vo. 1702.
THEOBALD'S SHAKSPEARE RESTORED. 4to. 1726.
SCOTT, REMARKS ON THE BEST WRITINGS OF THE BEST AUTHORS (or some such title).
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HISTORY OF ANCIENT WILTS, by SIR R. C. HOARE. The last three Parts.
REV. A. DYCE'S EDITION OF DR. RICHARD BENTLEY'S WORKS. Vol. III. Published by Francis Macpherson, Middle Row, Holborn. 1836.
DISSERTATION ON ISAIAH XVIII., IN A LETTER TO EDWARD KING, ESQ., by SAMUEL LORD BISHOP OF ROCHESTER (HORSLEY). The Quarto Edition, printed for Robson. 1779.
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Notices to Correspondents.

The number of Replies waiting for insertion has obliged us to omit our usual NOTES ON BOOKS, *and many* NOTICES TO CORRESPONDENTS.

QUERY. *The quotation*

"Heu quanto minus reliquis versari," *&c.*

is from Shenstone's Epitaph on Miss Dolman. See "N. & Q.," Vol. iv., p. 73.

F. B. *The etymology of* Apron *is very doubtful. Minshew and others derive it from* afore one; *while Todd again derives it from the French* napperon.

TOM TELL TRUTH *is thanked. There cannot be two opinions on the subject of his communication.*

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Notes.

ON THE USE OF THE HOUR-GLASS IN PULPITS.

George Herbert says:

"The parson exceeds not an hour in preaching, because *all ages* have thought that a competency." — *A Priest to the Temple*, p. 28.

Ferrarius, *De Ritu Concion.*, lib. i. c. 34., makes the following statement:

"Huic igitur certo ac communi malo (the evil of too long sermons) ut medicinam facerent, Ecclesiæ patres in concionando determinatum dicendi tempus fereque unius horæ spatio conclusum aut ipsi sibi præscribebant, aut ab aliis præfinitum religiosè observabant."

Bingham, commenting on this passage, observes:

"Ferrarius and some others are very positive that they (their sermons) were generally an hour long; but Ferrarius is at a loss to tell by what instrument they measured their hour, for he will not venture to affirm that they preached, as the old Greek and Roman orators declaimed, by an hour-glass." — See *Bingham*, vol. iv. p. 582.

This remark of Bingham's brings me at once to the subject of my present communication. What evidence exists of the practice of preaching by the hour-glass, thus treated as improbable, if not ridiculous, by the learned writer just quoted? If the early Fathers of the church *timed* their sermons by any instrument of the kind, we should expect their writings to contain *internal* evidence of the fact, just as frequent allusion is made by Demosthenes and other ancient orators to the klepsydra or water-clock, by which the time allotted to each speaker was measured. Besides, the close proximity of such an instrument would be a constant source of metaphorical allusion on the subject of *time and eternity*. Perhaps those of your readers who are familiar with the extant sermons of the Greek and Latin fathers, may be able to supply some illustration on this subject. At all events there appears to be indisputable evidence of the use of the hour-glass in the pulpit formerly in this country.

In an extract from the churchwardens' accounts of the parish of St. Helen, in Abingdon, Berks, we find the following entry:

"Anno MDXCI. 34 Eliz. 'Payde for an houre-glasse for the pulpit,' 4*d.*" — See Hone's *Table-Book*, vol. i. p. 482.

Among the accounts of Christ Church, St. Catherine's, Aldgate, under the year 1564, this entry occurs:

"Paid for an hour-glass that hangeth by the pulpitt when the preacher doth make a sermon that he may know how the hour passeth away." — Malcolm's *Londinium*, vol. iii. p. 309., cited Southey's *Common-Place Book*, 4th Series, p. 471.

In Fosbrooke (*Br. Mon.*, p. 286.) I find the following passage:

"A stand for an hour-glass still remains in many pulpits. A rector of Bibury (in Gloucestershire) used to preach two hours, regularly turning the glass. After the text the esquire of the parish withdrew, smoaked his pipe, and returned to the blessing."

The authority for this, which Fosbrooke cites, is Rudder's *Gloucestershire*, in "Bibury." It is added that lecturers' pulpits have also hour-glasses. The woodcuts in Hawkins's *Music*, ii. 332., are referred to in support of this statement. I regret that I have no means of consulting the two last-mentioned authorities.

In 1681 some poor crazy people at Edinburgh called themselves the Sweet Singers of Israel. Among other things, they renounced the limiting the Lord's mind by *glasses*. This is no doubt in allusion to the hour-glass, which Mr. Water, the editor of the fourth series of Southey's *Common-Place Book*, informs us is still to be found, or at least its iron frame, in many churches, adding that the custom of preaching by the hour-glass commenced about the end of the sixteenth century. I cannot help thinking that an earlier date must be assigned to this singular practice. (See Southey's *Common-Place Book*, 4th series, p. 379.) Mr. Water states that one of these iron frames still exists at Ferring in Sussex. The iron extinguishers still to be found on the railing opposite large houses in London, are a similar memorial of an obsolete custom.

I trust some contributor to the "N. & Q." will be able to supply farther illustrations of this custom. Should it be revived in our own times, I fear most parishes would supply only a *half*-hour glass for the pulpit of their church, however unanimous antiquity may be in favour of sermons of an hour's duration. One advantage presented by this ancient and precise practice was, that the squire of the parish knew exactly when it was time to put out his pipe and return for the blessing, which he cannot ascertain under the present uncertain and indefinite mode of preaching. Fosbrooke (*Br. Mon.*, p. 286.) states that the priest had sometimes a watch found for him by the parish. The authority cited for this is the following entry in the accounts of the Chantrey Wardens of the parish of Shire in Surrey:

"Received for the priest's watch after he was dead, 13*s.* 4*d.*" — Manning's *Surrey*, vol. i. p. 531.

This entry seems to be rather too vague and obscure to warrant the inference drawn from it. This also may be susceptible of farther illustration.

A. W. S.

Temple.

THE MEGATHERIUM AMERICANUM IN THE BRITISH MUSEUM.

Amongst the most interesting specimens of that collection certainly ranges the skeleton of the above animal of a primæval world, albeit but a cast; the real bones, found in Buenos Ayres, being preserved in the Museum of Madrid. To imagine a sloth of the size of a large bear, somewhat baffles our imagination; especially if we ponder upon the size of trees on which such a huge animal must have lived. To have placed near him a nondescript branch (!!) of a palm, as has been done in the Museum here, is a terrible mistake. Palms there were none at that period of telluric formation; besides, no sloth ever could ascend an exogenous tree, as the simple form of the coma of leaves precludes every hope of motion, &c. I never can view those remnants of a former world, without being forcibly reminded of that most curious passage in Berosus, which I cite from memory:

"There was a flood raging then over parts of the world . . . There were to be seen, however, on the walls of the temple of Belus, representations of animals, such as inhabited the earth before the Flood."

We may thence gather, that although the ancient world did not possess museums of stuffed animals, yet, the first collection of *Icones* is certainly that mentioned by Berosus. I think that it was about the times of the Crusades, that animals were first rudely preserved (stuffed), whence the emblems in the coats of arms of the nobility also took their origin. I have seen a MS. in the British Museum dating from this period, where the delineation of a bird of the *Picus* tribe is to be found. Many things which the Crusaders saw in Egypt and Syria were so striking and new to them, that they thought of means of preserving them as mementoes for themselves and friends. The above date, I think, will be an addition to the history of collections of natural history: a work wanting yet in the vast domain of modern literature.

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REMUNERATIONS OF AUTHORS.

In that varied and interesting museum of antiquarian and literary curiosities, "N. & Q.," perhaps a collection of the prices paid by booksellers and publishers for works of interest and to authors of celebrity might find a corner. As a first contribution towards such a collection, if approved of, I send some Notes made some years ago, with the authorities from which I copied them. With regard to those cited on the authority of "R. Chambers," I cannot now say from which of Messrs. Chambers's publications I extracted them, but fancy it might have been the *Cyclopædia of English Literature*. To any one disposed to swell the list of the remunerations of authors, I would suggest that Disraeli's *Curiosities of Literature*, Boswell's *Life of Johnson*, Johnson's *Lives of the Poets*, and other works of every-day handling, would no doubt furnish many facts; but all my books being in the country, I have no means of searching, and therefore send my Notes in the fragmentary state in which I find them:—

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I perfectly agree with the suggestion of one of your correspondents, that, in a publication like yours, dealing with historic facts, the communications should not be anonymous, or made under *noms de guerre*. I therefore drop the initials with which I have signed previous communications, and append my name as suggested.

ALEXANDER ANDREWS.

COINCIDENT LEGENDS.

In the Scandinavian portion of the *Fairy Mythology*, there is a legend of a farmer cheating a Troll in an argument respecting the crops that were to be grown on the hill within which the latter resided. It is there observed that Rabelais tells the same story of a farmer and the Devil. I think there can be no doubt that these are not independent fictions, but that the legend is a transmitted one, the Scandinavian being the original, brought with them perhaps by the Normans-

But what are we to say to the actual fact of the same legend being found in the valleys of Afghánistán?

Masson, in his *Narrative*, &c. (iii. 297.), when speaking of the Tájiks of Lúghmân, says, —

"They have the following amusing story: In times of yore, ere the natives were acquainted with the arts of husbandry, the Shaitán, or Devil, appeared amongst them, and, winning their confidence, recommended them to sow their lands. They consented, it being farther agreed that the Devil was to be a *sherik*, or partner, with them. The lands were accordingly sown with turnips, carrots, beet, onions, and such vegetables whose value consists in the roots. When the crops were mature the Shaitán appeared, and generously asked the assembled agriculturists if they would receive for their share what was above ground or what was below. Admiring the vivid green hue of the tops, they unanimously replied that they would accept what was above ground. They were directed to remove their portion, when the Devil and his attendants dug up the roots and carried them away. The next year he again came and entered into partnership. The lands were now sown with wheat and other grains, whose value lies in their seed-spikes. In due time, as the crops had ripened, he convened the husbandmen, putting the same question to them as he did the preceding year. Resolved not to be deceived as before, they chose for their share what was below ground; on which the Devil immediately set to work and collected the harvest, leaving them to dig up the worthless roots. Having experienced that they were not a match for the Devil, they grew weary of his friendship; and it fortunately turned out that, on departing with his wheat, he took the road from Lúghmân to Bárikâb, which is proverbially intricate, and where he lost his road, and has never been heard of or seen since."

Surely here is simple coincidence, for there could scarcely ever have been any communication between such distant regions in remote times, and the legend has hardly been carried to Afghánistán by Europeans. There is, as will be observed, a difference in the character of the legends. In the Oriental one it is the Devil who outwits the peasants. This perhaps arises from the higher character of the Shaitán (the ancient Akriman) than that of the Troll or the mediæval Devil.

THOS. KEIGHTLEY.

SHAKSPEARE READINGS, NO. VIII.

I have to announce the detection of an important misprint, which completely restores sense, point, and antithesis to a sorely tormented passage in *King Lear;* and which proves at the same time that the corrector of MR. COLLIER'S folio, in this instance at least, is undeniably in error. Here, as elsewhere (whether by anticipation or imitation I shall not take upon me to decide), he has fallen into just the same mistake as the rest of the commentators: indeed it is startling to observe how regularly he suspects every passage that they have suspected, and how invariably he treats them in the same spirit of emendation (some places of course excepted, where his courage soars far beyond theirs; such as the memorable "curds and cream," "on a table of green frieze," &c.).

I say that the error of "the old corrector," in this instance, is *undeniable*, because the misprint I am about to expose, like the egg-problem of Columbus, when once shown, demonstrates itself: so that any attempt to support it by argument would be absurd, because superfluous.

There are two verbs, one in every-day use, the other obsolete, which, although of nearly opposite significations, and of very dissimilar sound, nevertheless differ only in the mutual exchange of place in two letters: these verbs are *secure* and *recuse*; the first implying *assurance*, the second *want of assurance*, or refusal. Hence any sentence would receive an opposite meaning from one of these verbs to what it would from the other.

Let us now refer to the opening scene of the Fourth Act of *King Lear*, where the old man offers his services to Gloster, who has been deprived of his eyes:

"*Old Man.* You cannot see your way.
Gloster. I have no way, and therefore want no eyes;
I stumbled when I saw: full oft 'tis seen
Our means *secure* us, and our mere defects
Prove our commodities."

Here one would suppose that the obvious opposition between *means* and *defects* would have preserved these words from being tampered with; and that, on the other hand, the *absence* of opposition between *secure* and *commodious* would have directed attention to the real error. But, no: all the worretting has been about *means;* and this unfortunate word has been twisted in all manner of ways, until finally "the old corrector" informs us that "the printer read *wants* 'means,' and hence the blunder!"

Now, mark the perfect antithesis the passage receives from the change of *secure* into *recuse*:

"Full oft 'tis seen
Our means recuse us, and our mere defects
Prove our commodities."

I trust I may be left in the quiet possession of whatever merit is due to this restoration. Some other of my humble *auxilia* have, before now, been coolly appropriated, with the most innocent air possible, without the slightest acknowledgment. One instance is afforded in MR. KEIGHTLEY'S communication to "N. & Q.," Vol. vii., p. 136., where that gentleman not only repeats the explanation I had previously given of the same passage, but even does me the honour of requoting the same line of Shakspeare with which I had supported it.

I did not think it worth noticing at the time, nor should I now, were it not that MR. KEIGHTLEY'S

confidence in the negligence or want of recollection in your readers seems not have been wholly misplaced, if we may judge from MR. ARROWSMITH's admiring foot-note in last Number of "N. & Q.," p. 568. A. E. B.

Leeds.

SHAKSPEARE'S USE OF THE IDIOM "NO HAD" AND "NO HATH NOT."

(Vol. vii., p. 520.)

We are under great obligations to the REV. MR. ARROWSMITH for his very interesting illustration of several misunderstood archaisms; and it may not be unacceptable to him if I call his attention to what seems to me a farther illustration of the above singular idiom, from Shakspeare himself.

In *As You Like It*, Act I. Sc. 3., where Rosalind has been banished by the Duke her uncle, we have the following dialogue between Celia and her cousin:

"*Cel.* O my poor Rosalind! whither wilt thou go?
Wilt thou change fathers? I will give thee mine.
I charge thee, be not thou more grieved than I am.
Ros. I have more cause.
Cel. Thou hast not, cousin:
Pr'ythee be cheerful: know'st thou not, the duke
Hath banish'd me, his daughter?
Ros. That he hath not.
Cel. No hath not? Rosalind lacks, then, the love
Which teacheth thee that thou and I *are* one.
Shall we be sunder'd," &c.

From wrong pointing, and ignorance of the idiomatic structure, the passage has hitherto been misunderstood; and Warburton proposed to read, "Which teacheth *me*," but was fortunately opposed by Johnson, although *he* did not clearly understand the passage. I have ventured to change *am* to *are*, for I cannot conceive that Shakspeare wrote, "that thou and I *am* one!" It is with some hesitation that I make this trifling innovation on the old text, although we have, a few lines lower, the more serious misprint of *your change* for *the charge*. I presume that the abbreviated form of *the*=y^e was taken for y^r, and the *r* in *charge* mistaken for *n*; and in the former case of *am* for *are*, indistinctness in old writing, and especially in such a hand as, it appears from his autograph, our great poet wrote, would readily lead to such mistakes. That the correction was left to the printer of the first folio, I am fully persuaded; yet, in comparison with the second folio, it is a correct book, notwithstanding all its faults. That it was customary for men who were otherwise busied, as we may suppose Heminge and Condell to have been, to leave the correction entirely to the printer, is certain; for an acquaintance of Shakspeare's, Resolute John Florio, distinctly shows that it was the case. We have this pithy brief Preface to the second edition of his translation of Montaigne:

"*To the Reader.*

"Enough, if not too much, hath beene said of this translation. If the faults found even by myselfe in the first impression, be now by the printer corrected, as he was directed, the work is much amended: if not, know that through mine attendance on her Majesty, I could not intend it; and blame not Neptune for my second shipwracke. Let me conclude with this worthy man's daughter of alliance: 'Que t'ensemble donc lecteur?'

Still Resolute JOHN FLORIO."

S. W. SINGER.

Mickleham.

Shakspeare (Vol. vii., p. 521.).—May I ask whether there is any precedent (I think there can be no excuse) for calling Shakspeare's plays "our national Bible"? A CLERGYMAN.

Minor Notes.

The Formation of the Woman, Gen. ii. 21, 22.—The terms of Matthew Henry on this subject, in his learned *Commentary*, have become quite commonplace with divines, when speaking of the ordinance of marriage:

"The woman was made of a rib out of the side of Adam: not made out of his head, to top him; nor out of his feet, to be trampled upon by him; but out of his side, to be equal with him; under his arm, to be protected; and near his heart, to be beloved."

Like many other things in his Exposition, this is not original with Henry. It is here traced to the *Speculum Humanæ Salvationis* of the earliest and rarest printed works. Some of your readers can probably trace it to the Fathers. The verses which follow are engraven in block characters in the first edition of the work named, and are copied from the fifth plate of specimens of early typography in Meerman's *Origines Typographicæ:* Hague, MDCCLXV.:

"Mulier autem in paradiso est formata
De costis viri dormientis est parata
Deus autem ipsam super virum honestavit
Quoniam Evam in loco voluptatis plasmavit,
Non facit eam sicut virum de limo terræ
Sed de osse nobilis viri Adæ et de ejus carne.
Non est facta de pede, ne a viro despiceretur
Non de capite ne supra virum dominaretur.
Sed est facta de latere maritali
Et data est viro pro gloria et socia collaterali.
Quæ si sibi in honorem collata humiliter præstitisset
Nunquam molestiam a viro unquam sustinuisset."

O. T. D.

Singular Way of showing Displeasure.—"The earl's regiment not long after, according to order, marched to take possession of the town (Londonderry); but at their appearance before it the citizens clapt up the gates, and denyed them entrance,

declaring their resolution for the king (William III.) and their own preservation. Tyrconnel at the news of this was said *to have burnt his wig, as an indication of his displeasure with the townsmen's proceedings.*"—*Life of James II.*, p. 290.

E. H. A.

The Maids and the Widows.—The following petition, signed by sixteen maids of Charleston, South Carolina, was presented to the governor of that province on March 1, 1733–4, "the day of the feast:"

"To His Excellency Governor Johnson.

"The humble Petition of all the Maids whose names are underwritten:

"Whereas we the humble petitioners are at present in a very melancholy disposition of mind, considering how all the bachelors are blindly captivated by widows, and our more youthful charms thereby neglected: the consequence of this our request is, that your Excellency will for the future order that no widow shall presume to marry any young man till the maids are provided for; or else to pay each of them a fine for satisfaction, for invading our liberties; and likewise a fine to be laid on all such bachelors as shall be married to widows. The great disadvantage it is to us maids, is, that the widows, by their forward carriages, do snap up the young men; and have the vanity to think their merits beyond ours, which is a great imposition upon us who ought to have the preference.

"This is humbly recommended to your Excellency's consideration, and hope you will prevent any farther insults.

"And we poor Maids as in duty bound will ever pray.

"P. S.—I, being the oldest Maid, and therefore most concerned, do think it proper to be the messenger to your Excellency in behalf of my fellow subscribers."

UNEDA.

Alison's "Europe."—In a note to Sir A. Alison's *Europe*, vol. ix. p. 397., 12mo., enforcing the opinion that the prime movers in all revolutions are not men of high moral or intellectual qualities, he quotes, as from "Sallust *de Bello Cat.*,"

"In *turbis atque seditionibus* pessimo cuique plurima vis; pax et quies bonis artibus *aluntur*."

No such words, however, are to be found in Sallust: but the correct expression is in Tacitus (*Hist.*, iv. 1.):

"Quippe in *turbas et discordias* pessimo cuique plurima vis; pax et quies bonis artibus *indigent*."

Sir A. Alison quotes, in the same note, as from Thucydides (l. iii. c. 39.), the following:

"In the contests of the Greek commonwealth, those who were esteemed the most depraved, and had the least foresight, invariably prevailed; for being conscious of this weakness, and dreading to be overreached by those of greater penetration, they went to work hastily with the sword and poniard, and thereby got the better of their antagonists, who were occupied with more refined schemes."

This paragraph is certainly not in the place mentioned; nor can I find it after a diligent search through Thucydides. Will Sir A. Alison, or any of his Oxford friends, be good enough to point out the author, and indicate where such a passage is really to be found? T. J. BUCKTON.

Birmingham.

"*Bis dat, qui cito dat*" (Vol. vi., p. 376.).—"*Sat cito, si sat bene.*"—The first of these proverbs reminded me of the second, which was a favourite maxim of Lord Chancellor Eldon. (See *The Life of Lord Chancellor Eldon*, vol. i. p. 48.) I notice it for the purpose of showing that Lord Eldon followed (perhaps unconsciously) the example of Augustus, and that the motto is as old as the time of the first Roman emperor, if it is not of more remote origin. The following is an extract from the Life of Augustus, Sueton., chap. xxv.:

"Nil autem minus in imperfecto duce, quam festinationem temeritatemque, convenire arbitrabatur. Crebrò itaque illa jactabat, Σπεῦδε βραδέως. Et:

'ἀσφαλὴς γὰρ ἐστ' αμείνων ἢ θρασὺς στρατηλάτης.'

Et, 'Sat celeriter fieri, quicquid fiat satis bene.'"

Perhaps T. H. can give us the origin of these Greek and Latin maxims, as he has of "Bis dat, qui cito dat" (Vol. i., p. 330). F. W. J.

Queries.

HOUSE-MARKS.

Are there traces in England of what the people of Germany, on the shores of the Baltic, call *Hausmärke*, and what in Denmark and Norway is called *bolmærke*, *bomærke?* These are certain figures, generally composed of straight lines, and imitating the shape of the cross or the runes, especially the so-called compound runes. They are meant to mark all sorts of property and chattels, dead and alive, movable and immovable, and are drawn out, or burnt into, quite inartistically, without any attempt of colouring or sculpturing. So, for instance, every freeholder in Praust, a German village near Dantzic, has his own mark on all his property, by which he recognises it. They are met with on buildings, generally over the door, or on the gable-end, more frequently on tombstones, or on epitaphs in churches, on pews and old screens, and implements, cattle, and on all sorts of documents, where the common people now use three crosses.

The custom is first mentioned in the old Swedish law of the thirteenth century (Uplandslagh, *Corp. Jur. Sveo-Goth.*, iii. p. 254.), and occurs almost at the same period in the seals of the citizens of the Hanse-town Lubeck. It has been in common use

in Norway, Iceland, Denmark, Sleswick, Holstein, Hamburgh, Lubeck, Mecklenburgh, and Pomerania, but is at present rapidly disappearing. Yet, in Holstein they still mark the cattle grazing on the common with the signs of their respective proprietors; they do the same with the haystacks in Mecklenburgh, and the fishing-tackle on the small islands of the Baltic. In the city of Dantzic these marks still occur in the prayer-books which are left in the churches.

There are scarcely any traces of this custom in the south of Germany, except that the various towers of the city-wall of Nurnberg are said to bear their separate marks; and that an apothecary of Strasburg, Merkwiller, signs a document, dated 1521, with his name, his coat of arms, and a simple mark.

Professor Homeyer has lately read, before the Royal Academy of Berlin, a very learned paper on the subject, and has explained this ancient custom as significant of popular law, possibly intimating the close connexion between the property and its owner. I am sorry not to be able to copy out the Professor's collection of runic marks; but I trust that the preceding lines will be sufficient in order to elicit the various traces of a similar custom still prevalent, or remembered, in the British isles; an account of which will be thankfully received at Berlin, where they have lately been informed, that even the eyder-geese on the Shetlands are distinguished by the marks of their owners.

A.

Minor Queries.

"*Seductor Succo.*"—Will any of your readers oblige me by giving me either a literal or poetical translation of the following lines, taken from Foulis, *Rom. Treasons*, Preface, p. 28., 1681?

> "Seductor Succo; Gallo Sicarius; Anglo Proditor; Imperio Explorator; Davus Ibero; Italo Adulator; dixi teres ore,—Suitam."

CLERICUS (D).

Anna Lightfoot.—T. H. H. would be obliged by any particulars relating to Anna Lightfoot, the left-handed wife of George III. It has been stated that she had but one son, who died at an early age; but a report circulates in some channels, that she had also a daughter, married to a wealthy manufacturer in a midland town. It is particularly desired to know in what year, and under what circumstances, Anna Lightfoot died.

Queries from the "Navorscher."—Did Addison, Steele, or Swift write the "Choice of Hercules" in the *Tatler?*

Was Dr. Hawkesworth, or, if not, who was, the author of "Religion the Foundation of Content," an allegory in the *Adventurer?*

In what years were born C. C. Colton, Pinnock, Washington Irving, George Long, F. B. Head; and when died those of them who are no longer among us?

Who wrote "Journal of a poor Vicar," "Story of Catherine of Russia," "Volney Becker," and the "Soldier's Wife," in Chambers's *Miscellany?*

Did Luther write drinking-songs? If so, where are they to be met with?

"*Amentium haud Amantium.*"—I should be glad to ascertain, and perhaps it may be interesting to classical scholars generally to know, if any of your correspondents or readers can suggest an English translation for the phrase "amentium haud amantium" (in the first act of the *Andria* of Terence), which shall represent the alliteration of the original. The publication of this Query may probably elicit the desired information. FIDUS INTERPRES.

Dublin.

"*Hurrah!*" *and other War-cries.*—When was the exclamation "Hurrah!" first used by Englishmen, and what was the war-cry before its introduction? Was it ever used separately from, or always in conjunction with "H. E. P.! H. E. P.?" Was "Huzza!" cotemporaneous? What are the known war-shouts of other European or Eastern nations, ancient or modern? CAPE.

Kissing Hands at Court.—When was the kissing of hands at court first observed? CAPE.

Uniforms of the three Regiments of Foot Guards, temp. Charles II.—Being very desirous to know where well authenticated pictures of officers in the regimentals of the Foot Guards during the reign of Charles II. may be seen, or are, I shall be greatly obliged to any reader of "N. & Q." who will supply the information. I make no doubt there are, in many of the private collections of this country, several portraits of officers so dressed, which have descended as heir-looms in families. I subjoin the colonels' names, and dates of the regiments:

1st Foot Guards, 1660: Colonel Russell, Henry Duke of Grafton.
Coldstream Guards, 1650: General Monk.
3rd Guards, 1660: Earl of Linlithgow. 1670: Earl of Craven. D. N.

Raffaelle's Sposalizio.—Will DIGITALIS, or any of your numerous correspondents or readers, do me the favour to say why, in Raffaelle's celebrated painting "Lo Sposalizio," in the gallery of the Brera at Milan, Joseph is represented as placing the ring on the third finger of the *right* hand of the Virgin?

I noticed the same peculiarity in Ghirlandais's fresco of the "Espousals" in the church of the Santa Croce at Florence. This I remarked to the custode, an intelligent old man, who informed

me that the connexion said to exist between the heart and the third finger refers to that finger of the *right* hand, and not, as we suppose, to the third finger of the *left* hand. He added, that the English are the only nation who place the ring on the left hand. I do not find that this latter statement is borne out by what I have seen of the ladies of continental Europe; and I suppose it was an hallucination in my worthy informant.

I must leave to better scholars in the Italian language than I am, to say whether "Lo Sposalizio" means "Betrothal" or "Marriage:" certainly this latter is the ordinary signification.

I have a sort of floating idea that I once heard that at the ceremony of "Betrothal," now, I believe, rarely if ever practised, it was customary to place the ring on the right hand. I am by no means clear where I gleaned this notion.

G. Brindley Acworth.

Brompton.

"*To the Lords of Convention.*"—Where can I find the *whole* of the ballad beginning—

"To the Lords of Convention 'twas Claverh'se that spoke;"

and also the name of the author? L. Evans.

Richard Candishe, M. P.—Pennant (*Tour in Wales*, vol. ii. p. 48.) prints the epitaph of "Richard Candishe, Esq., of a good family in Suffolk," who was M.P. for Denbigh in 1572, as it appears on his monument in Hornsey Church. Who was this Richard Candishe? The epitaph says he was "derived from noble parentage;" but the arms on the monument are not those of the noble House of Cavendish, which sprung from the parish of that name in Suffolk. The arms of Richard Candishe are given as "three piles wavy gules in a field argent; the crest, a fox's head erased azure."

Buriensis.

Alphabetical Arrangement.—Can any one favour me with a reference to any work treating of the date of the collection and arrangement in the present form of the alphabet, either English, Latin, Greek, or Hebrew? or what is the earliest instance of their being used to represent numerals? A. H. C.

Saying of Pascal.—In which of his works is Pascal's saying, "I have not time to write more briefly," to be found; and what are the words in the original? W. Fraser.

Tor-Mohun.

Irish Characters on the Stage.—Would any of the contributors to "N. & Q." oblige me with this information? Who, or how many, of the old English dramatists introduced Irishmen into their *dramatis personæ?* Did Ben Jonson? Shadwell did. What others? Philobiblion.

Family of Milton's Widow.—Your correspondent Cranmore, in his article on the "Rev. John Paget" ("N. & Q.," Vol. v., p. 327.), writes thus: "Dr. Nathan Paget was an intimate friend of Milton and cousin to the poet's fourth (no doubt meaning his third) wife, Elizabeth Minshall, of whose family descent, which appears to be rather obscure, I may at another time communicate some particulars."

Now, as more than a year has elapsed since the article referred to appeared in your valuable columns, without the subject of Elizabeth Minshall's descent having been farther noticed, I hope your correspondent will pardon my soliciting him to supply the information he possesses relative thereto, which cannot fail proving interesting to every admirer of our great poet. V. M.

Table-moving.—Was not Bacon acquainted with this phenomenon? I find in his *Sylva Sylvarum*, art. Motion:

"Whenever a solid is pressed, there is an inward tumult of the parts thereof, tending to deliver themselves from the compression: and this is the *cause* of all violent motion. It is very strange that this motion has never been observed and inquired into; as being the most common and chief origin of all mechanical operations.

"This motion operates first in a round by way of proof and trial, which way to deliver itself, and then in progression where it finds the deliverance easiest."

C. K. P.

Newport, Essex.

Minor Queries with Answers.

Form of Petition, &c.—May I request the insertion of a Query, requesting some of your readers to supply the *ellipsis* in the form with which petitions to Parliament are required to be closed, viz.: "And your petitioners will ever pray, &c." To me, I confess, there appears to be something like impiety in its use in its present unmeaning state. Would a petition be rendered informal by any addition which would make it more comprehensible?

C. W. B.

[The ellipsis appears to have varied according to circumstances: hence we find, in an original petition addressed to the Privy Council (apparently temp. Jac. I.), the concluding formula given at length thus:—"And yo^r sup^ll^s, as in all dutie bounden, shall daylie pray for your good L^ps." Another petition, persented to Charles I. at Newark, A.D. 1641, closes thus: "And your petitioners will ever pray for your Majesty's long and happy reign over us." Another, from the Mayor and Aldermen of London, in the same year: "And the petitioners, as in all duty bound, shall pray for your Majesty's most long and happy reign." Again, in the same year, the petition of the Lay-Catholic Recusants of England to the Commons closes thus: "And for so great a charity your humble petitioners

shall ever (as in duty bound) pray for your continual prosperity and eternal happiness." We do not believe that any petition would be rendered informal by such addition as would make it more comprehensible.]

Bibliography.—I am about to publish a brochure entitled *Notes on Books: with Hints to Readers, Authors, and Publishers;* and as I intend to give a list of the most useful bibliographical works, I shall feel much obliged to any one who will furnish me with a list of the various *Printers' Grammars*, and of such works as the following: *The Author's Printing and Publishing Assistant; comprising Explanations of the Process of Printing, Preparation and Calculation of MSS., Paper, Type, Binding, Typographical Marks, &c.* 12mo., Lond. 1840. I have met with Stower's *Printers' Grammar*, London, 1808. MARICONDA.

[The following Printers' Grammars may be advantageously consulted; 1. Hansard's *Typographia; an Historical Sketch of the Origin and Progress of the Art of Printing*, royal 8vo. 1825. 2. Johnson's *Typographia; or the Printers' Instructor*, 2 vols. 8vo. 1824. 3. Savage's *Dictionary of the Art of Printing*, 8vo. 1841, the most useful of this class of works. 4. Timperley's *Dictionary of Printers and Printing*, royal 8vo. 1839. Stower also published *The Compositors' and Pressmen's Guide to the Art of Printing*, royal 12mo. 1808; and *The Printer's Price Book*, 8vo. 1814.]

Peter Francius and De Wilde.—In a little work on my shelf, with the following title,

"Petri Francii specimen eloquentiæ exterioris ad orationem M. T. Ciceronis pro A. Licin. Archiâ accommodatum. Amstelædami, apud Henr. Wetstenium CIↃ IↃC XCVII.,"

occurs the following brief MS. note, after the text of the speech for Archias:

"Orationem hanc pro Archia sub Dno Petro Francio memoriter recitavi Wilhelmus de Wilde in Athenæi auditorio Majore, a.d. xviii kal. Januarias, a^ni 1699."

The volume is 12mo., containing about 200 pp.; the text of the speech occupying nearly 42 pp.

Who was Peter Francius? Did De Wilde ever distinguish himself? D.

[Peter Francius, a celebrated Greek and Latin poet, was born in 1645 at Amsterdam, afterwards studied at Leyden, and obtained the degree of Doctor of Laws at Angers. In 1674, the magistrates of Amsterdam appointed him Professor of History and Rhetoric, which office he held till his death in 1704. See *Biographie Universelle.*]

Work by Bishop Ken.—

"A Crown of Glory the Reward of the Righteous; being Meditations on the Vicissitude and Uncertainty of all Sublunary Enjoyments. To which is added, a Manual of Devotions for Times of Trouble and Affliction: also Meditations and Prayers before, at, and after receiving the Holy Communion; with some General Rules for our Daily Practice. Composed for the use of a Noble Family, by the Right Reverend Dr. Thomas Kenn, late Lord Bishop of Bath and Wells. Price 2*s.* 6*d.*"

I find the above in a list of "books printed for Arthur, Betterworth, &c.," at the end of the 7th edition of Horneck's *Crucified Jesus:* London, 1727. I do not remember to have seen any notice of this work in the recent biographies of the saintly prelate to whom it is here attributed.

E. H. A.

[This work originally appeared under the following title: *The Royal Sufferer; a Manual of Meditations and Devotions, written for the use of a Royal though afflicted Family*, by T. K., D.D., 1669; and was afterwards published with the above title. It has been rejected as spurious by the Rev. J. T. Round, the editor of *The Prose Works of Bishop Ken*, 1838.]

Eugene Aram's Comparative Lexicon.—This talented criminal is said to have left behind him collections for a dictionary of the Celtic, Hebrew, Greek, Latin, and English languages, comprising a list of about 3000 words, which he considered them to possess in common. Was this ever published? and where are any notices of his works to be found? E. S. TAYLOR.

[The following notice of Eugene Aram's Lexicon occurs in a letter written by Dr. Samuel Pegge to Dr. Philipps, dated Feb. 18, 1760: "One Eugene Aram was executed at York last year for a murder. He has done something, being a scholar and a schoolmaster, towards a Lexicon on a new plan. Hearing of this, I sent for the pamphlet, which contained some account of his life, and the specimen of a Lexicon. He goes to the Celtic, the Irish, and the British languages, as well as others; and there are things in the specimen that will amuse a lover of etymologies." (*Gent. Mag.*, 1789, p. 905.) Aram left behind him an Essay relative to his intended work, from which some extracts are given in Kippis's *Biographia Britannica*, s. v. The Lexicon does not appear to have been printed.]

Drimtaidhvrickhillichattan.—I should feel obliged through the medium of "N. & Q.," to be informed of the whereabouts of a locality in Scotland with the above euphonious name. ALPHA.

[Drimtaidhvrickhillichattan is situated in the island of Mull, and county of Argyle.]

Coins of Europe.—Where can I find the fullest and most accurate tables showing the relative value of the coins in use in different parts of Europe?

ALPHA.

[Consult Tate's *Manual of Foreign Exchanges*, and the art. COINS in M'Culloch's *Dictionary of Commerce.*]

General Benedict Arnold.—Can any of the readers of "N. & Q." inform me where General Arnold is buried? After the failure of his attempt to deliver up West Point to the English, he escaped, went to England, and never returned to his native

country. I have heard that he died about forty years ago, near Brompton, England; and would be glad to have the date of his death, and any inscription which may be on his tomb. W. B. R.

Philadelphia.

[General Arnold died 14th June, 1801, in the sixty-first year of his age. His remains were interred on the 21st at Brompton.]

Replies.

PARISH REGISTERS.—RIGHT OF SEARCH.

In Vol. iv., p. 473. a Query on this subject is inserted, to which, in Vol. v., p. 37., Mr. Chadwick replied.

The question, one of great importance to the genealogist, has recently been the subject of judicial decision, in the case of Steele *v.* Williams, reported in the 17th volume of the *Jurist*, p. 464. (the Number for Saturday, 28th May).

At the opening of the argument, the Court of Exchequer decided that the fees, &c. are regulated by the 6 & 7 Will. IV. c. 86., "An Act for registering Births, Deaths, and Marriages in England," which in the 35th section enacts —

"That every rector, vicar, curate, and every registrar, registering officer, and secretary, who shall have the keeping, for the time being, of any register book of births, deaths, or marriages, shall at all reasonable times allow searches to be made of any register book in his keeping, and shall give a copy, certified under his hand, of any entry or entries in the same, on payment of the fee hereinafter mentioned: that is to say, for every search extending over a period not more than one year, the sum of 1*s.*, and 6*d.* additional for every additional year; and the sum of 2*s.* 6*d.* for every single certificate."

Mr. Chadwick seemed to consider this section only applied to "civil registration;" but this view is, I apprehend, now quite untenable.

The case was, whether a parish clerk had a right to charge 2*s.* 6*d.*, where the party searching the register did not require "certified copies," but only made his own extracts; *and it is decided he has no such right.*

Mr. Baron Parke in his judgment says:

"I think this payment was not voluntary, because the defendant" [the parish clerk] "told the plaintiff, that if he did not pay him for certificates, in all cases in which he wanted to make extracts, he should not make a search at all. *I think the plaintiff had at all events a right to make a search, and during that time make himself master, as he best might, of the contents of the book, and could not be prevented from so doing by the clerk* in whose custody they were; who in the present case insisted that if he wanted copies he must have certificates with the signature of the incumbent. For the 1*s.* he paid, the applicant had a right to look at all the names in one year. He had no right to remain an unreasonable time looking at the book; nor perhaps, strictly speaking, was the parish clerk bound to put it into his hands at all: for the clerk has a right to superintend everything done, and might fairly say to a man, 'Your hands are dirty: keep them in your pockets.' The applicant could therefore only exercise his right of search during a reasonable time, and make extracts that way. *If a man insists on taking himself a copy of anything in the books, that case is not provided for by the statute:* but if he requires a copy certified by the clergyman, then he must pay an additional fee for it.

"It was consequently *an illegal act* in the defendant to insist that the plaintiff should pay 2*s.* 6*d.* for each entry in the book, of which he might choose to make an extract," &c.

Mr. Baron Martin says:

"With respect to the statute, counsel (Mr. Robinson) says, because taking extracts is not mentioned in the statute, it is competent for a parish clerk to take an extra payment for allowing them to be made. Where a man is allowed by statute to receive money, it is, as it were, by virtue of a contract that the statute makes for him, and he cannot make a contract for a different sum. The defendant here is bound by the entirety of the statute; *he may be paid for a search,* OR *for a certified copy,* BUT THERE IS NO INTERMEDIATE COURSE."

This decision will, I hope, have the effect of removing the difficulties so often experienced in making searches for genealogical purposes. At all events, the person making such search can now *safely* make his own notes, none daring *lawfully* to make him afraid. I have to apologise for the length of this letter. G. Brindley Acworth.

12. King's Bench Walk, Temple.

THE HONOURABLE MISS E. ST. LEGER, A FREEMASON.

(Vol. iv., p. 234.)

There is an inquiry in Vol. iv., p. 234., as to whether there is any truth in the story, that the Honourable Miss E. St. Leger was made a freemason; and as no account of the circumstances has yet appeared in your pages, I send you the following statement, which has been extracted from *The Patrician.* Apart from its value as a record of this singular fact, it contains other particulars which you may deem worthy of preservation in "N. & Q."

"The Hon. Elizabeth St. Leger was the only female who was ever initiated into the ancient and honourable mystery of Freemasonry. How she obtained this honour we shall lay before our readers, having obtained the only genuine information from the best sources.

"Lord Doneraile, Miss St. Leger's father, a very zealous mason, held a warrant, and occasionally opened Lodge at Doneraile House, his sons and some intimate friends assisting; and it is said that never were the masonic duties more rigidly performed than by the brethren of No. 150, the number of their warrant.

"It appears that previous to the initiation of a gentleman to the first steps of masonry, Miss St. Leger,

who was a young girl, happened to be in an apartment adjoining the room generally used as a lodge-room; but whether the young lady was there by design or accident, we cannot confidently state. This room at the time was undergoing some alteration; amongst other things, the wall was considerably reduced in one part, for the purpose of making a saloon.

"The young lady having heard the voices of the Freemasons, and prompted by the curiosity natural to all, to see this mystery so long and so secretly locked up from public view, she had the courage to pick a brick from the wall with her scissors, and witnessed the ceremony through the first two steps. Curiosity gratified, fear at once took possession of her mind; and those who understand this passage, well know what the feelings of any person must be who could unlawfully behold that ceremony. Let them then judge what were the feelings of a young girl, under such extraordinary circumstances.

"Here was no mode of escape except through the very room where the concluding part of the second step was still being solemnised; and that being at the far end, and the room a very large one, she had resolution sufficient to attempt her escape that way, and with light but trembling step glided along unobserved, laid her hand on the handle of the door, and gently opening it, before her stood, to her dismay, a grim and surly *tiler*, with his long sword unsheathed. A shriek that pierced through the apartment alarmed the members of the lodge, who all rushing to the door, and finding that Miss St. Leger had been in the room during the ceremony, in the first paroxysm of their rage, it is said, her death was resolved upon; but from the moving and earnest supplication of her younger brother, her life was spared, on condition of her going through the two steps of the solemn ceremony she had unlawfully witnessed. This she consented to do, and they conducted the beautiful and terrified young lady through those trials which are sometimes more than enough for masculine resolution, little thinking they were taking into the bosom of their craft a member that would afterwards reflect a lustre on the annals of Masonry.

"Miss St. Leger was directly descended from Sir Robert De St. Leger, who accompanied William the Conqueror to England, and was of that high repute that he, with his own hand, supported that prince when he first went out of his ship to land in Sussex.

"Miss St. Leger was cousin to General Anthony St. Leger, Governor of St. Lucia, who instituted the interesting race and the celebrated Doncaster St. Leger stakes.

"Miss St. Leger married Richard Aldworth, Esq., of Newmarket, a member of a highly honourable and ancient family, long celebrated for their hospitality and other virtues. Whenever a benefit was given at the theatres in Dublin or Cork for the Masonic Orphan Asylum, she walked at the head of the Freemasons, with her apron and other insignia of Freemasonry, and sat in the front row of the stage box. The house was always crowded on those occasions.

"The portrait of this estimable woman is in the lodge-room of almost every lodge in Ireland."

HENRY H. BREEN.

St. Lucia.

WEATHER RULES.

(Vol. vii., p. 522.)

Your correspondent J. A., jun., invites further contributions on the subject to which he refers. Though by no means infallible, such prognostics are not without a measure of truth, founded as they are on habits of close observation:

1. "Si sol splendescat Maria Purificante,
Major erit glacies post festum quàm fuit ante."

Rendered thus:

"When on the Purification sun hath shin'd,
The greater part of winter comes behind."

2. "If the sun shines on Easter-day, it shines on Whit Sunday likewise."

To this I may add the French adage:

"Quel est Vendredi tel Dimanche."

From a MS. now in my possession, dating two centuries back, I extract the following remarks on "Times and Seasons," as not wholly unconnected with the present subject:

"Easter-day never falleth lower than the 22nd of March, and never higher than the 25th of April."

"Shrove Sunday has its range between the 1st of February and the 7th of March."

"Whit Sunday between the 10th of May and the 13th of June."

"A rule of Shrovetide:—The Tuesday after the second change of the moon after New Year's-day is always Shrove Tuesday."

To these I may perhaps be permitted to add certain cautions, derived from the same source:

"The first Monday in April, the day on which Cain was born, and Abel was slain.

"The second Monday in August, on which day Sodom and Gomorrah were destroyed.

"The 31st of December, on which day Judas was born, who betrayed Christ.

"These are dangerous days to begin any business, fall sick, or undertake any journey."

We smile at the superstition which thus stamps these several periods as days of ill omen, especially when we reflect that farther inquiry would probably place every other day of the week under a like ban, and thus greatly impede the business of life—Friday, for instance, which, since our Lord's crucifixion on that day, we are strongly disinclined to make the starting-point of any new enterprise.

In many cases this superstition is based on unpleasing associations connected with the days proscribed. Who can wonder if, in times less enlightened than our own, undue importance were attached to the strange coincidence which marked the deaths of Henry VIII. and his posterity. They all died on a Tuesday; himself on Tuesday, January 28, 1547; Edward VI. on Tuesday, July 6,

1553; Mary on Tuesday, November 17, 1558; Elizabeth on Tuesday, March 24, 1603.

JOHN BOOKER.

Prestwich.

It is a saying in Norwich,—

"When three daws are seen on St. Peter's vane together,
Then we are sure to have bad weather."

I think the observation is tolerably correct.

ANON.

SCOTCHMEN IN POLAND.

(Vol. vii., p. 475.)

In the debates about a union with Scotland in 1606, the "multiplicities of the Scots in Polonia" formed one of the arguments of the opposing party, who thought that England was likely to be overrun in a similar fashion. According to Wilson (*Hist. of James I.*, p. 34.), the naturalisation of the Scots—

"Was opposed by divers strong and modest arguments. Among which they brought in the comparison of Abraham and Lot, whose families joining, they grew to difference, and to those words, 'Vade tu ad dextram, et ego ad sinistram.' It was answered, That speech brought the captivity of the one; they having disjoined their strength. The party opposing said, If we admit them into our liberties, we shall be overrun with them; as cattle, naturally, pent up by a slight hedge, will over it into a better soil; and a tree taken from a barren place will thrive to excessive and exuberant branches in a better,—witness the *multiplicities of the Scots in Polonia*.

"To which it was answered, That if they had not means, place, custom, and employment (not like beasts, but men), they would starve in a plentiful soil, though they came into it. And what springtide and confluence of that nation have housed and familied themselves among us, these four years of the king's reign? And they will never live so meanly here as they do in Polonia; for they had rather discover their poverty abroad than at home."

This last "answerer" was Lord Bacon. In his speech "Of general Naturalisation" (*Works*, vol. v. p. 52.), he asserts that the "multiplication of Scots in Polonia" must of necessity be imputed

"To some special accident of time and place that draws them thither; for you see plainly before your eyes, that in Germany, which is much nearer, and in France, where they are invited with privileges, and with this very privilege of naturalisation, yet no such number can be found; so as it cannot either be nearness of place, or privilege of person, that is the cause."

What these "special accidents" were, it would be interesting to ascertain. Large bodies of men were levied in Scotland during the latter half of the sixteenth century, for the service of Sweden, and employed in the Polish wars. Can these have turned merchants, or induced others to follow them? In 1573, Charles de Mornay brought 5000 Scots to Sweden. In 1576, whilst they were serving in Livonia, a quarrel broke out between them and a body of Germans also in the Swedish pay, and 1500 Scots were cut down. (*Geiger*, ch. xii.)

I believe MR. CUNNINGHAM will find some notices of Scottish merchants in Poland in Lithgow's *Travels*, which I have not at present by me.

RICHARD JOHN KING.

MR. JUSTICE NEWTON.

(Vol. vii., p. 528.)

Sir Richard Newton was Chief Justice of the Common Pleas from 1438 to 1444, and died Dec. 13th, 1444, and was buried in a chapel of Bristol Cathedral. (Collins's *Baronage*, vol. iii. p. 145.) He assumed the name of Newton, instead of Caradoc, from Newton in Powysland. (Collinson's *Somersetshire*, East Harptrie); and, as Camden, p. 60., says, the Newtons "freely own themselves to be of Welsh extraction, and not long ago to have been called Caradocks." These Caradocs were descended from the ancient kings of Wales. Sir Richard Newton was twice married: 1. to a daughter of Newton, of Crossland; and 2. to Emmett, daughter of John Harvey, of London, according to a MS. in the British Museum; but, according to Somersetshire and Gloucestershire Visitations, to Emma, daughter of Sir Thomas Perrott, of Islington. He had issue by both marriages, and from the second descended Sir John Newton, who was created a baronet 12 Car. II., and died in 1661. The baronetcy was limited in remainder, at its creation, to John Newton, of Hather, in Lincolnshire, and he became the second baronet. There are several pedigrees tracing the descent from Sir Richard to the first baronet; but I have not yet seen the descent to the second baronet, though there can be no doubt that he was also descended from Sir Richard, otherwise the baronetcy could not have been limited to him; and probably he was the next male heir of the first baronet, as that is the usual mode of limiting titles. In the Heralds' College there is a pedigree of Sir Isaac Newton, signed by himself, in which he traces his descent to the brother of the ancestor of the second baronet. It should seem, therefore, that Sir Isaac was himself descended from the Chief Justice. It would confer a great obligation on the writer if any of your readers could afford any assistance to clear up the pedigree of the second baronet.

As to the representatives of Sir Richard, I doubt whether his heir is discoverable, although there are many descendants now living, who trace their descent through females.

C. S. G.

THE MARRIAGE RING.

(Vol. vii., p. 332.)

I cannot agree with the answer given, under the above reference, to the question of J. P.: "How did the use of the ring, in the marriage ceremony, originate?" The answer given is taken from Wheatly's *Rational Illustration*, &c., and is in substance this:—The ring anciently was a *seal*, and the delivery of this seal was a sign of confidence; and as a ceremony in marriage, its signification is, that the wife is admitted to the husband's counsels. From this argument, and the supposed proofs of it, I beg to dissent; and I conceive that Wheatly has not thrown any light upon the origin of this beautiful ceremony. To bear out his view, it would be necessary to prove that a signet ring had originally been used for the wedding ring — a matter of no slight difficulty, not to say impossibility.

What I take to be the real meaning of the ring as a part of the marriage ceremony, I will now give. It has a far higher meaning in the ceremony, and a more important duty to perform than merely to signify the admission of the wife into the counsels of the husband. Its office is to teach her the duty she owes to her husband, rather than the privilege of admission into his counsels. The ring is a preacher, to teach her lessons of holy wisdom referring to her state of life.

A ring, whenever used by the church, signifies, to use the words of liturgical writers, "integritatem fidei," the perfection of fidelity, and is "fidei sacramentum," the badge of fidelity. Its form, having no beginning and no end, is the emblem of eternity, constancy, integrity, fidelity, &c.; so that the wedding ring symbolises the eternal or entire fidelity the wife pledges to her husband, and she wears the ring as the badge of this fidelity. Its office, then, is to teach and perpetually remind her of the fidelity she owes to her husband, and swore to him at the marriage ceremony.

The wedding ring is to the wife precisely what the episcopal ring is to the bishop, and *vice versâ*. The language used during the ceremony to the one is very similar to that used to the other, as the object of the ceremony and use of the ring is the same. A bishop's ring, as we read, signifies "integritatem fidei," *i. e.* that he should love as himself the church of God committed to him as his bride. When he receives the ring at his consecration, the words used are, "Accipe annulum, *fidei scilicet signaculum*, quatenus sponsam Dei, sanctam videlicet ecclesiam, intemerata fide ornatus illibate custodias:" (Receive the ring, the badge of fidelity, to the end that, adorned with inviolable fidelity, you may guard without reproach the spouse of God, that is, His Holy Church).

Hence the office of the episcopal ring throws light upon the office of the wedding ring; and there can be no doubt whatever that its real meaning is, in the latter as in the former case, to signify the *eternal fidelity and constancy* that should subsist between the married couple.

That this is the correct view of the meaning of the wedding ring is farther confirmed by the prayer used in blessing the ring: "Benedic, Domine, annulum hunc . . . . . ut quæ eum gestaverit, *fidelitatem integram* suo sponso tenens, in pace et voluntate tua permaneat, atque in mutua charitate semper vivat."—*Rituale, &c.* CYREP.

CANADA, ETC.

(Vol. vii., pp. 380. 504.)

My former Note on the origin of this name suggests a question, which, if you think it worthy of a place in "N. & Q.," may interest many besides myself, viz. At what period and by whom was that part of North America called Canada?

To the French it appears always to have been known as "La Nouvelle France." La Hontan, who quitted the country 1690, I think, calls it Canada. Lajitan certainly does, as well as many other old authors.

In a map of North America, date 1769, the tract bordering on the St. Lawrence, lately called Upper and Lower Canada, is designated "The Province of Quebec;" whilst the region to the northward, lying between it and Hudson's Bay, has the word Canada in much larger letters, as if a general name of the whole. That the name is slightly altered from an Indian word is probable, but not so that it was used by the Indians themselves, who, in the first place, were not in the habit of imposing general names on large districts, although they had significant ones for almost every locality; the former were usually denominated the land of the Iroquois, of the Hurons, &c., *i. e.* of the people dwelling on, and in possession of it. Even allowing that the Indians may have had a general name for the country, it is very unlikely that one so unmeaning as "Kanata" would have been imposed upon it by a people whose nomenclature in every other case is so full of meaning.

Moreover, although the Mic-macs of Gaspé may have called themselves Canadians according to Lescarbot, yet we are told by Volney, that —

> "The Canadian savages call themselves 'Metoktheniakes' (born of the sun), without allowing themselves to be persuaded of the contrary by the Black Robes," &c.—Vol. ii. p. 438.

The following, to the same purpose, is from the *Quarterly Review*, vol. iv. p. 463.:

> "'Tapoy,' which we understand from good authority to be the generic appellation by which the North American tribes distinguish themselves from the whites," &c.

Now I should imagine both Lescarbot and Champlain, knowing nothing of the language, and probably having very bad interpreters, must have made a great mistake in supposing the Gaspésiens called themselves Canadians, for I have questioned several intelligent Mic-macs on the subject, and they have invariably told me that they call themselves "Ulnookh" or "Elnouiek," "*Ninen elnouiek!—We are Men.*" But Mic-mac? "O, Mic-mac all same as Ulnookh." The latter word strictly means Indian-man, and cannot be applied to a white. Mic-mac is the name of their tribe, and, they insist upon it, always has been. Again, Kanata is said to be an Iroquois word, and, consequently, not likely to have been in use amongst a tribe of the Lenape family, which the Mic-macs are. It does not appear that we have any authority for supposing the country was ever called Canada by the Indians themselves.

It is curious enough that as Canada was said to derive from an exclamation, "Acá nada!" so the capital has been made to take its name from another; "Quel bec!" cried one of Champlain's Norman followers, on beholding Cape Diamond. As in the former case, however, so in this, we have evidence of more probable sources of the name, which I will enumerate as briefly as possible. The first, and a very probable one, is the fact, that the strait between Quebec and St. Levi side of the river, was called in the Algonquin language "Quebeio," *i. e.* a narrowing,—a most descriptive appellation, for in ascending the river its breadth suddenly diminishes here from about two miles to fourteen or fifteen hundred yards from shore to shore.

The little river St. Charles, which flows into the St. Lawrence on the northern side of the promontory, is called in the Indian language (Algonquin?) Kabir or Koubac, significant of its tortuous course, and it is from this, according to La Potherie, that the city derives its name of Quebec.

Mr. Hawkins, in his *Picture of Quebec, &c.*, 1834, denies the Indian origin of the word, since, as he says, there is no analogous sound to it in any of their languages; and he assumes a Norman origin for it on the strength of "Bec" being always used by the Normans to designate a promontory in the first place; and secondly, because the word Quebec is actually found upon a seal of the Earl of Suffolk, of historical celebrity temp. Hen. V. and VI., which Mr. Hawkins supposes to have been the name of some town, castle, or barony in Normandy.

Such are the pros and cons, upon which I do not presume to offer any opinion; only I would observe, that if there are no analogous sounds in the Indian languages, whence come Kennebec and other similar names? A. C. M.

Exeter.

Surely in the "inscription on a seal (1420), in which the Earl of Suffolk is styled 'Domine [?] de Hamburg et de Quebec,'" the last word must be a misprint for *Lubec*, the sister city of Hamburg. Mr. Hawkins's etymology seems to rest on no more substantial foundation than an error of the press in the work, whichever that may be, from which he quotes. Jaydee.

SELLING A WIFE.

(Vol. vii., p. 429.)

The popular idea that a man may legally dispose of his wife, by exposing her for sale in a public market, may not improbably have arisen from the correlation of the terms *buying* and *selling*. Your correspondent V. T. Sternberg need not be reminded how almost universal was the custom among ancient nations of purchasing wives; and he will admit that it appears natural that the commodity which has been obtained "per æs et libram" —to use the phrase of the old Roman law touching matrimony—is transferable to another for a similar consideration, whenever it may have become useless or disagreeable to its original purchaser. However this may be, the custom is ancient, and moreover appears to have obtained, to some extent, among the higher orders of society. Of this an instance may be found in Grimaldi's *Origines Genealogicæ*, pp. 22, 23. (London, 1828, 4to.) The deed, by which the transaction was sought to be legalised, runs as follows:

"To all good Christians to whom this writ shall come, John de Camoys, son and heir of Sir Ralph de Camoys, greeting: Know me to have delivered, and yielded up of my own free will, to Sir William de Paynel, Knight, my wife Margaret de Camoys, daughter and heiress of Sir John de Gatesden; and likewise to have given and granted to the said Sir William, and to have made over and quit-claimed all goods and chattels which the said Margaret has or may have, or which I may claim in her right; so that neither I, nor any one in my name, shall at any time hereafter be able to claim any right to the said Margaret, or to her goods and chattels, or their pertinents. And I consent and grant, and by this writ declare, that the said Margaret shall abide and remain with the said Sir William during his pleasure. In witness of which I have placed my seal to this deed, before these witnesses: Thomas de Depeston, John de Ferrings, William de Icombe, Henry le Biroun, Stephen Chamberlayne, Walter le Blound, Gilbert de Batecumbe, Robert de Bosco, and others."

This matter came under the cognisance of Parliament in 1302, when the grant was pronounced to be invalid.

Now, we may fondly believe that this transaction, which occurred five hundred and fifty years ago, was characteristic alone of that dark and distant period, and that no parallel can be found in modern

times (at least in a decent class of society, and recognised by legal sanction) to justify the lively French dramatists in seizing upon it as a trait of modern English manners. A transaction, however, came before the public eye a month or two ago, which, should you think the following record of it worth preservation as a "curiosity of legal experience," may lead your readers to a different conclusion:

"A young man, named W. C. Capas, was charged at the Public Office, Birmingham, Jan. 31, 1853, with assaulting his wife. The latter, in giving her evidence, stated that her husband was not living with her, but was 'leased' to another female. Upon inquiry by the magistrate into this novel species of contract, the document itself was produced in court, and read. It ran as follows:

"'Memorandum of agreement made and entered into this second day of October, in the year of our Lord 1852, between William Charles Capas, of Charles-Henry Street, in the borough of Birmingham, in the county of Warwick, carpenter, of the one part, and Emily Hickson, of Hurst Street, Birmingham aforesaid, spinster, of the other part. Whereas the said William Charles Capas and Emily Hickson have mutually agreed with each other to live and reside together, and to mutually assist in supporting and maintaining each other during the remainder of their lives, and also to sign the agreement hereinafter contained to that effect: now, therefore, it is hereby mutually agreed upon, by and between the said William Charles Capas and Emily Hickson, that they the said, &c., shall live and reside together during the remainder of their lives, and that they shall mutually exert themselves by work and labour, and by following all their business pursuits, to the best of their abilities, skill, and understanding, and by advising and assisting each other, for their mutual benefit and advantage, and also to provide for themselves and each other the best supports and comforts of life which their means and income may afford. And for the true and faithful performance of this agreement, each of the said parties bindeth himself and herself unto the other finally by this agreement, as witness the hands of the said parties, this day and year first above written."

Here follow the signatures of the consenting parties. The girl Hickson was examined, and admitted that she had signed the document at the office of a Mr. Campbell, the *lawyer* (!) who prepared it, and that his charge for drawing up the same was, she believed, 1*l.* 15*s.* The latter promised her, at the same time, that if the wife of Capas gave her any annoyance he would put in that paper as evidence. The magistrates, considering the assault proved, fined Capas 2*s.* 6*d.*, and "commented in very strong terms on the document which had that day been brought before them." (See *Birmingham Journal*, Jan. 5th, 1853.) Has a similar transaction come before the notice of your correspondents?

I may add that we are informed by the *Birmingham Argus* for March, 1834, that in that month a man led his wife by a halter to Smithfield Market in that town, and there publicly offered her for sale. WILLIAM BATES.

Birmingham.

ENOUGH.

(Vol. vii., p. 455.)

This word, when written or pronounced *enow*, is regarded as a plural, and relates to *number*. In this sense it is employed in Northampton and other Midland counties, and is found in old writers. If the word was always pronounced *enow*, it must be long since. The distinction above hinted at prevailed in Waller's time, and he conforms to it in the examples quoted. Butler, in *Hudibras*, has both:

"This b'ing professed we hope's *enough*,
And now go on where we left off."
Part i. canto 2. 44.

Again, line 1153. of the same canto:

"For though the body may creep through,
The hands in grate are fast *enough*;"

an apparent exception, but not really such. (See also canto 3. 117. 285., where it rhymes with "off," as also line 809. At line 739. it is written *enow*, and rhymes with "blow.")

And again, 873.:

"My loss of honour's great *enough*,
Thou needst not brand it with a scoff."

Other examples may be quoted from the same author.

In a song, written upon the Restoration of Charles II., we have the following:

"Were not contented, but grew rough,
As though they had not won *enough*."
Loyal Arms, vol. i. p. 244.

In the *Lamentable Tragedy of Cambises*, written early in the reign of Elizabeth, the word occurs:

"Gogs sides, knaves, seeing to fight ye be so rough,
Defend yourselves, for I will give ye bothe *inough*."

In *Lusty Juventus, a Morality*, temp. Edward VI., is the following:

"Call them Papistes, hipocrites, and joyning of the plough;
Face out the matter, and then good *ynough*."

Here certainly the distinction disappears, as in the next and last example from *Candlemas Day*, "Ao. Do. 1512," where Joseph is speaking:

"Take hym in your armys, Mary, I you pray,
And of your swete mylke let him sowke *inowe*,
Mawger Herowd and his grett fray:
And as your spouse, Mary, I shall go with you."

It would seem, therefore, that this word has had its present pronunciation about three centuries.

Its derivation is directly from the Saxon *genoh*, but the root is found in many other languages, as the German, Dutch, Danish, &c. B. H. C.

Mr. Wright supposes there has been a change in the pronunciation of this word, and inquires when it took place. Now, if my conjecture be correct, there may have been no change, and these are two words, — not one pronounced differently. Both the instances quoted by him are in conformity with my opinion, viz. that where the sense is "a sufficient *quantity*," either in substance, quality, or action, we should make use of *enough*; yet where a sufficient *number* is intended, we should pronounce and write *enow*. I recollect (being a native of Suffolk) that I was laughed at by the boys of a school in a western county, nearly seventy years ago: but I was not then laughed out of my word, nor am I likely now to be argued out of it.

P.S.—I see that Johnson's *Dictionary* gives the same statement about *enough* and *enow*. This answer is therefore superfluous. Johnson gives numerous instances of the use of *enow* from our best authors. H. C. R.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Wilkinson's Mode of levelling Cameras.— As you have done me the honour to notice my simple invention for levelling cameras, which I have since had an opportunity of trying in the open air for a week, and find to succeed perfectly, I wish to correct some errors which appeared in the *Photographic Journal*, from which you copied my remarks, and which arose from the notes being taken down from my verbal observations. The first part is perfectly correct; but after l. 2. col. 2. "N. & Q." (Vol. vii., p. 462.) it should read thus:

"The other perpendicular is then sought for; the back or front of the camera being raised or lowered until the thread cuts the perpendicular lines drawn upon the sides of the camera. By this means a perfectly horizontal plane is obtained, as true as with the best spirit-levels, and in less time. By tying three knots in the silk at twelve inches distance from the one bullet and from each other, we have a measure for stereoscopic pictures; and by making the thread thirty-nine inches and two-tenths long from one bullet to the centre of the other, we obtain a pendulum vibrating seconds, which is useful in taking portraits; as it will continue vibrating for ten minutes, if one bullet be merely hung over any point of suspension."

Thus we obtain a levelling instrument, a chronometer, and a measure of distances, at a cost considerably under one penny.

The above will more fully explain to your correspondent Φ. (Vol. vii., p. 505.) my reasons for the length of thread stated; and with respect to the diagonal lines on the ground glass, it is not material what may be the distance of the principal object, whether six feet or six hundred: for if the cross lines, or any other lines drawn on the glass, cut the central object in the picture at any particular part — for example, the window of any particular house, or the branch of any tree, — then the camera may be removed to higher or lower ground, several feet or inches, to the right or to the left, and the same lines be made to cut the same objects, previously noted; the elevation will then be the same, which completes all that is required.

In most stereoscopic pictures, the distances are too wide. For a portrait, two inches and a half to three inches, at nine or twelve feet distant, is enough; and for landscapes much less is required than is generally given, for no very great accuracy is necessary. Three feet, at three hundred yards, is quite enough; and four to six feet, at a mile, will do very well. Let experiment determine: for every photographer must learn his profession or amusement; there is no royal road to be depended on. But a small aperture, a quarter of an inch diameter, may be considered a good practical size for a lens of three and a quarter inches, depending on light and time: the smaller the aperture, the longer the time; and no rules can be given by any one who does not know the size and quality of the lenses employed. Every one can make a few trials for himself, and find it out; which will be more satisfactory than any instructions derived from books or correspondence. I obtain all the information I can from every source, then try, and judge for myself. At worst, you only spoil a few sheets of paper, and gain experience.

I perfectly agree with Dr. Diamond, that it is much better not to wash the collodion pictures after developing; but pour on about one drachm of sat. sol. hypo. at once, and then, when clear, plenty of water; and let water rest on the surface for an hour or more, before setting on edge to dry. Henry Wilkinson

Collodion Negative.—Can you inform me how a collodion negative may be made? that is, how you can ensure the negative being always of a *dense enough character to print from.* This is rarely the case. F. M.

Developing Collodion Process.—I use to develope my collodion pictures M. Martin's plan, *i. e.* a solution of common copperas made a little acid with sulphuric acid. This answers very well, and gives to the pictures, after they have been exposed an hour or two to the atmosphere, a silver-like appearance: but this copperas solution seems to destroy the *glass* for using *a second time*, inasmuch as a haziness is cast upon the glass, and its former enamel seems lost, not to be regained even by using acids. The hyposulphite also seems to be affected by this manner of developing the pic-

tures after a short time, which is not the case with pyrogallic acid. The hypo., when thus affected with the copperas, appears also to throw a mist over the picture, which new hypo. does *not*. I should esteem it a favour if any of your numerous readers could inform me the cause of this.

A. A. P.

An iodizing Difficulty. — May I request the favour, from some one of your numerous photographic correspondents, of a solution to the following apparent enigma, through the medium of "N. & Q."?

Being located in a neighbourhood where there is a scarcity of water in the summer months, I lately took advantage of a pool in a running stream, which ran at the bottom of the grounds of a friend, to soak my calotype papers in, subsequent to having brushed them over with the solution of iodide of silver, according to the process recommended by SIR W. NEWTON. One-half of the batch was removed in about two hours and a half, being beautifully clean, and of a nice light primrose colour; and in consequence of an unexpected call and detention longer than I had anticipated, the other half was left floating from two o'clock P.M. until seven or eight in the evening (nearly six hours), when, much to my chagrin, I found on their removal that they had all, more or less, become browned, or, rather, had taken on a dirty, deep, nankeen colour, those that had been first floated being decidedly the worst. I had previously thought that the papers *must* be left *at least* two and a half to three hours, a longer period having no other effect than that of softening the papers, or, at most, of allowing some slight portion of the iodide to fall off from their surface, whereas, from the above-described discoloration, an evident decomposition must have commenced, which I am quite at a loss to account for; neither can I conjecture what the chemical change can have been. I have several times before prepared good papers in trays filled with water from the same stream, but from the quantity running in the brook in the spring months, I never before have had the chance of floating them in the stream itself.

An explanation of the above difficulty from some obliging and better-informed photographist would be very thankfully received by

HENRY H. HELE.

Ashburton, Devon.

P.S. — The pool of water was well shaded, consequently not a ray of bright sun-light could possibly impinge on the papers while floating.

I have always understood that *pure* iodide of silver was quite insensible to the action of light, or to any other chemical change, as far as the action of atmospheric air was concerned.

Replies to Minor Queries.

Bishop Frampton (Vol. iii., p. 261.).—For some account of this excellent man, see chapter xxxi. of Mr. Anderdon's *Life of Bishop Ken*, where are given some very interesting letters, that are printed from the MSS. in the possession of Dr. Williams, Warden of New College, Oxford. Frampton appears to have been at one time chaplain to the British Factory at Aleppo. Mandeville, in the Dedication prefixed to his *Journey from Aleppo to Jerusalem*, makes honourable mention of him, and attributes the highly creditable character of the society to the influence of that incomparable instructor. When the funeral procession of Christian, Countess of Devonshire, halted at Leicester, on the way to Derby, a sermon was preached on the occasion by Frampton, who was then chaplain to the Earl of Elgin, the Countess's near relative. In sending these scraps, allow me to express the hope that MR. EVANS has not laid aside his intention of favouring us with a Life of Frampton.

E. H. A.

[We cordially join in the wish expressed by our correspondent, that the Vicar of Shoreditch will before long favour us with the publication of the manuscript life of this amiable prelate, written, we believe, by his chaplain. It appears to us doubtful whether the bishop ever published any of his sermons, from what he states in a letter given in the Appendix to *The Life of John Kettlewell*. "I have often," he says, "been in the pulpit, in season and out of season, and also bold and honest enough there, God be praised; but never in the *printing-house* yet; and believe I never shall be." The longest printed account of this deprived bishop is given in Rudder's *History and Antiquities of Gloucester*; and no doubt many particulars respecting him and other Nonjurors may be found in the Rawlinson MSS. in the Bodleian Library.]

Parochial Libraries (Vol. vi., p. 432.; Vol. vii. *passim*). — At Dunblane the collection of books bequeathed by the amiable Leighton is still preserved. At All Saints, Newcastle-on-Tyne, I once saw, among some old books in the vestry, a small quarto volume of tracts, including Archbishop Laud's speech in the Star Chamber, at the censure of Bastwick, Burton, and Prynne. It had been presented by the Rev. E. Moise, M.A., many years lecturer of that church.

The old library at St. Nicholas, Newcastle-on-Tyne, contains many curious books and MSS., particularly the old Bible belonging to Hexham Abbey. This library was greatly augmented by the munificent bequest of the Rev. Dr. Thomlinson, rector of Whickham, prebendary of St. Paul's, and lecturer of St. Nicholas, who died at an advanced age, in 1748, leaving all his books to this church. In 1825 Archdeacon Bowyer presented a series of lending libraries — ninety-three in all — to the several parishes in the county of Northumberland.

They are in the custody of the incumbent for the time being. Lastly, there is a very valuable library at Bamburgh Castle, the bequest of Dr. Sharp: the books are allowed to circulate gratuitously amongst the clergy and respectable inhabitants of the adjoining neighbourhood. E. H. A.

The Honourable Mrs. Dudleya North died in 1712. Her choice collection of books in oriental learning were "by her only surviving brother, the then Lord North and Grey, given to the parochial library at Rougham, in Norfolk, founded by the Hon. Roger North, Esq., for the use of the minister of that parish, and, under certain regulations and restrictions, of the neighbouring clergy also, for ever. Amongst these there is, in particular, one very neat pocket Hebrew Bible in 12mo., without points, with silver clasps to it, and bound in blue Turkey leather, in a case of the same materials, which she constantly carried to church with her. . . . In the first leaf of all the books that had been hers, when they were deposited in that library," was a Latin inscription, setting forth the names of the late owner, and of the donor of these books. (Ballard's *Memoirs of British Ladies*. 8vo. 1775, p. 286.) Anon.

Pierrepont (Vol. vii., p. 65.).—John Pierrepont, of Wadworth, near Doncaster, who died 1st July, 1653, is described on a brass plate to his memory, in the church at Wadworth, as "generosus." He was owner of the rectory and other property there. It appears from the register that he married, 18th April, 1609, Margaret, daughter and coheir of Michael Cocksonn, Gent., of Wadworth and Crookhill, and by her (who was buried 22nd July, 1620) he had

Mary (ultimately only daughter and heir), baptized at Wadworth, 27th July, 1612; married John Battie, of Wadworth, Gent., and had issue,

Francis Battie, of Wadworth, Gent., who died without issue, 1682; having married Martha, daughter of Michael Fawkes, Esq., of Farnley.

Elizabeth, wife of John Cogan, of Hull.

Margaret, wife of William Stephens, Rector of Sutton, Bedfordshire.

Frances, bap. 1st July, and bur. Aug. 12, 1616.

John, bap. 19th Aug., 1617; bur. Feb. 10, 1629-30.

George, bur. 26th Jan., 1631-2.

The arms on the memorial to John Pierrepont are—A lion rampant within eight roses in orle.

N.B.—By the *second* wife of the above John Battie there was issue, now represented by William Battie Wrightson, Esq., M.P. of Cusworth.

C. J.

Passage in Orosius (Vol. vii., pp. 399. 536.).—I cannot exactly subscribe to the three propositions of Mr. E. Thomson, which he deduces from his observations on "twam tyncenum" in Alfred's *Orosius*. In the first place, the sentence in which the word *tyncenum* occurs is perfectly gratuitous on the part of Alfred, or whoever paraphrased Orosius in Anglo-Saxon. No such assertion appears in Orosius, so that we have no means of comparing it with the original.

The occurrence, as recounted by both Orosius and Herodotus, is attributed to a *horse* (a sacred horse, Herod.), not to a *horseman, knight*, or *thane*. What is meant by the Anglo-Saxon text is, certainly, anything but clear, as it stands in Barrington's edition; and he himself confesses this, and does not admit it into his English translation.

Dr. Bosworth seems to have wisely omitted the word in the second edition of his dictionary; and Thorpe confesses he can make nothing of it, in his *Analecta*. We find no such word in Cædmon, Beowulf, or the *Saxon Chronicle*; and the only reference made by Dr. Bosworth, in his first edition, is to this very place in Alfred's *Orosius*, in which he seems to have followed Lye.

May it not have been an error in the earlier transcribers of the MS., and the real word have been *twentigum*, *i.e.* he ordered his thane to pass over the river *with twenty men*, since the thane, by himself, could have been but of little use on the other side the river? However this may be, the fact is not historical at all, and therefore, as respects history, is of little consequence.

John Orman, M.A.

Cambridge.

Pugna Porcorum (Vol. vii., p. 528.).—The author of this poem, as is generally believed (though its production has also been assigned to Gilbertus Cognatus or Cousin), was Joannes Leo Placentius, or Placentinus, of whom the following account is given in the *Biographie Universelle*:

"Jean-Leo Placentius ou Le Plaisant, n'est connu que comme l'auteur d'un petit poème *tautogramme*, genre de composition qui ne peut offrir que le frivole mérite de la difficulté vaincue. Né à Saint Trond, au pays de Liège, il fit ses études à Bois-le-Duc, dans l'école des Hiéronomytes; embrassa la vie religieuse, au commencement du seizième siècle, dans l'ordre des Dominicains, et fut envoyé à Louvain pour y faire son cours de théologie. Les autres circonstances de sa vie sont ignorées; et ce n'est que par conjecture qu'on place sa mort à l'année 1548. On peut consulter sur cet écrivain, la *Bibl. Belgica* de Foppens, et les *Scriptores ordin. Prædicator.* des PP. Quétif et Echard."

'Αλιένς.

Dublin.

This production appears to have been merely designed as a display of the writer's skill. Dr. Brown notices it in his *Philosophy of the Mind*, lect. 36; and Ebert: "Porcius, *Pugna Porcorum*, per P. Porcium, Poetam (J. Leonem), without

place, 1530, 8vo., 8 leaves. Printed in Italics, and probably at Cologne or in Holland." He enumerates several other editions, the last of which is that of Walch, 1786. B. H. C.

Oaken Tombs and Effigies (Vol. vii., p. 528.).—These are rare. Three of the latter exist at Little Horkesley, Essex. Two are figures of cross-legged knights in chain armour and surcoats: one is a female figure wimpled. They are supposed by Suckling to represent members of the Horkesley family, who held that manor from 1210 to 1322.

Another instance is the effigy of a cross-legged knight in chain mail at Danbury in the same county. An account of these will be found in vol. iii. of Weale's *Architectural Papers*.

At Ashwell, Rutland, is an effigy in wood of a cross-legged knight, also in chain mail, if I remember rightly. It is not quite evident, from the description in Weale's book, whether there are three effigies at Danbury or only one. Of the same material is the figure of Isabella of Angoulême at Fontevrault. A catalogue of these wooden effigies would be interesting. CHEVERELLS.

Bowyer Bible (Vol. vii., *passim*).—Relative to the history and various possessors of this curious Bible, I find the following notice in *The Times*, Oct. 14, 1840:

"There is at present, in the possession of Mrs. Parker of Golden Square, a copy of Macklin's Bible in forty-five large volumes, illustrated with nearly 7000 engravings from the age of Michael Angelo to that of Reynolds and West. The work also contains about 200 original drawings or vignettes by Loutherbourg.

"The prints and etchings include the works of Raffaelle, Marc Antonio, Albert Durer, Callot, Rembrandt, and other masters, consisting of representations of nearly every fact, circumstance, and object mentioned in the Holy Scriptures. There are, moreover, designs of trees, plants, flowers, quadrupeds, birds, fishes, and insects; such as, besides fossils, have been adduced in proof of the universal Deluge. The most authentic Scripture atlasses are bound up with the volumes. The Bible was the property of the late Mr. Bowyer the publisher, who collected and arranged the engravings, etchings, and drawings at great expense and labour; and he is said to have been engaged for upwards of thirty years in rendering it perfect. It was insured at the Albion Insurance Office for 3000*l*."

In the British Museum are several large works, particularly British topography, illustrated in a similar manner, and which thus contain materials of the rarest and most valuable description. Of these I would only at present mention Salmon's *Hertfordshire* illustrated by Baskerville, and Lysons's *Environs*, in the King's Library. A long list of such valuable works might be furnished from the Museum catalogues.

One of the most laborious collectors of curious prints of every kind was John Bagford, whose voluminous collections are amongst the Harleian MSS. in many folio volumes, in which will be found illustrations of topography to be met with nowhere else. E. G. BALLARD.

Longevity (Vol. vii., pp. 358. 504.). — Our friend A. J. is certainly not one of the "remnant of true believers." By way of aiding in the crusade to convert him to the faith, I hereunder quote a couple of instances, "within the age of registers," which I trust will in some degree satisfy his pagan incredulity. The parish registers of the township of Church Minshull, in Cheshire, begin in 1561, and in the portion for the year 1649 appears the following:

"Thomas Damme, of Leighton, buried the 26th of February, being of the age of seven score and fourteen."

This entry was made under the "Puritan dispensation," when the parish scribe was at any rate supposed to be an "oracle of truth." Here, however, is another instance, culled from the Register of Burials for the parish of Frodsham, also in Cheshire:

"151⅞, Feb. 12. Thomas Hough, cujus ætas CXII."

And again, on the very next day after —

"—— Feb. 13. Randle Wall, ætas 104."

I have met with other instances, but those now enumerated will probably suffice for my present purpose. T. HUGHES.

Chester.

John Locke, baptized 17th December, 1716, in the parish of Coney Weston, was buried in Larling parish, county of Norfolk, 21st July, 1823. He is registered as 110 years of age. He and his family always said that he was three years old when he was baptized. I saw and conversed with him in Jan. 1823. F. W. J.

Lady Anne Gray (Vol. vii., p. 501.).—Referring to Sir John Harington's poem, I do not find that the Christian name of the Lady Gray is set down at all; the words of the stanza are,—

"First doth she give to *Grey*,
The falcon's curtesse kind."

I find in the pedigrees, British Museum, a "Lady Anne Grey" (daughter to John Lord Grey of Pirgo, brother to Henry Grey, Duke of Suffolk) *married* to "Henry Denny of Waltham," father to the Earl of Norwich of that name. She was his first wife, and dying without issue, he married again "Lady Honora Grey, daughter of Lord Grey de Wilton;" but I scarce think this Lady Anne Grey could have been the maid of honour to the princess. The number of Greys of different stocks and branches at that period, are beyond counting or distinguishing from each other, and yet the fall of a queen's maid of honour should be

easily traceable. Isabella Markham, one of the six ladies, married Sir John Harington himself.

On referring to Lodge's *Illustrations*, I find the Lord John Grey one of those noblemen appointed to attend Queen Elizabeth on her *entrée* from Hatfield to London on her accession, so that his daughter may well have been one of her maids of honour; yet from comparison of dates I think she can scarce have been the wife of Henry Denny.

A. B. R.

Belmont.

Sir John Fleming (Vol. vii., p. 356.).—If CARET can obtain access to the pedigree of the Flemings of Rydal Hall, Westmoreland, I anticipate he will find that this Sir John was the third son of Sir Michael le Fleming, who came over at the instance of Baldwin, Earl of Flanders, to assist King William in his conquest of England. I may add that the Rydal family, honoured with a baronetcy, Oct. 4, 1704, bear for their arms—"Gules, a fret argent."

T. HUGHES.

Chester.

Life (Vol. vii., p. 429.).—Campbell, in his lines entitled *A Dream*, writes:

> "Hast thou felt, poor self-deceiver!
> Life's career so void of pain,
> As to wish its fitful fever
> New begun again?"

Though everybody knows the line—

> "After life's fitful fever he sleeps well"—

I think Campbell might have acknowledged his adoption of the words by marking them, and might have improved his own lines (with all deference be it said) if he had written—

> "Hast thou felt, poor self-deceiver!
> *Thy* career so void of pain,
> As to wish 'life's fitful fever'
> New begun again?"

F. JAMES.

"I would not live my days over again if I could command them by a wish, for the snares of life are greater than the fears of death." (Penn's father, the Admiral.)

Penn himself said, that if he had to live his life over again, he could serve God, his neighbour, and himself better than he had done. Considering the history of the father and son's respective lives (and of those I before alluded to), though the latter's remarks may appear presumptuous, which showed the most *wisdom* is an open question. Does not H. C. K.'s professional experience enable him to give a more certain opinion of ordinary men's feelings than is expressed in "I fear not?" A. C.

Family of Kelway (Vol. vii., p. 529.).—In reply to the Query as to this family in "N. & Q." of May 28, I beg to mention that in MS. F. 9. in the Heraldic MSS. in Queen's College library, Oxford, is a pedigree of the family of Kelway of Shereborne, co. Dorset, and White Parish, Wilts.

The arms are beautifully tricked. There is a bordure engrailed to the Kelway coat. With it are these quarterings: 2, a leopard's face g. entre five birds close s., three in chief, two in base. 3, az. a camel statant arg. Crest, on a wreath arg. and g. a cock arg. crested, beaked, wattled, az.

D. P.

Sir G. Browne, Bart. (Vol. vii., p. 528.).—The particulars given by NEWBURY, while introducing his Query, are extremely vague and inaccurate. In the first place, the individual he styles *Sir* George Browne, *Bart.*, was in reality simple George Browne, *Esq.*, of Caversham, Oxon, and Wickham, Kent. This gentleman, who would have been a valuable acquisition to any nascent colony, married Elizabeth (*not* Eleanor), second daughter of Sir Richard Blount, of Maple Durham, and had by her nineteen children, pretty evenly divided as to sex: for I read that of the daughters, three at least died young; other three became nuns; and one married —— Yates, Esq., a Berkshire gentleman. Of the sons, three, as NEWBURY relates, fell gloriously fighting for Charles, their sovereign. Neither of these latter were married: indeed, the only sons who ventured at all into the bonds of wedlock were George, the heir, and John, a younger brother. George married Mary Elizabeth, daughter of Sir Francis Englefield, Knt., a Popish recusant, and left two daughters, his coheiresses. John, his brother, created a baronet May 19th, 1665, married Mrs. Bradley, a widow, and had issue three sons and three daughters. The sons, Anthony, John, and George, inherited the baronetcy in succession, the two former dying bachelors: the third son, Sir George, married his sister-in-law, Gertrude Morley, and left three sons, the first of whom, Sir John, succeeded his father; and with him the baronetcy became dormant, if not indeed extinct.

T. HUGHES.

Chester.

Americanisms, so called (Vol. vi., p. 554.; Vol. vii., p. 51.).—Thurley Bottom, near Great Marlow, dear to "the Fancy," may be added to the list of J. S.'s.

F. JAMES.

Sir Gilbert Gerard (Vol. v., pp. 511. 571.; Vol. vi., p. 441.).—Sir Gilbert Gerard, Master of the Rolls temp. Queen Elizabeth, died on the 4th of February, and was interred on the 6th of March, 1592 (Old Style), in Ashley Church, in Staffordshire. The style most probably led Dugdale into the error noticed by your learned correspondent MR. FOSS, in his last communication to "N. & Q.," relative to the probate of Sir Gilbert Gerard's will. I beg to forward you an extract taken from the Parish Register of Ashley, which,

it will be seen, not only records the burial, but likewise, rather unusually, the precise day of his death, a little more than a month intervening between the two events, which possibly might be accounted for. On a careful examination of Sir Gilbert's tomb, I did not find (which agrees with Dugdale) any epitaph thereon,—a somewhat remarkable circumstance, inasmuch as Sir Thomas Gerard (Sir Gilbert Gerard's eldest son and heir, who was created Baron Gerard, of Gerard's Bromley, where his father had built a splendid mansion, a view of which is in Plot's *History of Staffordshire*, page 103., not a vestige of which beyond the gateway is now standing) is said by the Staffordshire historians to have erected a monument to the memory of his father at great expense; a drawing of which is given by Garner in his *Natural History of Staffordshire*, p. 120., with a copious description of the tomb.

Extract. Annus 1592.

"4 Die Februarii mortuus est Gilbertus Gerard, Miles, et Custos Rotulorium Serenissimæ Reginæ Elizabethæ; et sepultus 6 die Martii sequentis."

T. W. JONES.

Nantwich.

Tombstone in Churchyard.—Arms: Battle-axe (Vol. vii., pp. 331. 390. 407. 560.).—It appears that I may conclude that 1600 is the oldest *legible* date on a tombstone inscription. That of 1601 is cut in relief round the edge of a long free-stone slab, raised on a course of two or three bricks, and is in Henllan, near Denbigh.

The battle-axes (three in fesse) are on the wall over it. I am obliged to J. D. S.; but in both my cases the arms appear as connected with Welsh families; but it is the above that I want to identify. A. C.

A correspondent asks for instances of dates on tombstones earlier than 1601. I know of one, at Moore Church in the county of Meath, within five miles of Drogheda. It is as early as 1597; the letters, instead of being sunk, are in relief. I subjoin a copy of the inscription:

"HERE VNDER LIETH THE
BODY OF DAME IENET
SARSFELD, LADY DOWAGER
OF DONSANY, WHO DIED THE
XXII OF FEBRVARY, AN. DNI.
1597."

M. E.

Dublin.

Thomas Gage (Vol. vi., p. 291.).—Thomas Gage (formerly a Dominican friar, and author of the *English American*, 1648—as I saw the work entitled—subsequently a Puritan preacher), is, I imagine, identical with Thomas Gage, minister of the Gospel at Deal in Kent, whom your correspondent A. B. R. inquires about, p. 291. If so, he became chaplain to Lord Fairfax, and, according to Macaulay, was not unlikely to have married some dependant connexion of that family.

E. C. G.

Marriage in High Life (Vol. vi., p. 359.).—I have often heard a similar story, from an old relation of mine with whom I lived when a girl; and she had heard it from her father,—which would carry the time of its occurrence back to the date 1740, named by your correspondent. My informant's father knew the parties, and I have repeatedly heard the name of the bridegroom; but whether Wilbraham or Swetenham, I do not now remember. Both Wilbrahams and Swetenhams are old Cheshire families, and have intermarried. I am almost certain a Wilbraham was the hero of the story. I have had the house pointed out to me where he lived, and it was not above a couple of hours' drive from Chester, whither we were going in the old-fashioned way of carriage-conveyance. I am sure he was not a peer, though, if a Wilbraham, he might be related to the late (first) Lord Skelmersdale.

There is one other little circumstance, which the reference to those former times has reminded me of,—the pronunciation of the word *obliged* (as in the Prologue to the *Satires*, where Pope says:

"By flatterers besieged,
And so obliging that he ne'er obliged),

which the old lady that I have referred to, maintained was the proper pronunciation for *obleege*, to confer a favour; whereas the harsher sound, to *oblige*, was discriminatively reserved for the equivalent, to compel. She was a well-educated woman, and had associated with the good society of London in her youth; and she always complained of the want of taste and judgment shown by the younger generation, in pronouncing the same word, with two distinct meanings, alike in both cases.

E. C. G.

Eulenspiegel (Vol. vii., p. 557.).—The German verses under MR. CAMPKIN's portrait of Eulenspiegel, rendered into English prose, mean:

"Look here at Eulenspiegel: his portrait makes thee laugh.
What wouldst thou do, if thou couldst see the jester himself?
But Till is a picture and mirror of this world.
He left many a brother behind. We are great fools
In thinking that we are the greatest sages:
Therefore laugh at thyself, as this sheet represents thyself."

From the orthography, I do not think that the lines are much anterior to the beginning of the eighteenth century. The names of the artist will be the safest guides for discovering the date of the print. α.

"*Wanderings of Memory*" (Vol. vii., p. 527.).—The author of *Wanderings of Memory*, published by subscription at Lincoln in 1815, 12mo. pp. 151., was a young man "in his apprenticeship," of the name of A. G. Jewitt. He dedicates the book to his father, Mr. Arthur Jewitt, Kimberworth School, Yorkshire. Nearly the whole of the embellishments were engraved by a younger brother of the author, "who at the time had not attained his sixteenth year, and who had not the opportunity of profiting by any regular instructions."

There are some good lines in the poem, but not enough to rescue it from that fate which poetical mediocrity is irreversibly doomed to.

JAS. CROSSLEY.

Miscellaneous.

NOTES ON BOOKS, ETC.

The reputation which Mr. Finlay has acquired by his *History of Greece*, and his *Greece under the Romans*, will unquestionably be increased by his newly published *History of the Byzantine Empire from* DCCXVI. *to* MLVII. The subject is one of great interest to the scholar; and the manner in which Mr. Finlay has traced the progress of the eastern Roman empire through an eventful period of three centuries and a half, and while doing so enriched his pages with constant reference to the original historians, has certainly enabled him to accomplish the object which he has avowedly had in view, namely, that of making his work serve not only as a popular history, but also as an index for scholars who may be more familiar with classic literature than with the Byzantine writers.

We understand that Her Majesty and Prince Albert, with that appreciation of the beautiful and the useful for which they are distinguished, have shown their opinion of the value of photography by becoming the Patrons of the *Photographic Society*.

The *Camden Society* is about to put to press a work which will be of great value to our topographical writers, as well as to historians generally, namely, *The Extent of the Estates of the Hospitalers in England, taken under the direction of Prior Philip de Thame*, A.D. 1338. The original MS. is at Malta; and though the transcript of it was made by a most competent hand, we have reason to believe that our correspondent at La Valetta (W. W.) would be doing good service both to the Society and to the world of letters, and one which would be most acceptable to the Transcriber, if he could find it convenient to revise the proof sheets with the original document.

BOOKS RECEIVED.—*Cyclopædia Bibliographica, a Library Manual of Theological and General Literature.* Part IX. of this useful Library Companion extends from *Göthe* to *Matthew Henry.*—*Reynard the Fox, after the German Version of Göthe, with Illustrations, by J. Wolf.* Part VI. contains Chap. VI. The Relapse.—Messrs. Longman have added to their *Traveller's Library* (in two parts) an interesting and cleverly written account of our *Coal Mines, and those who live in them*, which gives a graphic picture of the places and persons to whom we are all for so many months indebted for our greatest comfort.—Mr. Bohn continues his good work of supplying excellent books at moderate prices. We are this month indebted to him for publishing in his *Scientific Library* the third volume of Miss Ross' excellent translation of Humboldt's *Personal Narrative of his Travels to the Equinoctial Regions of America*, which is enriched with a very copious index. In his *Classical Library* he has given us *Translations of Terence and Phædrus*; and in his *Antiquarian Library*, the second volume of what, in spite of the laches pointed out by one of our correspondents, we must pronounce a most useful work for the mere English reader, the second volume of Mr. Riley's translation of *Roger de Hoveden's Annals of English History*, which completes the work. Probably, however, the volume which Mr. Bohn has just published in his *Standard Library* is the one which will excite most interest. It is issued as a continuation of Coxe's *History of the House of Austria*, and consists (for the most part) of a translation of Count Hartig's *Genesis of the Revolution in Austria.*

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We have to apologise to many of our Shakspearian correspondents for the delay which has taken place in the insertion of their communications. A. E. B. will perceive that we have complied with his request in substituting for immediate publication the paper he sent this week, instead of one by him which has been in type for two or three weeks.

*The coincident communications from two correspondents on Falstaff's death,—*MR SINGER's *valuable emendation of a passage in* Romeo and Juliet.—*and* MR. BLINK's *and* MR. RAWLINSON's *respective communications, shall have our earliest attention.*

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WITCHCRAFT IN SOMERSETSHIRE.

Perhaps the following account of superstitions now entertained in some parts of Somersetshire, will be interesting to the inquirers into the history of witchcraft. I was lately informed by a member of my congregation that two children living near his house were bewitched. I made inquiries into the matter, and found that witchcraft is by far less uncommon than I had imagined. I can hardly adduce the two children as an authenticated case, because the medical gentleman who attended them pronounced their illness to be a kind of ague: but I leave the two following cases on record in "N. & Q." as memorable instances of witchcraft in the nineteenth century.

A cottager, who does not live five minutes' walk from my house, found his pig seized with a strange and unaccountable disorder. He, being a sensible man, instead of asking the advice of a veterinary surgeon, immediately went to the white witch (a gentleman who drives a flourishing trade in this neighbourhood). He received his directions, and went home and implicitly followed them. In perfect silence, he went to the pigsty; and lancing each foot and both ears of the pig, he allowed the blood to run into a piece of common dowlas. Then taking two large pins, he pierced the dowlas in opposite directions; and still keeping silence, entered his cottage, locked the door, placed the bloody rag upon the fire, heaped up some turf over it, and reading a few verses of the Bible, waited till the dowlas was burned. As soon as this was done, he returned to the pigsty; found his pig perfectly restored to health, and, *mirabile dictu!* as the white witch had predicted, the old woman, who it was supposed had bewitched the pig, came to inquire after the pig's health. The animal never suffered a day's illness afterwards. My informant was the owner of the pig himself.

Perhaps, when I heard this story, there may have been a lurking expression of doubt upon my face, so that my friend thought it necessary to give me farther proof. Some time ago a lane in this town began to be looked upon with a mysterious awe, for every evening a strange white rabbit

would appear in it, and, running up and down, would mysteriously disappear. Dogs were frequently put on the scent, but all to no purpose, the white rabbit could not be caught; and rumours soon began to assert pretty confidently, that the white rabbit was nothing more nor less than a witch. The man whose pig had been bewitched was all the more confident; as every evening when the rabbit appeared, he had noticed the bed-room window of his old enemy's house open! At last a large party of bold-hearted men one evening were successful enough to find the white rabbit in a garden, the only egress from which is through a narrow passage between two cottages, all the rest of the garden being securely surrounded by brick-walls. They placed a strong guard in this entry to let nothing pass, while the remainder advanced as skirmishers among the cabbages: one of these was successful, and caught the white rabbit by the ears, and, not without some trepidation, carried it towards the reserve in the entry. But, as he came nearer to his friends, his courage grew; and gradually all the wrongs his poor pig had suffered, took form and vigour in a powerful kick at the poor little rabbit! No sooner had he done this than, he cannot tell how, the rabbit was out of his grasp; the people in the entry saw it come, but could not stop it; through them all it went, and has never been seen again. But now to the proof of the witchcraft. The old woman, whom all suspected, was laid up in her bed for three days afterwards, unable to walk about: all in consequence of the kick she had received in the shape of a white rabbit! S. A. S.

Bridgewater.

"EMBLEMATA HORATIANA."

Whatever may be proposed as to republishing works of English emblems, the work published in Holland with the above title at all events deserves to be better known. All the English works on the subject I ever saw, are poor indeed compared with the above: indeed, I think most books of emblems are either grounded or compiled from this interesting work; which is to the artist a work of the deepest interest, since all the designs are by Otho Venius, the master of Rubens. Not only are the morals conveyed lofty and sound, but the figures are first-rate specimens of drawing. I believe it is this work that Malone says Sir Joshua Reynolds learned to draw from: and if he really did, he could have had nothing better, whatever age he might be. "His principal fund of imitation," says Malone, "was Jacob Cat's book of emblems, which his great-grandmother, by his father's side, who was a Dutch woman, had brought with her from Holland." There is a small copy I think published in England, but a very poor one: the original work, of which I possess a portion only, is large, and engraved with great care. And I have often thought it a pity such an admirable work should be so scarce and little known. Whoever did it, it must have occupied many years, in those slow days, to make the designs and engrave them. At the present day lithography, or some of the easy modes of engraving, would soon multiply it. The size of the engravings are rather more than seven inches. Many of the figures have been used repeatedly by Rubens, and also some of the compositions. And though he is certainly a better painter, he falls far short in originality compared with his master; and, I may add, in richness of material. I should say his chief works are to be found in that book. One of my leaves is numbered 195: so I should judge the work to be very large, and to embrace a variety of subjects. Some of the figures are worthy of Raffaelle. I may instance one called the "Balance of Friendship." Two young men have a balance between them; one side is filled with feathers, and the other with weightier offerings: the meaning being, we should not allow favours and gifts to come all from one side. The figures have their hands joined, and appear to be in argument: their ample drapery is worthy of a study for apostles.

"Undertake nothing beyond your Strength" is emblemised by the giants scaling the heavens: one very fine figure, full of action, in the centre, is most admirably drawn.

"Education and Habit" is another, full of meaning. Two dogs are running: one after game, and another to a porringer. Some one has translated the verses at the bottom on the back of the print as follows. This has a fine group of figures in it:

"When taught by man, the hound pursues
The panting stag o'er hill and fell,
With steadfast eyes he keeps in view
The noble game he loves so well.
A mongrel coward slinks away,
The buck, the chase, ne'er warms his soul;
No huntsman's cheer can make him stay,
He runs to nothing, but his porridge bowl.

Throughout the race of men, 'tis still the same,
And all pursue a different kind of game.
Taverns and wine will form the tastes of some,
Others success in maids or wives undone.
To solid good, the wise pursues his way;
Nor for low pleasure ever deigns to stay.
Though in thy chamber all the live-long day,
In studious mood, you pass the hours away;
Or though you pace the noisy streets alone,
And silent watch day's burning orb go down;
Nature to thee displays her honest page:
Read there—and see the follies of an age."

The taste for emblemata appears to have passed by, but a good selection would be I think received with favour; particularly if access could be obtained to a good collection. And I should like to

see any addition to the REV. J. CORSER's list in the Number of the 14th of May. WELD TAYLOR.

SHAKSPEARE CRITICISM.

When I entered on the game of criticism in "N. & Q.," I deemed that it was to be played with good humour, in the spirit of courtesy and urbanity, and that, consequently, though there might be much worthless criticism and conjecture, the result would on the whole be profitable. Finding that such is not to be the case, I retire from the field, and will trouble "N. & Q." with no more of my lucubrations.

I have been led to this resolution by the language employed by MR. ARROWSMITH in No. 189., where, with little modesty, and less courtesy, he styles the commentators on Shakspeare — naming, in particular, KNIGHT, COLLIER, and DYCE, and including SINGER and all of the present day — *criticasters* who "stumble and bungle in sentences of that simplicity and grammatical clearness as not to tax the powers of a third-form schoolboy to explain." In order to bring *me* "within his danger," he actually transposes two lines of Shakspeare; and so, to the unwary, makes me appear to be a very shallow person indeed.

> "It was gravely," says Mr. A., "almost magisterially, proposed by one of the disputants [MR. SINGER] to corrupt the concluding lines by altering *their* the pronoun into *there* the adverb, because (shade of Murray!) the commentator could not discover of what noun *their* could possibly be the pronoun, in these lines following:
>
> 'When great things labouring perish in their birth,
> Their form confounded makes most form in mirth;'
>
> and it was left to MR. KEIGHTLEY to bless the world with the information that it was *things*."

In all the modern editions that I have been able to consult, these lines are thus printed and punctuated:

> "Their form confounded makes most form in mirth;
> When great things labouring perish in the birth:"

and *their* is referred to *contents*. I certainly seem to have been the first to refer it to *things*.

Allow me, as it is my last, to give once more the whole passage as it is in the folios, unaltered by MR. COLLIER's Magnus Apollo, and with my own punctuation:

> "That sport best pleases, that doth least know how,
> Where zeal strives to content, and the contents
> Dyes in the zeal of that which it presents.
> Their form confounded makes most form in mirth,
> When great things labouring perish in the birth."
> *Love's Labour's Lost*, Act V. Sc. 2.

My interpretation, it will be seen, beside referring *their* to *things*, makes *dyes in* signify *tinges, imbues with*; of which use of the expression I now offer the following instances:

> "And the grey ocean *into purple dye*."
> *Faery Queene*, ii. 10. 48.
>
> "Are deck'd with blossoms *dyed in white and red*."
> *Ib.*, ii. 12. 12.
>
> "*Dyed in* the dying *slaughter* of their foes."
> *King John*, Act II. Sc. 2.
>
> "And it was *dyed in mummy*."
> *Othello*, Act III. Sc. 4.
>
> "O truant Muse! what shall be thy amends
> For thy neglect of truth *in beauty dyed*?"
> Sonn. 101.

For the use of this figure I may quote from the Shakspeare of France:

> "Mais pour moi, qui, caché sous une autre aventure,
> D'une âme plus commune ai pris quelque *teinture*."
> *Héraclius*, Act III. Sc. 1.
>
> "The house ought to *dye* all the surrounding country with a strength of colouring, and to an extent proportioned to its own importance."—*Life of Wordsworth*, i. 355.

Another place on which I had offered a conjecture, and which MR. A. takes under his patronage, is "Clamor your tongues" (*Winter's Tale*, Act IV. Sc. 4.); and in proof of *clamor* being the right word, he quotes passages from a book printed in 1542, in which are *chaumbreed* and *chaumbre*, in the sense of restraining. I see little resemblance here to *clamor*, and he does not say that he would substitute *chaumbre*. He says, "Most judiciously does Nares reject Gifford's corruption of this word into *charm* [it was Grey not Gifford]; nor will the suffrage of the 'clever' old commentator," &c. It is very curious, only that we *criticasters* are so apt to overrun our game, that the only place where "charm your tongue" really occurs, seems to have escaped MR. COLLIER. In *Othello*, Act V. Sc. 2., Iago says to his wife, "Go to, charm your tongue;" and she replies, "I will not charm my tongue." My conjecture was that *clamor* was *clam*, or, as it was usually spelt, *clem*, to press or restrain; and to this I still adhere.

> "When my entrails
> Were *clemmed* with keeping a perpetual fast."
> Massinger, *Rom. Actor.*, Act II. Sc. 1.
>
> "I cannot eat stones and turfs: say, what will he *clem* me and my followers?"—Jonson, *Poetaster*, Act I. Sc. 2.
>
> "Hard is the choice when the valiant must eat their arms or *clem*." — Id., *Every Man Out of his Humour*, Act III. Sc. 6.

In these places of Jonson, *clem* is usually rendered *starve*; but it appears to me, from the kindred of the term, that it is used elliptically. Perhaps, instead of "Till famine *cling* thee" (*Macbeth*, Act V. Sc. 5.), Shakspeare wrote "Till

famine *clem* thee." While in the region of conjecture, I will add that *coasting*, in *Troilus and Cressida* (Act IV. Sc. 5.), is, in my opinion, simply *accosting*, lopped in the usual way by aphæresis; and that "the still-peering air" in *All's Well that Ends Well* (Act III. Sc. 2.), is, by the same figure, "the still-appearing air," *i. e.* the air that appears still and silent, but that yet "*sings* with piercing."

One conjecture more, and I have done. I do not like altering the text without absolute necessity; but there was always a puzzle to me in this passage:

> "Where I find him, were it
> At home, upon my brother's guard, even there,
> Against the hospitable canon, would I
> Wash my fierce hand in 's blood."
>
> *Coriol.*, Act I. Sc. 10.

Why should Aufidius speak thus of a brother who is not mentioned anywhere else in the play or in Plutarch? It struck me one day that Shakspeare *might* have written, "Upon my household hearth;" and on looking into North's *Plutarch*, I found that when Coriolanus went to the house of Aufidius, "he got him up straight to *the chimney-hearth*, and sate him downe." The poet who adhered so faithfully to his *Plutarch* may have wished to preserve this image, and, *chimney* not being a very poetic word, may have substituted *household*, or some equivalent term. Again I say this is all but conjecture. THOMAS KEIGHTLEY.

P.S.—It is really very annoying to have to reply to unhandsome and unjust accusations. The REV. MR. ARROWSMITH first transposes two lines of Shakspeare, and then, by notes of admiration, holds me up as a mere simpleton; and then A. E. B. charges me with having pirated from him my explanation of a passage in *Love's Labour's Lost*, Act V. Sc. 2. Let any one compare his (in "N. & Q.," Vol. vi., p. 297.) with mine (Vol. vii., p. 136.), and he will see the utter falseness of the assertion. *He* makes *contents* the nom. to *dies*, taken in its ordinary sense (rather an unusual concord). *I* take *dyes* in the sense of tinges, imbues with, and make it governed of *zeal*. But perhaps it is to the full-stop at *presents* that the "that's my thunder!" applies. I answer, that that was a necessary consequence of the sense in which I had taken *dies*, and that *their* must then refer to *things* maugre MR. ARROWSMITH. And when he says that I "do him the honour of requoting the line with which he had supported it," I merely observe that it is the line immediately following, and that I have eyes and senses as well as A. E. B.

A. E. B. deceives himself, if he thinks that literary fame is to be acquired in this way. I do not much approve either of the manner in which, at least to my apprehension, in his opening paragraph, he seems to insinuate a charge of forgery against MR. COLLIER. Finally, I can tell him that he need not crow and clap his wings so much at his emendation of the passage in *Lear*, for, if I mistake not, few indeed will receive it. It may be nuts to him and MR. ARROWSMITH to know that they have succeeded in driving my name out of the "N. & Q."

RED HAIR A REPROACH.

I do not know the why or the wherefore, but in every part of England I have visited, there appears to be a deep-rooted prejudice in the eyes of the million against people with red hair. Tradition, whether truly or not must remain a mystery, assigns to Absalom's hair a reddish tinge; and Judas, the traitorous disciple, is ever painted with locks of the same unhappy colour. Shakspeare, too, seems to have been embued with the like morbid feeling of distrust for those on whose hapless heads the invidious mark appeared. In his play of *As You Like It*, he makes Rosalind (who is pettishly complaining of her lover's tardiness in coming to her) say to Celia:

> "*Ros.* His very hair is of the dissembling colour.
> *Celia.* Something browner than Judas'."

It will be apparent from this quotation, that in England, at any rate, the prejudice spoken of is not of very recent development; and that it has not yet vanished before the intellectual progress of our race, will, I think, be painfully evident to many a bearer of this unenviable distinction. It seems to be generally supposed, by those who harbour the doctrine, that red-headed people are dissemblers, deceitful, and, in fact, not to be trusted like others whose hair is of a different colour; and I may add, that I myself know persons who, on that account alone, never admit into their service any whose hair is thus objectionable. In Wales, *pen coch* (red head) is a term of reproach universally applied to all who come under the category; and if such a wight should by any chance involve himself in a scrape, it is the signal at once for a regular tirade against all who have the misfortune to possess hair of the same fiery colour.

I cannot bring myself to believe that there is any really valid foundation for this prejudice; and certainly, if not, it were indeed a pity that the superstitious feeling thus engendered is not at once and for ever banished from the memory.

T. HUGHES.

EXTRACTS FROM NEWSPAPERS, 1714.

Daily Courant, Jan. 9, 1714:

"Rome, Dec. 16.—The famous painter, Carlo Maratta, died some days ago, in the ninetieth year of his age."

The Post Boy, Jan. 12–14, 1714.—*Old MSS. relating to Winchester.*—In the *Post Boy*, Jan.

12–14, 1714, appears the following curious advertisement:

"*Winchester Antiquities*, written by Mr. Trussell, Dr. Bettes, and Mr. Butler of St. Edmund's Bury, in one of which manuscripts is the *Original of Cities*; which manuscripts were never published. If the person who hath either of them, and will communicate, or permit the same to be copied or perused, he is earnestly desired to give notice thereof to Mr. Mathew Imber, one of the aldermen of the city of Winchester, in the county of Southampton, who is compleating the idea or description of the ancient and present state of that ancient city, to be speedily printed; together with a faithful collection of all the memorable and useful things relating to the same city."

Gough, in his *Topography*, vol. i. p. 387., thus notices these MSS.:

"Wood says (*Ath. Ox.*, vol. i. p. 448.) that Trussell the historian, who was alderman of Winchester, continued to Bishop Curll's time, 1632, an old MS. history of the see and bishops in the Cathedral library. He also wrote *A Description of the City of Winchester; with an Historical Relation of divers memorable Occurrences touching the same*, and prefixed to it *A Preamble of the Original of Cities in general*. In a catalogue of the famous Robert Smith's books, sold by auction, 1682, No. 24. among the MSS. has this identical title, by J. Trussell, fol., and was purchased for twelve shillings by a Mr. Rothwell, a frequent purchaser at this sale. The *Description*, &c., written by Trussell about 1620, is now in the hands of John Duthy, Esq.; and from it large extracts were made in *The History and Antiquities of Winchester*, 1773. Bishop Nicolson guesses that it was too voluminous, and Bishop Kennett that it was too imperfect to be published.

"The former mentions something on the same subject by Dr. Bettes, whose book is still in MS.

"Dr. Butler, of St. Edmund's Bury, made observations on the ancient monuments of this city under the Romans."

E. G. BALLARD.

[Trussell's MSS. are now in the library of Sir Thomas Phillipps. — ED.]

Minor Notes.

Last Suicide buried at a Cross Road.—I have reason to believe that the *last* person subjected to this barbarous ceremony was the wretched parricide and suicide Griffiths, who was buried at the cross road formed by Eaton Street, Grosvenor Place, and the King's Road, as late as June, 1823. I subjoin the following account from the *Chronicle*:

"The extreme privacy which the officers observed, as to the hour and place of interment, increased in a great degree the anxiety of those that were waiting, and it being suspected that the body would have been privately carried away, through the back part of the workhouse (St. George's) into Farm Street Mews, and from thence to its final destination, different parties stationed themselves at the several passages through which it must unavoidably pass, in order to prevent disappointment. All anxiety however, on this account, was ultimately removed, by preparations being made for the removal of the body through the principal entry of the workhouse leading into Mount Street, and about half-past one o'clock the body was brought out in a shell supported on the shoulders of four men, and followed by a party of constables and watchmen. The solitary procession, which increased in numbers as it went along, proceeded up Mount Street, down South Audley Street into Stanhope Street, from thence into Park Lane through Hyde Park Corner, and along Grosvenor Place, until its final arrival at the cross road formed by Eaton Street, Grosvenor Place, and the King's Road. When the procession arrived at the grave, which had been previously dug, the constables arranged themselves around it to keep the crowd off, upon which the shell was laid on the ground, and the body of the unfortunate deceased taken out. It had on a winding-sheet, drawers, and stockings, and a quantity of blood was clotted about the head, and the lining of the shell entirely stained. The body was then wrapped in a piece of Russia matting, tied round with some cord, and then instantly dropped into the hole, which was about five feet in depth; it was then immediately filled up, and it was gratifying to see that that disgusting part of the ceremony of throwing lime over the body, and driving a stake through it, was on this occasion dispensed with. The surrounding spectators, consisting of about two hundred persons, amongst whom were several persons of respectable appearance, were much disgusted at this horrid ceremony."

Imagine such a scene in the "centre of civilisation" only thirty years ago!

VINCENT T. STEENBERG.

Andrew's Edition of Freund's Latin Lexicon.—A singular plan seems to have been pursued in this valuable lexicon in one point. Wherever the meaning of a word in a certain passage is disputed, all reference to that place is omitted! Here are a few examples of this "dodge" from one book, Horace:

Subjectus. Car. 1. 12. 55.
Divido. 1. 15. 15.
Incola. 1. 16. 5. *Vertex.* 3. 24. 6.
Pars. 2. 17. 18. *Tormentum.* 3. 21. 13.
Laudo. Ep. 11. 19.
Offendo. Ep. 15. 15.
Octonus. S. 1. 6. 75.
Æra. Ib.
Duplex. S. 2. 4. 63.
Vulpecula. Epist. 1. 7. 29.
Proprius. A. P. 128., &c. A. A. D.

Slang Expressions.—It would be curious to investigate farther how some odd forms of expression of this kind have crept into, if not the English language, at least into every-day parlance; and by *what classes of men* they have been introduced. I do not of course mean the vile *argot*, or St. Giles'

Greek, prevalent among housebreakers and pickpockets; though a great deal of that is traceable to the Rommany or gipsy language, and other sufficiently odd sources: but I allude more particularly to phrases used by even educated men—such as "a regular mull," "bosh," "just the cheese," &c. The first has already been proved an importation from our Anglo-Indian friends in the pages of "N. & Q."; and I have been informed that the other two are also exotics from the land of the Qui-Hies. *Bosh*, used by us in the sense of "nonsense," "rubbish," is a Persian word, meaning "dirt;" and *cheese*, a corruption of a Hindostani word denoting "thing:" which is exactly the sense of the expression I have quoted. "Just the cheese," "quite the cheese," *i. e.* just the thing I require, quite *comme il faut*, &c.

Probably some of your correspondents could furnish other examples. E. S. Taylor.

"*Quem Deus vult perdere.*"—In Croker's *Johnson*, vol. v. p. 60., the phrase, "Quem Deus vult perdere, prius dementat," is stated to be from a Greek *iambic* of Euripides:

"'Ον θεὸς θέλει ἀπολέσαι πρῶτ' ἀποφρεναι."

This statement is made first by Mr. John Pitts, late Rector of Great Brickhill, Bucks*, to Mr. Richard How of Aspley, Beds, and is taken for granted successively by Boswell, Malone, and Croker. But no such Greek is, in fact, to be found in Euripides; the words conveying a like sentiment are,—

"Οταν δὲ δαίμων ἀνδρὶ πορσύνῃ κακὰ,
Τὸν νοῦν ἔβλαψε πρῶτον."

The cause of this classical blunder of so many eminent annotators is, that these words are not to be found in the usual college and school editions of Euripides. The edition from which the above correct extract is made is in ten volumes, published at Padua in 1743–53, with an Italian translation in verse by P. Carmeli, and is to be found in vol. x. p. 268. as the 436–7th verses of the *Tragedie incerte*, the meaning of which he thus gives in prose: "Quando vogliono gli Dei far perire alcuno, gli toglie la mente." T. J. Buckton.

Lichfield.

P. S.—In Croker's *Johnson*, vol. iv. p. 170., the phrase "*Omnia* mea mecum porto" is incorrectly quoted from *Val. Max.* vii. 2., instead of "*Bona* mea mecum porto."

White Roses.—The paragraph quoted from "an old newspaper," dated Saturday, June 15th, 1723, alludes to the commemoration of the birthday of King James VIII. (the 10th of June), which was the Monday mentioned as that before the Saturday on which the newspaper was published. All faithful adherents of the House of Stuart showed their loyalty by wearing the white rose (its distinguishing badge) on the 10th of June, when no other way was left them of declaring their devotion to the exiled family; and, from my own knowledge, I can affirm that there still exist some people who would think that day desecrated unless they wore a white rose, or, when that is not to be procured, a cockade of white ribbon, in token of their veneration for the memory of him of whose birth it is the anniversary. L. M. M. R.

* This gentleman is wrong in saying *demento* is of no authority, as it is found in Lactantius. (See Facciolati.)

Queries.

"MERK LANDS" AND "URES."—NORWEGIAN ANTIQUITIES.

In Shetland, at the present day, all public assessments are levied, and divisions made, according to the number of merk lands in a parish. All arable lands were anciently, under the Norwegian law, rated as *merks*,—a merk containing eight *ures*. These merks are quite indefinite as to extent. It is, indeed, clear that the ancient denomination of *merk land* had not reference to superficial extent of surface, but was a denomination of value alone, in which was included the proportion of the surrounding commonty or *scattald*. Merk lands are of different values, as sixpenny, ninepenny, twelvepenny,—a twelvepenny merk having, formerly at least, been considered equal to two sixpenny merks; and in some old deeds lands are described as thirty merks sixpenny, otherwise fifteen merks twelvepenny land. All assessments have, however, for a very long period, been levied, and all privileges apportioned, according to merks, without relation to whether they were sixpenny or twelvepenny. The ancient rentals of Shetland contain about fourteen thousand merks of land; and it will be noticed that, however much the ancient inclosed land be increased by additional improvements, the number of merks ought to be, and are, stationary. The valued rent, divided according to the merk lands, would make a merk land in Shetland equal to 2*l.* Scots of valued rent. There are only one or two places of Scotland proper where merks are in use,—Stirling and Dunfermline, I think. As these two places were the occasional residences of our ancient Scottish kings, it is possible this plan of estimating land may have obtained there, to equalise and make better understood some arrangements relating to land entered into between the kings of Norway and Scotland. Possibly some of the correspondents of "N. & Q." in the north may be able to throw some light on this subject. It was stated some time ago that Dr. Munch, Professor in the University of Christiana, had presented to the Society of Northern Archæology, in

Copenhagen, a very curious manuscript which he had discovered and purchased during a voyage to the Orkneys and Shetland in 1850. The manuscript is said to be in good preservation, and the form of the characters assigns the tenth, or perhaps the ninth century as its date. It is said to contain, in the Latin tongue, several episodes of Norwegian history, relating to important facts hitherto unknown, and which throw much light on feudal tenures, holdings, superstitions, omens, &c., which have been handed down to our day, with their origin involved in obscurity, and on the darkness of the centuries that preceded the introduction of Christianity into Norway. Has this manuscript ever been printed? KIRKWALLENSIS.

THE LEIGH PEERAGE, AND STONELEY ESTATES, WARWICKSHIRE.

The fifth Lord Leigh left his estates to his sister, the Hon. Mary Leigh, for her life, and at her decease without issue to "the first and nearest of his kindred, being male, and of his name and blood," &c. On the death of Mrs. Mary Leigh in 1806, the estates were taken possession of by her very distant kinsman, the Rev. Thomas Leigh. The first person to dispute his right to them was Mr. George Smith Leigh, who claimed them as being descended from a *daughter* of Sir Thomas Leigh, son of the first Baron Leigh. His claim was not allowed, because he had the name of Leigh only *by royal license, and not by inheritance.* Subsequently, the Barony of Leigh was claimed by another Mr. George Leigh, of Lancashire, as descended from a son of the Hon. Christopher Leigh (fourth son of the aforesaid Sir Thomas Leigh), by his second wife. His claim was disallowed when heard by a committee of the House of Lords in 1828, because he could not prove the second marriage of Christopher Leigh, nor the birth of any son by such marriage.

Being about to print a genealogy of the Leigh family, I should be under an obligation to any one who will, without delay, furnish me with—

1st. The descent, with dates, of the aforesaid Mr. George *Smith* Leigh from Sir Thomas Leigh.

2nd. The wife, and descendants to the present time, of the aforesaid Mr. George Leigh.

In return for this information I shall be happy to send my informant a copy of the genealogy when it is printed. I give you my name and address. J. M. G.

Minor Queries.

Phillips Family.—Is there a family of Phillips now bearing the ancient arms of William Phillips, Lord Bardolph: viz. Quarterly, gu. and az., in the chief dexter quarter an eagle displayed or.

H. G. S.

Engine-à-verge.—What is the *engine-à-verge*, mentioned by P. Daniel in his *Hist. de la Milice Franc.*, and what the origin of the name? CAPE.

Garrick's Funeral Epigram.—Who is the author of these verses?

"Through weeping London's crowded streets,
As Garrick's funeral pass'd,
Contending wits and poets strove
Which should desert him last.

"Not so this world behaved to Him
Who came this world to save;
By solitary Joseph borne
Unheeded to the grave."

K. N.

The Rosicrucians.—I should be extremely glad of a little information respecting "the Brethren of the Rosy Cross." Was there ever a regular fraternity of philosophers bearing this appellation; or was it given merely as a title to all students in alchemy?

I should wish to obtain a list of works which might contain a record of their studies and discoveries. I subjoin the few in my own library, which I imagine to belong to this class.

Albertus Magnus de Animalibus, libr. xxvi. fol. Venet. 1495.

Albertus Magnus de Secretis Mulierum, de Virtutibus Herbarum, Lapidum et Animalium.

Albertus Magnus de Mirabilibus Mundi, item.

Michael Scotus de Secretis Naturæ, 12mo., Lugd. 1584.

Henr. Corn. Agrippa on the Vanitie of Sciences, 4to., London, 1575.

Joann. Baptist. Van Helmont, Opera Omnia, 4to., Francofurti, 1682.

Dr. Charleton, Ternary of Paradoxes, London, 1650.

Perhaps some of your correspondents will kindly furnish me with notices of other works by these writers, and by others who have written on similar subjects, as Paracelsus, &c. E. S. TAYLOR.

Passage in Schiller.—In the *Memoirs of a Stomach*, lately published, the editor asks a question of you: "Is it Schiller who says, 'The metaphysical part of love commences with the first sigh, and terminates with the first kiss'?" I pray you look to the merry and witty and learned little book, and respond to his Query. AMICUS.

Sir John Vanbrugh.—This eminent architect and poet of the last century is stated by his biographers to have been "born in Cheshire." Can anybody furnish me with the place and date of his birth? T. HUGHES.

Chester.

Historical Engraving.—I have an ancient engraving, size 14¾ in. wide and 11¾ in. high, without title or engraver's name, which I should be

glad to authenticate. It appears to represent Charles II. at the Hague in 1660.

The foreground is occupied by groups of figures in the costume of the period. In the distance is seen a street in perspective, down which the royal carriage is proceeding, drawn by six horses. On one side is a row of horses, on the other an avenue of trees. To the right of this is a canal, on the bank of which a battery of seven guns is firing a salute. The opposite bank is occupied by public buildings.

In the air a figure of Fame holds a shield charged with the royal arms of England, surrounded by a garter, without the motto. Five cherubs in various positions are dispersed around, holding respectively a globe, a laurel crown, palm branches, &c., and a crowned shield bearing a lion rampant, and a second with a stork, whose beak holds a serpent.

A portion of the zodiacal circle, containing Libra, Scorpio, and Sagittarius, marks, I suppose, the month in which the event took place.

E. S. Taylor.

Hall-close, Silverstone, Northamptonshire. — Adjoining the church-yard is a greensward field called "Hall-close," which is more likely to be the site of the mansion visited by the early kings of England, when hunting in Whittlebury Forest, than the one mentioned by Bridges in his History of the county. About 1798, whilst digging here, a fire-place containing ashes was discovered; also many large wrought freestones.

The well, close by, still retains the name of Hall-well; and there are other things in the immediate vicinity which favour the supposition; but can an extract from an old MS., as a will, deed, indenture, &c., be supplied to confirm it?

H. T. Wake.

Stepney.

Junius's Letters to Wilkes. — Where are the original letters addressed by Junius to Mr. Wilkes? The editor of the *Grenville Papers* says, "It is uncertain in whose custody the letters now remain, many unsuccessful attempts having been *recently* made to ascertain the place of their deposit."

D. G.

The Reformer's Elm.—What was the origin of the name of "The Reformer's Elm?" Where and what was it? C. M. T.

Oare.

How to take Paint off old Oak.—Can any of your correspondents inform me of some way to take paint off old oak? F. M. Middleton.

Minor Queries with Answers.

Cadenus and Vanessa. —What author is referred to in the lines in Swift's "Cadenus and Vanessa," —

> "He proves as sure as God's in Gloster,
> That Moses was a grand impostor;
> That all his miracles were tricks," &c.?

W. Fraser.

Tor-Mohun.

[These lines occur in the Dean's verses "On the Death of Dr. Swift," and refer to Thomas Woolston, the celebrated heterodox divine, who, as stated in a note quoted in Scott's edition, "for want of bread hath, in several treatises, in the most blasphemous manner, attempted to turn our Saviour's miracles in ridicule."]

Boom.—Is there an English verb active *to boom*, and what is the precise meaning of it? Sir Walter Scott uses the participle:

> "The bittern *booming* from the sedgy shallow."
> *Lady of the Lake*, canto i. 31.

Vogel.

[Richardson defines Boom, v., applied as *bumble* by Chaucer, and *bump* by Dryden, to the noise of the bittern, and quotes from Cotton's *Night's Quatrains*, —

> "Philomel chants it whilst it bleeds,
> The bittern *booms* it in the reeds," &c.]

"*A Letter to a Member of Parliament.*" —Who was the author of *A Letter to a Member of Parliament, occasioned by a Letter to a Convocation Man:* W. Rogers, London, 1697? W. Fraser.

Tor-Mohun.

[Attributed to Mr. Wright, a gentleman of the Bar, who maintains the same opinions with Dr. Wake.]

Ancient Chessmen.—I should be glad to learn, through the medium of "N. & Q.," some particulars relative to the sixty-four chessmen and fourteen draughtsmen, made of walrus tusk, found in the Isle of Lewis in Scotland, and now in case 94. Mediæval Collection of the British Museum?

Hornoway.

[See *Archæologia*, vol. xxiv. p. 203., for a valuable article, entitled "Historical Remarks on the introduction of the Game of Chess into Europe, and on the ancient Chessmen discovered in the Isle of Lewis, by Frederick Madden, Esq., F.R.S., in a Letter addressed to Henry Ellis, Esq., F.R.S., Secretary."]

Guthryisms.—In a work entitled *Select Trials at the Old Bailey* is an account of the trial and execution of Robert Hallam, for murder, in the year 1731. Narrating the execution of the criminal, and mentioning some papers which he had prepared, the writer says: "We will not tire the reader's patience with transcribing these prayers, in which we can see nothing more than commonplace phrases and unmeaning *Guthryisms*." What

is the meaning of this last word, and to whom does it refer? S. S. S.

[James Guthrie was chaplain of Newgate in 1731; and the phrase *Guthryisms*, we conjecture, agrees in common parlance with a later saying, that of "stuffing *Cotton* in the prisoner's ears."]

Replies.

CORRESPONDENCE OF CRANMER AND CALVIN.

(Vol. vii., p. 501.)

The question put by C. D., respecting the existence of letters said to have passed between Archbishop Cranmer and Calvin, and to exist in print at Geneva, upon the seeming sanction given by our liturgy to the belief that baptism confers regeneration, is a revival of an inquiry made by several persons about ten years ago. It then induced M. Merle d'Aubigné to make the search of which C. D. has heard; and the result of that search was given in a communication from the Protestant historian to the editor of the *Record*, bearing date April 22, 1843.

I have that communication before me, as a cutting from the *Record;* but have not preserved the date of the number in which it appeared*, though likely to be soon after its receipt by the editor. Merle d'Aubigné says, in his letter, that both the printed and manuscript correspondence of Calvin, in the public library of Geneva, had been examined in vain by himself, and by Professor Diodati the librarian, for any such topic; but he declares himself disposed to believe that the assertion, respecting which C. D. inquires, arose from the following passage in a letter from Calvin to the English primate:

"Sic correctæ sunt externæ superstitiones, ut residui maneant innumeri surculi, qui assidue pullulent. *Imo ex corruptelis papatus audio relictum esse congeriem, quæ non obscuret modo, sed propemodum obruat purum et genuinum Dei cultum.*"

Part of this letter, but with important omissions, had been published by Dean Jenkyns in 1833. (*Cranmer's Remains*, vol. i. p. 347.) M. d'Aubigné's communication gave the whole of it; and it ought to have appeared in the Parker Society volume of original letters relative to the English Reformation. That volume contains one of Calvin's letters to the Protector Somerset; but omits another, of which Merle d'Aubigné's communication supplied a portion, containing this important sentence:

"Quod ad formulam precum et rituum ecclesiasticorum, *valde probo ut certa illa extet, a qua pastoribus discedere in functione sua non liceat*, tam ut consulatur quorumdam simplicitati et imperitiæ, quam ut certius ita constet omnium inter se ecclesiarum consensus."

[* It appeared in the No. for May 15, 1843.—ED.]

Another portion of a letter from Calvin, communicated by D'Aubigné, is headed in the *Record* "Cnoxo et gregalibus, S. D.;" but seems to be the one cited in the Parker Society, vol ii. of *Letters*, pp. 755–6, notes 941, as a letter to Richard Cox and others; so that *Cnoxo* should have been Coxo.

The same valuable communication farther contained the letter of Cranmer inviting Calvin to unite with Malancthon and Bullinger in forming arrangements for holding a Protestant synod in some safe place; meaning in England, as he states more expressly to Melancthon. This letter, however, had been printed entire by Dean Jenkyns, vol. i. p. 346.; and it is given, with an English translation, in the Parker Society edition of *Cranmer's Works* as Letter CCXCVII., p. 431. It is important, as proving that Heylyn stated what was untrue, *Eccles. Restaur.*, p. 65.; where he has said, "Calvin had offered his assistance to Archbishop Cranmer. But the archbishop knew the man, and refused his offer." Instead of such an offer, Calvin replied courteously and affectionately to Cranmer's invitation; but says, "Tenuitatem meam facturam spero, ut mihi parcatur . . . Mihi utinam par studii ardori suppeteret facultas." This reply, the longest letter in their correspondence, is printed in the note attached to Cranmer's letter (Park. Soc., as above, p. 432.; and a translation of it in Park. Soc. *Original Letters*, vol. ii. p. 711.: and there are extracts from it in Jenkyns, p. 346., n. p.). D'Aubigné gave it entire; but has placed both Calvin's letters to the archbishop before the latter's epistle to him, to which they both refer. HENRY WALTER.

"POPULUS VULT DECIPI."

(Vol. vii., p. 572.)

If MR. TEMPLE will turn to p. 141. of Mathias Prideaux's *Easy and Compendious Introduction for reading all Sorts of Histories*, 6th edit., Oxford, 1682, small 4to., he will find his Query thus answered:

"It was this Pope's [Paul IV.] Legate, *Cardinal Carafa*, that gave this blessing to the devout Parisians, *Quandoquidem populus decipi vult, decipiatur.* Inasmuch as this people *will* be deceived, let them be deceived."

This book of Prideaux's is full of mottoes, of which I shall give a few instances. Of Frederick Barbarosa "his saying was, *Qui nescit dissimulare, nescit imperare:*" of Justinian "His word was, *Summum jus, summa injuria*—The rigour of the law may prove injurious to conscience:" of Theodosius II. "His motto was, *Tempori parendum*—We must fit us (as far as it may be done with a good conscience) to the time wherein we live, with Christian prudence:" of Nerva "His motto sums

up his excellencies, *Mens bona regnum possidet*— My mind to me a kingdom is:" of Richard Cœur de Lion, "The motto of *Dieu et mon droit* is attributed to him; ascribing the victory he had at Gisors against the French, not to himself, but to God and His might." EIRIONNACH.

Cardinal Carafa seems to have been the author of the above memorable dictum. Dr. John Prideaux thus alludes to the circumstance:

"Cardinalis (ut ferunt) quidam *μετὰ πολλῆς φαντασίας* Lutetiam aliquando ingrediens, cum instant importunius turbæ ut benedictionem impertiret: *Quandoquidem* (inquit) *hic populus vult decipi, decipiatur in nomine Diaboli.*"— *Lectiones Novem*, p. 54.: Oxoniæ, 1625, 4to.

I must also quote from Dr. Jackson:

"Do all the learned of that religion in heart approve that commonly reported saying of Leo X., '*Quantum profuit nobis fabula Christi*,' and yet resolve (as Cardinal Carafa did, *Quoniam populus iste vult decipi, decipiatur*) to puzzle the people in their credulity?"— *Works*, vol. i. p. 585.: Lond. 1673, fol.

The margin directs me to the following passage in Thuanus:

"Inde Carafa Lutetiam regni metropolim tanquam Pontificis legatus solita pompa ingreditur, ubi cum signum crucis, ut fit, ederet, verborum, quæ proferri mos est, loco, ferunt eum, ut erat securo de numine animo et summus religionis derisor, occursante passim populo et in genua ad ipsius conspectum procumbente, sæpius secreta murmuratione hæc verba ingeminasse: *Quandoquidem populus iste vult decipi, decipiatur.*"— *Histor.*, lib. xvii., ad ann. 1556, vol. i. p. 521.: Genevæ, 1626, fol.

ROBERT GIBBINGS.

LATIN — LATINER.

(Vol. vii., p. 423.)

Latin was likewise used for the language or song of birds:

"E cantino gli angelli
Ciascuno in suo *Latino*."
Dante, canzone i.

"This faire kinges doughter Canace,
That on hire finger bare the queinte ring,
Thurgh which she understood wel every thing
That any foule may in his *leden* sain,
And coude answere him in his *leden* again,
Hath understonden what this faucon seyd."
Chaucer, *The Squieres Tale*, 10746.

Chaucer, it will be observed, uses the Anglo-Saxon form of the word. *Leden* was employed by the Anglo-Saxons in the sense of language generally, as well as to express the Latin tongue.

In the German version of Sir Tristram, Latin is also used for the song of birds, and is so explained by Ziemann:

"*Latin*, Latein; für jede fremde eigenthümliche Sprache, selbst für den *Vogelgesang*. Tristan und Isolt, 17365."— Ziemann, *Mittelhochdeutsches Wörterbuch*.

Spenser, who was a great imitator of Chaucer, probably derives the word *leden* or *ledden* from him:

"Thereto he was expert in prophecies,
And could the *ledden* of the gods unfold."
The Faerie Queene, book iv. ch. xi. st. 19.

"And those that do to Cynthia expound
The *ledden* of straunge languages in charge."
Colin Clout, 744.

In the last passage, perhaps, *meaning*, *knowledge*, best expresses the sense. *Ledden* may have been one of the words which led Ben Jonson to charge Spenser with "affecting the ancients." However, I find it employed by one of his cotemporaries, Fairfax:

"With party-colour'd plumes and purple bill,
A wond'rous bird among the rest there flew,
That in plain speech sung love-lays loud and shrill,
Her *leden* was like human language true."
Fairfax's *Tasso*, book xvi. st. 13.

The expression *lede*, *in lede*, which so often occurs in Sir Tristram, may also have arisen from the Anglo-Saxon form of the word *Latin*. Sir W. Scott, in his Glossary, explains it: "*Lede*, *in lede*. *In language*, an expletive, synonymous to *I tell you*." The following are a few of the passages in which it is found:

"Monestow neuer in *lede*
Nought lain."— Fytte i. st. 60.

"In *lede* is nought to layn,
He set him by his side."— Fytte i. st. 65.

"Bothe busked that night,
To Beliagog in *lede*."— Fytte iii. st. 59.

It is not necessary to descant on thieves' Latin, dog-Latin, *Latin de Cuisine*, &c.; but I should be glad to learn when dog-Latin first appeared in our language. E. M. B.

Lincoln.

JACK.

(Vol. vii., p. 326.)

The list of *Jacks* supplied by your correspondent JOHN JACKSON is amusing and curious. A few additions towards a complete collection may not be altogether unacceptable or unworthy of notice.

Supple (usually pronounced souple) *Jack*, a flexible cane; *Jack* by the hedge, a plant (*Erysimum cordifolium*); the *jacks* of a harpsichord; *jack*, an engine to raise ponderous bodies (Bailey); *Jack*, the male of birds of sport (Ditto); *Jack* of Dover, a joint twice dressed (Ditto, from Chaucer); *jack* pan, used by barbers (Ditto); *jack*, a frame used by sawyers. I have also noted *Jack*-Latin, *Jack*-a-nod, but cannot give their authority or meaning.

The term was very familiar to our older writers. The following references to Dodsley's *Collection of old Plays* (1st edition, 1744) may assist in explaining its use:

Vol. I. — Page 45. Jack Strawe.
Page 65. New Jack.
Page 217. Sir Jacke.
Page 232. Jack Fletcher.
Page 263. Jacknapes.
Page 271. Jack Sauce.
Vol. II. — Page 139. Clapper Jack.
Vol. III. — Page 34. Prating Jack.
Page 64. Jack-a-lent.
Page 168. His Jacks.
Page 214. Black Jacks.
Vol. V. — Page 161. Every Jack.
Page 341. Skip-Jack.
Vol. VI. — Page 290. Jack Sauce.
Page 325. Flap-Jacks.
Page 359. Whirling Jacks.
Vol. VIII. — Page 55. Jack Sauce.
Vol. X. — Pages 46. 49. His Jack.

Your correspondent is perhaps aware that Dr. Johnson is disposed to consider the derivation from *John* to be an error, and rather refers the word to the common usage of the French word Jacques (James). His conjecture seems probable, from many of its applications in this language. *Jacques*, a jacket, is decidedly French; *Jacques* de mailles equally so; and the word *Jacquerie* embraces all the catalogue of virtues and vices which we connect with our *Jack*.

On the other hand, *John*, in his integrity, occurs familiarly in *John* Bull, *John*-a-Nokes, *John* Doe, *John* apple, *John* Doree, Blue *John*, *John* Trot, *John's* Wort, *John*-a-dreams, &c.; and Poor *John* is found in Dodsley, vol. viii. pp. 197. 356. C. H. P.

Brighton.

PASSAGE IN ST. JAMES.

(Vol. vii., p. 549.)

On referring to the passage cited by S. S. S. in Bishop Taylor's *Holy Dying*, vol. iv. p. 345. (Heber's edit.), I find I had marked two passages in St. James's Epistle as being those to which, in all probability, the bishop alluded; one in the first chapter, and one in the third. In the commencement of his Epistle St. James exhorts his hearers to exercise patience in all the worldly accidents that might befal them; to resign themselves into God's hands, and accept in faith whatever might happen. He then proceeds:

"If any of you lack wisdom" (prudentia ad dijudicandum quid in singulis circumstantiis agendum sit — *Grotius*), "let him ask of God" (postulet ab eo, qui dat, nempe Deo: ut intelligas non aliunde petendum sapientiam.—*Erasmus*).

Again, in chap. iii. 13., he asks:

"Who is a wise man, and endued with knowledge among you" (ἐπιστήμων, *i. e.* sciens, sive scientiâ præditus, quod recentiores vocant scientificus.—*Erasmus*).

He bids him prove his wisdom by submission to the truth; for that cunning craftiness which manifests itself only in generating heresies and contentions, is —

"Not from above," ἀλλ' ἐπίγειος, Ψυχικὴ (animalis,—ista sapientia a natura est, non a Deo) δαιμονιώδης.—*Vid.* Eph. ii. 2., and 2 Cor. iv. 4.

These passages would naturally afford ample scope for the exuberant fancy of ancient commentators; and it is not unreasonable to suppose that Bishop Taylor may have had the remarks of one of these writers running in his mind, when he quoted St. James as reprobating, with such minuteness of detail, the folly of consulting oracles, spirits, sorcerers, and the like.

I have not, at present, access to any of the commentators to whom I allude; so I am unable to confirm this suggestion. H. C. K.

—— Rectory, Hereford.

There is no uncanonical epistle attributed to this apostle, although the one received by the English from the Greek and Latin churches was pronounced uncanonical by Luther. The passage to which Jeremy Taylor refers, is iv. 13, 14., which he interpreted as referring to an unlawful inquiry into the future:

"Go to now, ye that say, To-day or to-morrow we will go into such a city and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow: for what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

Hug (Wait's Trans., vol. ii. p. 579.) considers the apostle as reproving the Jews for attempting to evade the national punishment threatened them, by removing out of their own country of Judæa. Probably, however, neither Taylor nor Hug are correct in departing from the more obvious signification, which refers to the mercantile character of the twelve tribes (i. 1.), arising mainly out of the fact of their captivities and dispersions (διασπορᾷ). The practice is still common in the East for merchants on a large and small scale to spend a whole season or year in trafficking in one city, and passing thence to another with the varied products suitable respectively to each city; and such products were interchanged without that extreme division of labour or despatch which the magnitude of modern commerce requires. The whole passage, from James iv. 13. to v. 6. inclusive, must be taken as specially applicable to the sins of mercantile men whose *works* of righteousness St. James (iii. 17–20.) declared to be wanting, in proof of their holding the *faith* necessary, ac-

cording to St. Paul (Rom. iii. 27.), for their salvation. T. J. Buckton.

Birmingham.

FAITHFULL TEATE.

(Vol. vii., p. 529.)

The *Ter Tria* *, about which your correspondent J. S. inquires, is neither a rare nor a very valuable book; and if his copy has cost him more than some three and sixpence, it is a poor investment of capital. Mine, which is of the second edition, 1669, has the following book-note:

"The worthy Faithfull Teate indulges himself in the then prevailing bad taste of *anagramising* his name: see the result after the title. A better play upon his name is that of Jo. Chishull, who, in lashing the prophane wits of the day, and eulogising the author, has the following comical allusion thereto:

'Let all wise-hearted sav'ring things divine
Come suck this Teat that yields both milk and wine,
Loe depths where elephants may swim, yet here
The weakest lamb of Christ wades without fear.'"

The *Ter Tria* was originally published in 1658; its author, F. T., was the father of the better known Nahum Tate, the co-translator of the last authorised version of the Psalms, — a *Teat* which, following the metaphor of Mr. Chishull, has nourished not a few generations of the godly, but now, like a sucked orange, thrown aside for the more juicy productions of our modern Psalmists. Old Teate (or Tate, as the junior would have it) is styled in this book, "preacher at Sudbury." He seems subsequently to have removed to Ireland, where his son Nahum, the laureat, was born.

J. O.

PARVISE.

(Vol. viii., p. 528.)

Parvise seems to have been a porch, used as a school or place for disputation. The *parvise* mentioned in the Oxford "Little-Go" (Responsions) Testamur is alluded to in Bishop Cooper's book against Private Mass (published by the Parker Society). He ridicules his opponent's arguments as worthy of "a sophister in the parvyse schools." The Serjeant-at-law, in Chaucer's Canterbury Pilgrims, had been often at the *paruise*. In some notes on this character in a number of the *Penny Magazine* for 1840 or 1841, it is farther remarked that the choristers of Norwich Cathedral were formerly taught in the *parvise*, *i. e.* porch. The chamber over a porch in some churches may have been the school meant. Instances of this arrangement were to be found at Doncaster Church (where it was used as a library), and at Sherborne Abbey Church. The porch here was Norman, and the chamber Third Pointed; and at the restoration lately effected the pitch of the roof was raised, and the chamber removed.

B. A. Oxon.

Oxford University.

I believe that the *parvisus*, or *paradisus* of the Responsions Testamur, is the *pro-scholium* of the divinity school, otherwise called the "pig-market," from its site having been so occupied up to the year 1554. This is said to be the locality in which the Responsions were formerly held.

It is ordered by the statutes, tit. vi.,—

"Quod priusquam quis ad Gradum Baccalaurei in Artibus admittatur, in Parviso semel Quæstionibus Magistrorum Scholarum respondeat."

However, they go on to direct, "Locus hisce Responsionibus assignetur Schola Metaphysices;" and there they are at present held. (See the Glossary to Tyrwhitt's *Chaucer;* and also Parker's *Glossary of Architecture*, ad voc. "Parvise.")

Cheverells.

The term *parvise*, though used in somewhat different senses by old writers, appears to mean strictly a *porch* or *antechamber*. Your correspondent Oxoniensis will find in Parker's *Glossary* ample information respecting this word, with references to various writers, showing the different meanings which have been attached to it. "Responsions," or the preliminary examinations at Oxford, are said to be held *in parviso;* that is, in the porch, as it were, or antechamber before the schools, which are the scene of the greater examinations for the degree. H. C. K.

If your correspondent will refer to the word *Parvisium*, in the Glossary at the end of Watt's edition of Matthew Paris, he will find a good deal of information. To this I will add that the word is now in use in Belgium in another sense. I saw some years since, and again last summer, in a street leading out of the Grande Place, by one side of the Halle at Bruges, on a house, this notice,—

"IN PERVISE
VERKOOPT MEN DRANK."

D. P.

Begbrook.

THE CŒNACULUM OF LIONARDO DA VINCI.

(Vol. vii., pp. 524, 525.)

Mr. Smirke's paper, questioning the received opinion as to the points of time and circumstance

* "Ter Tria; or the Doctrine of the Three Sacred Persons: Father, Son, and Spirit. Principal Graces: Faith, Hope, and Love. Main Duties: Prayer, Hearing, and Meditation. Summarily digested for the Pleasure and Profit of the pious and ingenious Reader. By F. T. Tria sunt omnia."

expressed in this celebrated fresco, contains the following sentence:

"The work in question is now so generally accessible, through the medium of *accurate* engravings, that any one may easily exercise his own judgment on the matter."

Having within no very distant period spent an hour or two in examining the original, with copies lying close at hand for the purposes of comparison, allow me to offer you a few impressions of which, while fresh, I "made a note" in an interleaved copy of Bishop Burnet's curious *Tour in Italy*, which served me as a journal while abroad. Burnet mentions the Dominican Convent at Milan as in his day "very rich." My note is as follows:

"The Dominican convent is now suppressed. It is a cavalry barracks: dragoons have displaced Dominicans. There is a fine cupola to the church, the work of Bramante: in the salle or refectory of this convent was discovered, since Burnet's time, under a coat of wash or plaster, the celebrated fresco of Lionardo da Vinci, now so well known to the world by plates and copies, better finished than the original ever was, in all probability; certainly better than it is now, after abuse, neglect, damp, and, worst of all, *restoring*, have done their joint work upon it. A visit to this fresco disenchants one wonderfully. It is better to be satisfied with the fine engravings, and let the original live in its ideal excellence. The copyists have taken some liberties, of which these strike me as the chief:

"First, The Saviour's head is put more on one side, in what I would call a more languishing position than its actual one.

"Second, the expression of the figure seated at his left hand is quite changed. In the copies it is a grave, serious, fine face: in the original, though now indistinct, it evidently expressed 'open-mouthed horror' at the declaration, 'One of you shall betray me.'

"Third, Judas in all copies is identified not only by the held bag of money, but by the overturned saltcellar at his elbow. This last is not in the original.

"The whole fresco, though now as well kept as may be, seems spoiling fast. There is a Crucifixion at the other end of the same hall, in much better preservation, though of the same date; and the doorway which the tasteful Dominicans cut in the wall, through the bottom of the painting, is, though blocked up, still quite visible. It is but too probable that the monks valued the absurd and hideous frescoes in the cloisters outside, representing Saint Dominic's miracles! and the Virgin fishing souls out of purgatory with a rosary, beyond Lionardo's great work."

So far my original note, written without supposing that the received idea, as to the subject of the picture, had ever been questioned. In reference to the question raised, however, I will briefly say, that, as recollection serves me, it would require a well-sustained criticism to convince me that the two disciples at the Saviour's right hand were not designed to express the point of action described in the 23rd and 24th verses of chapter xiii. of St. John's Gospel. Possibly MR. SMIRKE might favour us with the argument of his MSS. on the group.

A. B. R.

Belmont.

FONT INSCRIPTIONS.

(Vol. vii., p. 408.)

I have in my note-book the following entries:—

Kiddington, Oxon.:

"This sacred Font Saint Edward first receaved,
From womb to grace, from grace to glory went
His virtuous life. To this fayre isle beqveth'd.
Prase .... and to vs bvt lent.
Let this remaine the trophies of his fame;
A King baptized from hence a Saint became.

"This Fonte came from the King's Chapell in Islip."

Newark, round the base in black letter:

"Suis . Natis . sunt . Deo . hoc . Fonte . Renati . erunt."

On a pillar adjoining the font is a brass tablet with this inscription:

"This Font was demolished by the Rebels, May 9, 1646, and rebuilt by the charity of Nicholas Ridley in 1660."

Kirton, Lincoln:

"Orate pro aia Alauni Burton qui fontem istum fieri fec. A.D. MCCCCV."

Clee, Lincoln:

"The Font is formed of two cylindrical parts, one placed upon the other, over which, in the shaft of the circular column, is inlaid a small piece of marble, with a Latin inscription in Saxon characters, referring to the time of King Richard, and stating it was dedicated to the Holy Trinity and St. Mary, by Hugh Bishop of Lincoln, A.D. 1192."

The above are extracts from books, not copied by me from the fonts.

F. B. RELTON.

At Threckingham, Lincolnshire, round the base of the font —

"Ave Maria gratia . p . d . t."

At Little Billing, Northamptonshire, —

"Wilberthus artifex atq; cementarius hunc fabricavit, quisquis suum venit mergere corpus procul dubio capit."

J. P., Jun.

To the list of these should be added the early English font at Keysoe, Beds., noticed in the *Ecclesiologist*, vol. i. p. 124., and figured in Van Voorst's *Baptismal Fonts*. It bears the legend in Norman French:

✠ "Trestui: ke par hici passerui
Pur le alme Warel prieui:
Ke Deu par sa grace
Verrey merci li face. Am̄."

Or, in modern French:

"Restez: qui par ici passerez
Pour l'âme de Warel priez:
Que Dieu par sa grace
Vraie merci lui fasse. Amen."

CHEVERELLS.

BURN AT CROYDON.

(Vol. vii., pp. 238. 393.)

The bourne at Croydon is one of the most remarkable of those intermitting springs which issue from the upper part of the chalk strata after long-continued rains.

All porous earth-beds are reservoirs of water, and give out their supplies more or less copiously according to their states of engorgement; and at higher or lower levels, as they are more or less replenished by rain. Rain percolates through the chalk rapidly at all times, it being greatly fissured and cavernous, and finds vent at the bottom of the hills, in ordinary seasons, in the perennial springs which issue there, at the top of the chalk marl, or of the galt (the clay so called) which underlies the chalk. But when long-continued rains have filled the fissures and caverns, and the chinks and crannies of the ordinary vents below are unequal to the drainage, the reservoir as it were overflows, and the superfluity exudes from the valleys and gullies of the upper surface; and these occasional sources continue to flow till the equilibrium is restored, and the perennial vents suffice to carry off the annual supply. Some approach to the full engorgement here spoken of takes place annually in many parts of the chalk districts, where springs break out after the autumnal and winter rains, and run themselves dry again in the course of a few months, or maybe have intermissions of a year or two, when the average falls are short. Thence it is we have so many "Winterbournes" in the counties of Wilts, Hants, and Dorset; as Winterbourne-basset, Winterbourne-gunner, Winterbourne-stoke, &c. (Vide Lewis's *Topog. Dict.*) The highest sources of the Test, Itchen, and some other of our southern rivers which take their rise in the chalk, are often dry for months, and their channels void of water for miles; failing altogether when the rains do not fill the neighbouring strata to repletion.

In the case of long intermissions, such as occur to the Croydon bourne, it is not wonderful that the sudden appearance of waters in considerable force, where none are usually seen to flow, should give rise to superstitious dread of coming evils. Indeed, the coincidence of the running of the bourne, a wet summer, a worse sowing-season, and a wet cold spring, may well inspire evil forebodings, and give a colourable pretext for such apprehensions as are often entertained on the occurrence of any unusual natural phenomenon. These intermittent rivulets have no affinity, as your correspondent E. G. R. supposes, to subterraneous rivers. The nearest approach to this kind of stream is to be found in the Mole, which sometimes sinks away, and leaves its channel dry between Dorking and Leatherhead, being absorbed into fissures in the chalk, and again discharged; these fissures being insufficient to receive its waters in times of more copious supply. The subterraneous rivers of more mountainous countries are also not to be included in the same category. They have a history of their own, to enlarge on which is not the business of this Note: but it may not be irrelevant to turn the attention for a moment to the use of the word *bourne* or *burn*. The former mode of spelling and pronouncing it appears to prevail in the south, and the latter in the north of England and in Scotland; both alike from the same source as the *brun* or *brunen* of Germany. The perennial bourne so often affords a convenient natural geographical boundary, and a convenient line of territorial division, that by an easy metonymy it has established itself in our language in either sense, signifying streamlet or boundary-line, —as witness the well-known lines:

"That undiscovered country, from whose bourne
No traveller returns."—*Shakspeare.*

"I know each lane, and every alley green,
And every bosky bourn from side to side."—*Milton.*

M.

CHRISTIAN NAMES.

(Vol. vii., pp. 406. 488, 489.)

The opinion of your correspondents, that instances of persons having more than one Christian name before the last century are, at least, very rare, is borne out by the learned Camden, who, however, enables me to adduce two earlier instances of polyonomy than those cited by J. J. H.:

"Two Christian names," says he (*Remaines concerning Britaine*, p. 44.), "are rare in England, and I onely remember now his majesty, who was named Charles James, and the prince his sonne Henry Frederic; and among private men, Thomas Maria Wingfield, and Sir Thomas Posthumous Hobby."

The custom must have been still rare at the end of the eighteenth century, for, as we are informed by Moore in a note to his *Fudge Family in Paris* (Letter IV.):

"The late Lord C. (Castlereagh?) of Ireland had a curious theory about names; he held that *every* man with *three* names was a Jacobin. His instances in Ireland were numerous; Archibald Hamilton Rowan, Theobald Wolfe Tone, James Napper Tandy, John Philpot Curran, &c.: and in England he produced as examples, Charles James Fox, Richard Brinsley She-

ridan, John Horne Tooke, Francis Burdett Jones," &c.

Perhaps the noble lord thought with Sterne in *Tristram Shandy*, though the *nexus* is not easy to discover, that "there is a strange kind of magic bias, which good or bad names irresistibly impose upon our character and conduct," or perhaps he had misread that controverted passage in Plautus (*Aulular.* Act II. Sc. 4.):

> "Tun' *trium literarum* homo
> Me vituperas? *Fur.*"

The custom is now almost universal; and as, according to Camden (*Remaines, &c.*, p. 96.),

> "Shortly after the Conquest it seemed a disgrace for a gentleman to have but *one* single name, as the meaner sort and bastards had,"

so now, the *tria nomina nobiliorum* have become so common, as to render the epigram upon a certain M. L-P. Saint-Florentin, of almost universal applicability as a neat and befitting epitaph.

"On ne lui avait pas épargné," says the biographer of this gentleman (*Biographie Universelle*, tom. xxxix. p. 573.), "les épigrammes de son vivant; il en parut encore contre lui au moment de sa mort; en voici une: —

> 'Ci gît un petit homme à l'air assez commun,
> Ayant porté *trois noms*, et n'en laissant *aucun*.'"

WILLIAM BATES.

Birmingham.

Leopold William Finch, fifth son of Heneage, second Earl of Nottingham, born about the year 1662, and afterwards Warden of All Souls, is an earlier instance of an English person with two Christian names than your correspondent J. J. H. has noticed. J. B.

WEATHER RULES.

(Vol. vii., p. 522.)

Your correspondent J. A., JUN., makes a Note and asks a question regarding a popular opinion prevalent in Worcestershire, on the subject of a "Sunday's moon," as being one very much addicted to rain. In Sussex that bad repute attaches to the moon that changes on Saturday:

> "A Saturday's moon,
> If it comes once in seven years, it comes too soon."

It may be hoped that the time is not far distant when a scientific meteorology will dissipate the errors of the traditional code now in existence. Of these errors none have greater or more extensive prevalence than the superstitions regarding the influence of the moon on the atmospheric phenomena of wet and dry weather. Howard, the author of *The Climate of London*, after twenty years of close observation, could not determine that the moon had any perceptible influence on the weather. And the best authorities now follow, still more decidedly, in the same train.

"The change of the moon," the expression in general use in predictions of the weather, is idly and inconsiderately used by educated people, without considering that in every phase that planet is the same to us, as a material agent, except as regards the power of reflected light; and no one supposes that moonlight produces wet or dry. Why then should that point in the moon's course, which we agree to call "the new" when it begins to emerge from the sun's rays, have any influence on our weather. Twice in each revolution, when in conjunction with the sun at new, and in opposition at the full, an atmospheric spring-tide may be supposed to exist, and to exert some sort of influence. But the existence of any atmospheric tide at all is denied by some naturalists, and is at most very problematical; and the absence of regular diurnal fluctuations of the barometric pressure favours the negative of this proposition. But, granting that it were so, and that the moon, in what is conventionally called the beginning of its course, and again in the middle, at the full, did produce changes in the weather, surely the most sanguine of *rational lunarians* would discard the idea of one moon differing from another, except in relation to the season of the year; or that a new moon on the Sabbath day, whether Jewish or Christian, had any special quality not shared by the new moons of any other days of the week.

Such a publication as "N. & Q." is not the place to discuss fully the question of lunar influence. Your correspondent J. A., JUN., and all persons who have inconsiderately taken up the popular belief in moon-weather, will do well to consult an interesting article on this subject (I believe attributed to Sir D. Brewster) in *The Monthly Chronicle* for 1838; and this will also refer such inquirers to Arago's *Annuaire* for 1833. There may be later and completer disquisitions on the lunar influences, but they are not known to me. M.

ROCOCO.

(Vol. i., pp. 321. 356.)

This word is now receiving a curious illustration in this colony of French origin. *Rococo*—antiquated, old-fashioned—would seem to have become *rococo* itself; and in its place the negroes have adopted the word *entêté*, wilful, headstrong, to express, as it were, the persistence of a person in retaining anything that has gone out of fashion. This term was first applied to white hats; and the wearers of such have been assailed from every corner of the streets with the cry of "Entêté chapeau!" It was next applied to umbrellas of a

strange colour (the varieties of which are almost without number in this country of the sun); and it has now been extended to every article of wearing apparel of an unfashionable or peculiar shape. A negro woman, appearing with a blue umbrella, has been followed by half a dozen black boys with the cry of "Entêté parasol!" and in order to get rid of the annoyance she had to shut the umbrella and continue her way under the broiling sun. But the term is not always used in derision. A few days ago, a young girl of colour, dressed in the extreme of the fashion, was passing along, when some bystanders began to rally her with the word "Entêté." The girl, perceiving that she was the object of their notice, turned round, and in an attitude of conscious irreproachableness, retorted with the challenge in Creole French, "Qui entêté ça?" But the smiles with which she was greeted showed her (what she had already partly suspected) that their cries of "Entêté" were intended rather to compliment her on the style of her dress.

HENRY H. BREEN.

St. Lucia.

DESCENDANTS OF JOHN OF GAUNT.

(Vol. vii., p. 41.)

I am gratified to see that MR. HARDY's documentary researches have confirmed my conjectures as to the erroneous date assigned for the death of the first husband of Jane Beaufort. Perhaps it may be in his power also to rectify a chronological error, which has crept into the account usually given of the family into which one of her sons married. The Peerages all place the death of the last Lord Fauconberg of the original family in 1376, not observing that this date would make his daughter and heiress married to William Nevill, second son of the Earl of Westmoreland and Countess Joane, twenty-five years at the lowest computation; or, if we take the date which they assign for the death of Lord Ferrers of Wemme, forty years older than her husband,—a difference this, which, although perhaps it might not prove an insuperable impediment to marriage where the lady was a great heiress, would undoubtedly put a bar on all hopes of issue: whereas it stands on record that they had a family.

I must take this opportunity of complaining of the manner in which many, if not all these Peerages, are compiled: copying each others' errors, however obvious, without a word of doubt or an attempt to rectify them; though MR. HARDY's communication, above mentioned, shows that the materials for doing so, in many cases, exist if properly sought. Not to mention minor errors, they sometimes crowd into a given time more generations than could have possibly existed, and sometimes make the generations of a length that has not been witnessed since the patriarchal ages. As instances of the former may be mentioned, the pedigree of the Ferrerses, Earls of Derby (in which eight successions from father to son are given between 1137 and 1265), and those of the Netterville and Tracy families: and of the latter, the pedigree of the Fitzwarines, which gives only four generations between the Conquest and 1314; and that of the Clanricarde family. It is strange that Mr. Burke, who appears to claim descent from the latter, did not take more pains to rectify a point so nearly concerning him; instead of making, as he does in his Peerage, one of the family to have held the title (MacWilliam Eighter) and estates for 105 years!—an absurdity rendered still more glaring by this long-lived gentleman's father having possessed them fifty-four years before him, and his son for fifty-six years after him. If such can be supposed true, the Countess of Desmond's longevity was not so unusual after all.

J. S. WARDEN.

THE ORDER OF ST. JOHN OF JERUSALEM.

(Vol. vii., p. 407.)

May I be allowed to inform your correspondent R. L. P. that he is in error, when supposing that the English knights were deprived of their property by Queen Elizabeth, as it was done by act of parliament in the year 1534, and during the reign of Henry VIII.

For the information sought by your correspondent R. L. P., I would refer him to the following extract taken from Sutherland's *History of the Knights of Malta*, vol. ii. pp. 114, 115.:

"To increase the despondency of L'Isle Adam [the Grand Master of the Order of St. John of Jerusalem], Henry VIII. of England having come to an open rupture with the Pope, in consequence of the Pontiff's steady refusal to countenance the divorcement of Catherine of Arragon his queen, commenced a fierce and bloody persecution against all persons in his dominions, who persisted in adhering to the Holy See. In these circumstances, the Knights of St. John, who held themselves bound to acknowledge the Pope as their superior at whatever hazard, did not long escape his ire. The power of the Order, composed as it was of the chivalry of the nation, while the Prior of London sat in parliament on an equality with the first baron of the realm, for a time deterred him from openly proscribing it; but at length his wrath burst forth in an ungovernable flame. The knights Ingley, Adrian Forrest, Adrian Fortescu, and Marmaduke Bohus, refusing to abjure their faith, perished on the scaffold. Thomas Mytton and Edward Waldegrave died in a dungeon; and Richard and James Bell, John Noel, and many others, abandoned their country for ever, and sought an asylum at Malta*, completely stripped

* I have sought in vain among the records of the Order at this island to find any mention made of those

of their possessions. In 1534, by an act of the legislature, the Order of St. John was abolished in the King of England's dominions; and such knights as survived the persecution, but who refused to stoop to the conditions offered them, were thrown entirely on the charity of their brethren at Malta. Henry offered Sir Wm. Weston, Lord Prior of England, a pension of a thousand pounds a year; but that knight was so overwhelmed with grief at the suppression of his Order, that he never received a penny, but soon after died. Other knights, less scrupulous, became pensioners of the crown."

W. W.

La Valetta, Malta.

Replies to Minor Queries.

Anticipatory Worship of the Cross (Vol. vii., p. 548.).—A correspondent wishes for farther information on the anticipatory worship of the cross in Mexico and at Alexandria. At the present moment I am unable to refer to the works on which I grounded the statement which he quotes. He will, however, find the details respecting Mexico in Stephens's *Travels in Yucatan*; and those respecting Alexandria in the commentators on Sozomen (*H. E.*, vii. 15.), and Socrates (*H. E.*, v. 16.). A similar instance is the worship of the *Cross Fylfotte* in Thibet.

THE WRITER OF "COMMUNICATIONS WITH THE UNSEEN WORLD."

Ennui (Vol. vii., p. 478.).—

"Cleland (voc. 165.) has, with his usual sagacity, and with a great deal of trouble, as he himself acknowledges, traced out the true meaning and derivation of this word; for after he had long despaired of discovering the origin of it, mere chance, he says, offered to him what he took to be the genuine one: 'In an old French book I met,' says he, 'with a passage where the author, speaking of a company that had sat up late, makes use of this expression, "l'ennuit les avoit gagnés," by the context of which it was plain he meant, that the common influence of *the night*, in bringing on *heaviness* and *yawning*, had come upon them. The proper sense is totally antiquated, but the figurative remains in full currency to this day.'"—Lemon's *Etymological Dictionary*.

The true synonym of *ennui* seems to be *tædium*, which appears to have the same relation to *tædo*, a torch, as *ennui* to *nuit*. B. H. C.

"*Qui facit per alium, facit per se*," *&c.* (Vol. vii., p. 488.).—This maxim is found in the following form in the *Regulæ Juris*, subjoined to the 6th Book of the Decretals, Reg. lxxii.: "Qui facit per alium, est perinde ac si faciat per seipsum."

J. B.

English knights, whom Sutherland thus mentions as having fled to Malta at the time of this persecution in their native land.

Vincent Family (Vol. vii., pp. 501. 586.).—The *Memoir of Augustine Vincent*, referred to by MR. MARTIN, was written by the late Sir N. Harris Nicolas, and published by Pickering in 1827, crown 8vo. Shortly after its publication, a few pages of *Addenda* were printed in consequence of some information communicated by the Rev. Joseph Hunter, respecting the descendants of Augustine Vincent. At that time Francis Offley Edmunds, Esq., of Westborough, was his representative. G.

Judge Smith (Vol. vii., pp. 463. 508.).—I am well acquainted with the monumental inscriptions in Chesterfield Church, but I do not recollect one to the memory of Judge Smith.

Thomas Smith, who was an attorney in Sheffield, and died in 1774, had a brother, William Smith of Norwich, who died in 1801. Thomas Smith married Susan Battie, by whom he had a son Thomas Smith of Sheffield, and after of Dunston Hall, who married in 1791 Elizabeth Mary, only surviving child of Robert Mower of Woodseats, Esq., (by Elizabeth his wife, daughter of Richard Milnes of Dunston Hall, Esq.) It was through this lady that the Dunston estate came to the Smiths by the will of her uncle Mr. Milnes. Mr. Smith died in 1811, having had issue by her (who married secondly John Frederick Smith, Esq., of London) three sons and several daughters. The second son (Rev. Wm. Smith of Dunston Hall) died in 1841, leaving male issue; but I am not aware of the death of either of the others. The family had a grant of arms in 1816. Dunston Hall had belonged to the Milnes family for about a century.

W. ST.

"*Dimidiation*" *in Impalements* (Vol. vii., p. 548.).—In reply to your correspondent's Query as to *dimidiation*, he will find that this was the most ancient form of impalement. Its manifest inconvenience no doubt at last banished it. Guillim (ed. 1724) says, at p. 425.:

"It was an ancient way of impaling, to take half the husband's coat, and with that to joyn as much of the wife's; as appeareth in an old roll, wherein three lions, being the arms of *England*, are dimidiated and impaled with half the pales of Arragon. The like hath been practised with quartered coats by leaving out half of them."

On p. 426. he gives the example of Mary, Henry VIII.'s sister, and her husband Louis XII. of France. Here the French king's coat is cut in half, so that the lily in the base point is *dimidiated*; and the queen's coat, being quarterly France and England, shows two quarters only; England in chief, France in base.

Sandford, in his *Genealogical History*, gives a plate of the tomb of Henry II. and Richard I. of England at Fontevrault, which was built anew in

1638. Upon it are several impalements by *dimidiation*. Sandford (whose book seems to me to be strangely over-valued) gives no explanation of them. No doubt they were copied from the original tomb.

In Part II. of the *Guide to the Architectural Antiquities in the Neighbourhood of Oxford*, at p. 178., is figured an impalement by *dimidiation* existing at Stanton Harcourt, in the north transept of the church, in a brass on a piece of blue marble. The writer of the *Guide* supposes this bearing to be some union of Harcourt and Beke, in consequence of a will of John Lord Beke, and to be commemorative of the son of Sir Richard Harcourt and Margaret Beke. It is in fact commemorative of those persons themselves. Harcourt, two bars, is dimidiated, and meets Beke, a cross moline or ancrée. The figure thus produced is a strange one, but perfectly intelligible when the practice of impaling by dimidiation is recollected. I know no modern instance of this method of impaling. I doubt if any can be found since the time of Henry VIII. D. P.

Begbrook.

Worth (Vol. vii., p. 584.).—At one time, and in one locality, this word seems to have denoted manure; as appears by the following preamble to the statute 7 Jac. I. cap. 18.:

"Whereas the sea-sand, by long triall and experience, hath bin found to be very profitable for the bettering of land, and especially for the increase of corne and tillage, within the counties of Devon and Cornwall, where the inhabitants have not commonly used any other *worth*, for the bettering of their arable grounds and pastures."

I am not aware of any other instance of the use of this word in this sense. C. H. Cooper.

Cambridge.

"*Elementa sex*," *&c.* (Vol. vii., p. 572.).—The answer to the Latin riddle propounded by your correspondent Effigy, seems to be the word *putres*; divided into *utres*, *tres*, *res*, *es*, and the letter *s*.

The allusion in *putres* is to Virgil, *Georgic*, i. 392.; and in *utres* probably to *Georgic*, ii. 384.: the rest is patent enough.

I send this response to save others from the trouble of seeking an answer, and being disappointed at their profitless labours. If I may venture a guess at its author, I should be inclined to ascribe it to some idle schoolboy, or perhaps schoolmaster, who deserved to be whipped for their pains. C. W. B.

"*A Diasii 'Salve,'*" *&c.* (Vol. vii., p. 571.).—The deliverance desired in these words is from treachery, similar to that which was exhibited by the fratricide Alfonso Diaz toward his brother Juan. (Vid. Senarclæi *Historiam veram*, 1546; *Actiones et Monimenta Martyrum*, foll. 126—139. [Genevæ], 1560; *Histoire des Martyrs*, foll. 161—168., ed. 1597; M'Crie's *Reformation in Spain*, pp. 181—188., Edinb. 1829.)

The "A Gallorum 'Venite,'" probably refers to the singing of the "Venite, exultemus Domino," on the occasion of the massacre of St. Bartholomew. R. G.

Meaning of "*Claret*" (Vol. vii., pp. 237. 511.).—Old Bartholomew Glanville, the venerable Franciscan, gives a recipe for claret in his treatise *De Proprietatibus Rerum*, Argent., 1485., lib. xix. cap. 56., which proves it to be of older date than is generally supposed:

"Claretum ex vino et melle et speciebus aromaticis est confectum . . . . . Unde a vino contrahit fortitudinem et acumen, a speciebus autem retinet aromaticitatem et odorem, sed a melle dulcedinem mutuat et saporem."

H. C. K.

—— Rectory, Hereford.

"*The Temple of Truth*" (Vol. vii., p. 549.).—The author of this work, according to Dr. Watt, was the Rev. C. E. de Coetlogon, rector of Godstone, Surrey. Ἀλιεύς.

Dublin.

Wellborne Family (Vol. vii., p. 259.).—The following is from the *Town and Country Magazine* for 1772:

"*Deaths.*—Mr. Richard Wellborne, in Aldersgate Street, descended in a direct male line from the youngest son of Simon Montfort, Earl of Leicester, who flourished in King Henry III.'s time, and married that king's sister."

There is now a family of the name of Wellborne residing in Doncaster. W. H. L.

Devonianisms (Vol. vii., p. 544.).—While a resident in Devonshire, I frequently met with localisms similar in character to those quoted by J. M. B.; but what at first struck me as most peculiar in common conversation, was the use, or rather abuse, of the little preposition *to*. When inquiring the whereabouts of an individual, Devonians ask one another, "Where is he *to?*" The invariable reply is, "*To* London," "*To* Plymouth," &c., as the case may be. The Cheshire clowns, on the other hand, murder the word *at*, in just the same strange and inappropriate manner.

The indiscriminate use of the term *forrell*, when describing the cover of a book, is a solecism, I fancy, peculiarly Devonian. Whether a book be bound in cloth, vellum, or morocco, it is all alike *forrell* in Devonshire parlance. I imagine, however, that the word, in its present corrupt sense, must have originated from *forrell*, a term still used by the trade to designate an inferior kind of vellum

or parchment, in which books are not unfrequently bound. When we consider that vellum was at one time in much greater request for bookbinding purposes than it is just now, we shall be at no great loss to reconcile this eccentricity in the vocabulary of our west country brethren. T. HUGHES.

Chester.

Humbug (Vol. vii., p. 550.).—A recent number of Miller's *Fly Leaves* makes the following hazardous assertion as to the origin and derivation of the term *Humbug*:

"This, now common expression, is a corruption of the word Hamburgh, and originated in the following manner:—During a period when war prevailed on the Continent, so many false reports and lying bulletins were fabricated at Hamburgh, that at length, when any one would signify his disbelief of a statement, he would say, 'You had that from Hamburgh;' and thus, 'That is Hamburgh,' or *Humbug*, became a common expression of incredulity."

With all my credulity, I cannot help fancying that this bit of specious *humbug* is a *leetle* too far-fetched. T. HUGHES.

Chester.

George Miller, D.D. (Vol. vii., p. 527.).—His Donnellan Lectures were never published.

'Αλιέυς.

Dublin.

"*A Letter to a Convocation Man*" (Vol. vii., p. 502.).—Your correspondent W. FRASER may be informed that the "great preacher" for whom he inquires was Archbishop Tillotson. 'Αλιέυς.

[Perhaps our correspondent can reply to another Query from MR. W. FRASER, viz. "Who is the 'certain author' quoted in *A Letter to a Convocation Man*, pp. 24, 25.?"—ED.]

Sheriffs of Huntingdonshire and Cambridgeshire (Vol. vii., p. 572.).—This is a very singular Query, inasmuch as Fuller's list of the sheriffs of these counties begins 1st Henry II., and not, as is assumed by your correspondent D., "from the time of Henry VIII." C. H. COOPER.

Cambridge.

Ferdinand Mendez Pinto (Vol. vii., p. 551.).—INQUIRENS will find the passage he quotes in Congreve's *Love for Love*, Act II. Sc. 5. Foresight, addressing Sir Sampson Legend, says:

"Thou modern Mandeville, Ferdinand Mendez Pinto was but a type," &c.

In the *Tatler*, No. 254. (a paper ascribed to Addison and Steele conjointly), these veracious travellers are thus pleasantly noticed:

"There are no books which I more delight in than in travels, especially those that describe remote countries, and give the writer an opportunity of showing his parts without incurring any danger of being examined and contradicted. Among all the authors of this kind, our renowned countryman, Sir John Mandeville, has distinguished himself by the copiousness of his invention, and the greatness of his genius. The second to Sir John I take to have been Ferdinand Mendez Pinto, a person of infinite adventure and unbounded imagination. One reads the voyages of these two great wits with as much astonishment as the travels of Ulysses in Homer, or of the Red Cross Knight in Spenser. All is enchanted ground and fairy land."

Biographical sketches of Mandeville and Pinto are attached to this paper in the excellent edition of the *Tatler* ("with Illustrations and Notes" by Calder, Percy, and Nichols), published in six volumes in 1786. Godwin selected this quotation from Congreve as a fitting motto for his *Tale of St. Leon*. J. H. M.

The passage referred to occurs in Congreve's *Love for Love*, Act II. Sc. 5. Cervantes had before designated Pinto as the "prince of liars." It seems that poor Pinto did not deserve the ill language applied to him by the wits. Ample notices of his travels may be seen in the *Retrospective Review*, vol. viii. pp. 83—105., and Macfarlane's *Romance of Travel*, vol. ii. pp. 104—192. C. H. COOPER.

Cambridge.

"*Other-some*" *and* "*Unneath*" (Vol. vii., p. 571.).—Mr. Halliwell, in his *Dictionary of Archaic and Provincial Words*, has *other-some*, some other, "a quaint but pretty phrase *of frequent occurrence*." He gives two instances of its use. He has also "*Unneath*, beneath. Somerset." C. H. COOPER.

Cambridge.

The word *other-some* occurs in the authorised version of the Bible, Acts xvii. 18.: "Other some, He seemeth to be a setter forth of strange gods." It does not occur in any of the earlier versions of this passage in Bagster's *English Hexapla*. Halliwell says that it is "a quaint but pretty phrase of frequent occurrence," and gives an example dated 1570. *Unneath*, according to the same authority, is used in Somersetshire. *Other-some* is constantly used in Norfolk. I think it, however, a pity that your space should be occupied by such Queries as these, which a simple reference to Halliwell's *Dictionary* would have answered. E. G. R.

Willow Pattern (Vol. vi., p. 509.).—Evidently a Chinese design. The bridge-houses, &c., are purely Chinese; and also the want of perspective. I have seen crockery in the shops in Shanghai with the *same pattern*, or at least with very slight difference. H. B.

Shanghai.

Cross and Pile (Vol. vii., p. 487.).—Another evidence that the word *pile* is of French origin:

"*Pille*, pile; that side of the coin which bears the head. Cross or pile, a game."—*A Dictionary of the Norman French Language*, by Robert Kelham of Lincoln's Inn: London, 1779, 8vo., p. 183. Φ.

Old Fogie (Vol. vii., pp. 354. 559.).—J. L., who writes from Edinburgh, denies the Irish origin of this appellation, because he says it was used of the "veteran companies" who garrisoned the castles of Edinburgh and Stirling. My mother, who was born in 1759, often told me that she never had heard any other name for the old men in the Royal Hospital, in the vicinity of which she passed her early days. It was therefore a well-known name a century ago in Dublin, and consequently was in use long before; probably from the building of the hospital in the reign of Charles II. Can J. L. trace the Scotch term as far back as that? Scotch or Irish, however, I maintain that my derivation is the right one. J. L. says he prefers that of Dr. Jamieson, in his *Scottish Dictionary*, who "derives it from Su.-G. *Fogde*, formerly one who had the charge of a garrison." In thus preferring a Scottish authority, J. L. shows himself to be a true Scot; but he must allow me to ask him, is he acquainted with the Swedish language? (for that is what is meant by the mysterious Su.-G.) And if so, is he not aware that *Fogde* is the same as the German *Vogt*, and signifies governor, judge, steward, &c., never merely a military commandant; and what on earth has that to do with battered old soldiers?

I may as well take this opportunity of replying to another of your Caledonian correspondents, respecting the origin of the word *nugget*. The Persian derivation is simply ridiculous, as the word was *not* first used in Australia. I am then perfectly well aware that this term has long been in use in Scotland and the north of Ireland as *i. q.* lump, as a *nugget* of bread, of sugar, &c. But an *ingot* is a lump also: and the derivation is so simple and natural, that in any case I am disposed to regard it as the true one. May not the Yankee term have been made independently of the British one? THOS. KEIGHTLEY.

Another odd Mistake (Vol. vii., p. 405.). — On page 102. of *Last Glimpses of Convocation*, by A. J. Joyce, 1853, I read of "the defiance thrown out to Henry III. by his barons, *Nolumus leges Angliæ mutare*." I have never read of any such defiance, expressed in any such language, anywhere else. W. FRASER.

Tor-Mohun.

Spontaneous Combustion (Vol. vii., pp. 286. 440.). — I have somewhere read an account of a drunkard whose body was so saturated with alcohol, that being bled in a fever, and the lamp near him having been overthrown, the blood caught fire, and burst into a blaze: the account added, that he was so startled by this occurrence, that on his recovery he reformed thoroughly, and prolonged his life to a good old age. Where is this story to be found, and is the fact related physically possible? It seems to bear on the question of spontaneous combustion. W. FRASER.

Tor-Mohun.

Erroneous Forms of Speech (Vol. vii., p. 329.).—E. G. R. will find, on farther inquiry, that he is in the wrong as regards the mode of writing and speaking *mangold-wurzel*. The subject was discussed in the *Gardeners' Chronicle* in 1844. There (p. 204.) your correspondent will find, by authority of "a German," that *mangold* is field-beet or leaf-beet: and that *mangel* is a corruption or pretended emendation of the common German appellation, and most probably of English coinage. Such a thing as *mangel-wurzel* is not known on the Continent; and the best authorities now, in this country, all use *mangold-wurzel*. M.

P. S.—Since writing the above, I have seen MR. FREERE's note on the same subject (Vol. vii., p. 463.). The substitution of *mangel* for the original *mangold*, was probably an attempt to correct some vulgar error in orthography; or to substitute a word of some significance for one of none. But, as Dr. Lindley has said, "If we adopt a foreign name, we ought to take it as we find it, whatever may be its imperfections."

Ecclesia Anglicana (Vol. vii., pp. 12. 440. 535.).—I gladly set down for G. R. M. the following instances of the use of "Ecclesia Gallicana;" they are quotations occurring in Richard's *Analysis Consiliorum:* he will find many more in the same work as translated by Dalmasus:

"Ex *Gallicanæ Ecclesiæ* usu, Jubilæi Bullæ ad Archiepiscopos mittendæ sunt, e quorum manibus ad suffraganeos Episcopos perferuntur."—*Monumenta Cleri*, tom. ii. p. 228.

"*Gallicana Ecclesia* a disciplinæ remissione, ante quadringentos aut quingentos annos inducta, se melius quam aliæ defendit, Romanæque curiæ ausis vehementius resistat."—Fleurius, *Sermo super Ecclesiæ Gallicanæ Libertatibus.*

I have not time to search for the other examples which he wants; though I have not any doubt but they would easily be found. The English Church has been, I consider, a more Romanising church than many; but, in mediæval times, the most intimate connexion with Rome did not destroy, though it impaired, the nationality of the church. The church of Spain is, I believe, now one of the most national of the churches in communion with Rome. W. FRASER.

Tor-Mohun.

Gloves at Fairs (Vol. vii., p. 455.).—The writer saw, a few years ago, the shape of a glove hanging

during the fair at the common ground of Southampton, and was told, that while it was there debtors were free from arrest within the town.

ANON.

In returning my thanks to your correspondents who have given instances of this custom, allow me to add that a friend has called my attention to the fact that Mattishall *Gant*, or fair, takes place in Rogation or *Gang week*, and probably takes its name from the latter word. Forby says that there are probably few instances of the use of this word, and I am not aware of any other than the one he gives, viz. Mattishall *Gant*. E. G. R.

Popular Sayings.—The Sparrows at Lindholme (Vol. vii., p. 234.).—The sparrows at Lindholme have made themselves scarce here, under the following circumstances:—William of Lindholme seems to have united in himself the characters of hermit and wizard. When a boy, his parents, on going to Wroot Feast, hard by, left him to keep the sparrows from the corn; at which he was so enraged that he took up an enormous stone, and threw it at the house to which they were gone, but from throwing it too high it fell on the other side. After he had done this he went to the feast, and when scolded for it, said he had fastened up all the sparrows in the barn; where they were found, on the return home, all dead, except a few which were turned white. (Vide Stonehouse's *History of the Isle of Axholme.*)

As for the "Doncaster Daggers" and "Hatfield Rats," also inquired after, I have no information, although those places are in the same neighbourhood. W. H. L.

Effects of the Vox Regalis of the Queen Bee (Vol. vii., p. 499.).—Dr. Bevan, than whom there is probably no better authority on apiarian matters, discredits this statement of Huber. No other naturalist appears to have witnessed these wonderful effects. Dr. Bevan however states, that when the queen is

"Piping, prior to the issue of an after-swarm, the bees that are near her remain still, with a slight inclination of their heads, but whether impressed by fear or not seems doubtful."—Bevan *On the Honey Bee*, p. 18.

CHEVERELLS.

Seneca and St. Paul (Vol. vii., p. 500.).—

"The fourteen letters of Seneca to Paul, *which are printed* in the old editions of Seneca, are apocryphal."—Dr. W. Smith's *Dict. of Mythology*, &c.

"SENECA, Opera, 1475, fol. The second part contains only his letters, and *begins with the correspondence of St. Paul and Seneca.*"—Ebert's *Bibl. Dict.*

B. H. C.

Hurrah (Vol. vi., p. 54.; Vol. vii., p. 595.).—Wace's *Chronicle of the Norman Conquest*, as it appears in Mr. Edgar Taylor's translation, pp. 21, 22., mentions the war-cries of the various knights at the battle of Val des Dunes. Duke William cries "Dex aie," and Raol Tesson "*Tur aie;*" on which there is a note that M. Pluquet reads "Thor aide," which he considers may have been derived from the ancient Northmen. Surely this is the origin of our modern *hurrah;* and if so, perhaps the earliest mention of our English war-cry.

J. F. M.

Purlieu (Vol. vii., p. 477.).—The etymology of this word which Dr. Johnson adopted is that which many others have approved of. The only other derivation which appears to have been suggested is from *perambulatio.* Blount, *Law Dict.*, s. voc., thus explains:

"*Purlue* or *Purlieu* (from the Fr. *pur*, i.e. *purus*, and *lieu*, locus) is all that ground near any forest, which being made forest by Henry II., Richard I., or King John, were, by *perambulation*, granted by Henry III., severed again from the same, and became *purlue*, i.e. pure and free from the laws and ordinances of the forest. Manwood, par. 2., For. Laws, cap. 20.; see the statute 33 Edw. I. stat. 5. And the perambulation, whereby the *purlieu* is deafforested, is called *pourallee*, i.e. *perambulatio.* 4 Inst. fol. 303."

(See also Lye, Cowel, Skinner, and especially Minshæus.) B. H. C.

Bell Inscriptions (Vol. vi., p. 554.).—In Weever's *Ancient Funeral Monuments* (London, 1631) are the following inscriptions:

"En ego campana nunquam denuncio vana;
Laudo Deum verum, plebem voco, congrego clerum.
Defunctos plango, vivos voco, fulmina frango.
Vox mea, vox vitæ, voco vos ad sacra, venite,
Sanctos collaudo, tonitrus fugo, funera claudo."

"Funera plango, fulgura frango, Sabbatha pango,
Excito lentos, dissipo ventos, paco cruentos."

There is also an old inscription for a "holy water" vessel:

"Hujus aquæ tactus depellit Demonis actus.
Asperget vos Deus cum omnibus sanctis suis ad vitam æternam.
Sex operantur aqua benedicta.
Cor mundat, Accidiam fugat, venalia tollit,
Auget opem, removetque hostem, phantasmata pellit."

At page 848. there is a beautiful specimen of an old font in the church of East Winch, in the diocese of Norwich. CLERICUS (D).

Dublin.

Quotation from Juvenal (Vol. vii., pp. 166. 321.).—My copy of this poet being unfortunately without notes, I was not aware that there was authority for "abest" in this passage; but my argument still remains much the same, as regards quoters

having retained for their own convenience a reading which most editors have rejected. I observe that Gifford, in his translation, takes *habes* as the basis of his version in both the passages mentioned.

May I ask if it is from misquotation, or variation in the copies, that an even more hackneyed quotation is never given as I find it printed, Sat. 2. v. 83.: "Nemo repente *venit* turpissimus?"

J. S. WARDEN.

Lord Clarendon and the Tubwoman (Vol. vii., pp. 133. 211.). — Your correspondent L. has not proved this story to be fabulous: it has usually been told of the wife of Sir Thomas Aylesbury, great-grandmother of the two queens, and, for anything we know yet of *her* family, it may be quite true.

J. S. WARDEN.

Rathe (Vol. vii., p. 512.). — I can corroborate the assertion of ANON., that this word is still in use in Sussex, though by no means frequently. Not long since I heard an old woman say, "My gaeffer (meaning her husband) got up quite *rathe* this morning."

In the case of the early apple it is generally pronounced *ratherípe*.

See also Cooper's excellent *Sussex Glossary*, 2nd edit. 1853.

M.

Old Booty's Case (Vol. iii., p. 40.). — The most authentic report of this case is, I think, in one of the London Gazettes for 1687 or 1688. I read the report in one of these at the British Museum several years ago. It purported to be given only a few days after the trial had taken place.

H. T. RILEY.

Miscellaneous.

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Notices to Correspondents.

Being anxious to include as many REPLIES *as possible in our present Number, in order that they may be found in the same Volume with the* QUERIES *to which they relate, we have omitted for this week our usual* PHOTOGRAPHIC CORRESPONDENCE, *as well as our* NOTES ON BOOKS, *and several interesting articles which are in type.*

MR. LYTE'S Treatment of Positives *shall appear next week.*

C. MANSFIELD INGLEBY.—*The passage* —

"The soul's dark cottage," *&c.*

is from Waller. See some curious illustrations of it in our 3rd Vol., pp. 154, 155.

W. EWART. *We should be glad to have an opportunity of looking at the collection of* Epithets *to which our Correspondent refers.*

JARLTZBERG'S *Query in our next. His other articles shall have early attention.*

JUVENIS. *We must repeat that we cannot undertake the invidious task of recommending our Correspondents* where *to purchase their photographic apparatus and materials. Our advertising columns give ample information. The demand for cheap apparatus, if it becomes general, will be sure to be supplied.*

Errata.— P. 569. col. 1. l. 45., for "ooyddes" read "Ovyddes." P. 548. col. 2. l. 47., for "1550" read "1850."

The INDEX *to our* Seventh Volume *is in forward preparation. It will be ready, we hope, by* Saturday the 16th, *when we shall also publish our Seventh Volume, Price* 10s. 6d., *cloth, boards.*

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